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For "The Friend."

Wanderings South and East.

(Continued from page 412, vol. LV.)

FII ISLANDS.

The Fiji Islands are now under the government of Great Britain. They form one of the most valuable of the groups of the Pacific. Of the 300 islands not more than 70 are inhabited. The natives were formerly among the most cruel and fierce of savages, and inexterminate cannibals; but through the labors of the Wesleyan missionaries they were induced to lay aside their savage customs, and embrace the Christian religion.

Walter Coote was much pleased with these islands, which he describes as beautiful and fertile. In a walk which he took over a part of the delta of the River Rewa on Viti Levu, he says: "I was pleased to find it entirely native land, owned and farmed by the villagers themselves. It seemed to be very rich soil, and was certainly made the most of by the natives."

"We passed little patches of maize, tobacco, kumars, taro, sugar, then again more open pieces where would be growing bread-fruit trees and cocoa-nuts and lemons and bananas. All these things seemed to be in a flourishing condition, and at every hundred yards or so was a small cottage or group of cottages."

"Our path was a mere foot-track winding in and out among the little plots of land, in many ways as like the paths in the agricultural districts of China as could be. I liked the look of this quiet, peaceful, homely district; the people seemed contented and prosperous, and it was indeed hard to realize that a few years ago this was one of the most dreaded cannibal islands of the South Seas."

"There are two or three sugar mills on the upper part of the Rewa, but they are of a most primitive order and will be shortly entirely eclipsed by the grand new mills of the Colonial Sugar Company, who are spending £100,000 on the Rewa; they are prepared to give ten shillings a ton for all cane landed at their river frontage, and expect to crush about a hundred and fifty thousand tons of cane from an area of three thousand five hundred acres. The labor employed upon these sugar estates is almost entirely imported. The natives are brought from the New Hebrides and Solomon groups and hired by the planters

for a three years' term. I was told that they worked on the whole fairly well, and as I saw them during my few days upon the Rewa they seemed cheerful and well content. Of the labor system I shall have more to say, however, when I come to the islands whence these natives are collected."

"When walking among these plantations in the great Rewa valley, I could not but feel astonished at what had already been done to make a civilized country of a few savage islands, the most striking evidence of all perhaps being the fact that two Saxon children were paddling their canoe along the river for mere exercise and pleasure, with not a white man even near them, but native villages upon the banks, and naked savages walking along the paths, or paddling home with canoe-loads of yams or other food. This very generation have been cannibals, and those same men who call perhaps 'Saiaandra' or some other salutation to the English children, had but a year or two ago been praying to their heathen gods such prayers as this: 'Let us live, and let those who speak evil of us perish. Let the enemy be clubbed, swept away, utterly destroyed, piled in heaps. Let their teeth be broken. May they fall headlong into a pit. Let us live, let our enemies perish.'"

"To the Wesleyan missionaries one must in great measure give the credit of this great change, and it would not be just to close this chapter on Fiji without a word in praise of their great work. No one can deny them the highest admiration. Their work was amongst a very fierce and cruel race, but has been carried on with the greatest courage and perseverance, and to show what terrible things have happened upon the little island of Mbau, and to illustrate one aspect at least of missionary life in the old days, I may perhaps be permitted to introduce the following lines from William's 'Fiji and the Fijians':"

"The report soon crossed over to Viwa and reached the mission house. Fourteen women are to be brought to Mbau to-morrow to be killed and cooked for the Mbutoni people. Mrs. Calvert and Mrs. Lyth were alone with the children. Their husbands were many miles away on another island. The thought of the horrid fate that awaited the poor captives aroused the pity of those poor lone women. But what could be done? Amidst such fiendish excitement it would be a desperate thing for any one to venture into Mbau for the purpose of thwarting the bloodthirsty people. Those two noble women determined to go. A canoe was procured, and as they went poling over the flat they heard with trembling the wild din of the cannibals grow louder as they approached. The death-drum sounded terrible, and muskets were fired in triumph. Then, as they came nearer, shriek after shriek pierced through every other noise, and told that murder was begun. . . . Surrounded by an unseen guard that none might break through, the women of God passed

among the blood-maddened cannibals unhurt. They pressed forward to the house of the old king Tanoa, the entrance to which was strictly forbidden to all women. It was no time for ceremony now. With a whale's tooth in each hand, and still accompanied by a Christian chief, they thrust themselves into the grim presence of the king, and prayed the prayer of mercy. The old man was startled at the audacity of the intruders. His hearing was dull, and they raised their voices higher to plead for their dark sisters' lives. The king said, "Those who are dead are dead, but those who are still alive shall live only." At that word a man ran to stop the butchery, and returned to say that five still lived; the rest of the fourteen had been killed."

The coming of European colonists among the Fijians is too recent to develop those deleterious effects which have generally followed the introduction of foreign customs among uncivilized people. But when we reflect on the fate of the natives elsewhere, where such settlements have been made; the destructive agency of using tobacco, and of foreign vices, which almost inevitably follow; and the gradual wasting away of the original owners of the land; we naturally think of the future of these islanders with anxiety and fear. As the English colonists increase in numbers, they will gradually absorb more and more of the fertile soil by purchase or otherwise, and the probability is that the native Fijians, unable to compete with them in the struggle of life, will finally succumb, or exist only as a minor element in the race that will occupy these islands in the future.

At present many of the old customs and habits of the people are still in existence. While in the Fiji group in company with a native chief, W. Coote visited the little island of Mbau only about half a mile long, and a quarter wide, but in former years one of the most aristocratic of all, and still the residence of Thakombau, formerly "King of all the Fijis, greatest of known cannibals, most dreaded of savage potentates." His glory is in these days departed and his title of king cannot be said to be more than complimentary; he has, however, a large pension from the government. The visit is thus described:

"We were taken on landing to a very clean and comfortable house where the greatest hospitality was shown us. Our chief was not in his own territory here, being lord of Suva, but he was treated, and I also for his sake, with great consideration and kindness."

"There was soon prepared for us a most luxurious evening meal in entirely native fashion, and amongst other dishes were some turtles sent by Thakombau, and a banana leaf full of a delicious compound of plantain, cocoa-nut, maize, &c. Everything we had was served to us cleanly upon the matted floor, wide banana leaves being used as plates and plaited palm leaves as dishes. The house was, as usual, an oblong building with thickly-

thatched roof and sides; the rafters and roof were crusted over with soot from the wood fire which in Fijian houses burns unceasingly in one corner; the floor was very soft and springy, being made of layers upon layers of mats, commencing with coarse palm-leaf ones at the bottom and having for final covering the beautifully-made white ones for which the South Sea Islands are celebrated. At one end of the room is a sort of dais, raised about a foot from the rest of the floor, and upon this the principal members of the establishment sleep. There are two small holes or windows at this end of the room through which the pleasant cool trade wind blows refreshingly.

"The houses of the well-to-do natives are always well-kept, clean, and comfortable; at the doorway there is frequently a hollowed log with water in which to wash the feet before entering, a rough mat being placed beside the log to wipe them upon."

"After our evening meal the inevitable ceremony of 'Kava' drinking had to be gone through. Some very clean and fairly pretty girls were brought in having as little clothes on as well could be, and seated themselves in a row on one side of the hut. Sundry friends of the family also assembled, and in a few minutes we were quite a large, and a very merry party. An enormous bowl was taken from its peg upon the wall, and placed between us and the pretty girls. It was a splendid piece of furniture, and had been in the family for many generations; its diameter was over four feet, and a cream-colored enamel covered the greater part of its shallow surface. It had four short legs, and was carved from one solid piece of hard black wood.

"The Kava, or as it is generally called in the Fiji group, the 'Yangona' root, is in appearance not unlike a large horse-radish; this is scraped of its soiled outer skin and cut into little lumps which are handed over to the girls, who put them into their mouths and commence solemnly and methodically to—chew."

When any one of the girls deems her individual mouthful of the needful consistency, she places it in the great bowl, rinses her mouth with water and begins again. When enough of these masses of chewed Kava had accumulated in the bowl, water was poured on to them until they were well covered. The liquid was then filtered through cocoa-nut fibre, and was ready for use. "The drinking of the Kava is no mere convivial pastime; it is almost a ceremony. A beautifully polished cocoa-nut bowl was given to me, and into it one of the maidens poured from another bowl the soapy-looking beverage. I winced as I realized that my bowl held a pint and a half, for I knew it was etiquette to swallow every drop. I drained it off however, at one fell gulp, and, as previously instructed, flung the empty cocoa-nut shell upon the mat with a spinning motion amidst clapping of hands and deep-toned cries of 'ah mata.' It is a most unpleasant beverage to a stranger, tasting as I imagine diluted earth and Gregory's powder would taste."

"After breakfast I went to see the native school; this is held in a large, low building in the middle of the island; it is built exactly like the other houses, but is much larger. There were about a hundred scholars ranging from four or five years to grown men and women even with babies. They seemed very happy and bright, boys and girls, men and women all mingling amicably together. The

noise they made would, I think, have somewhat astonished an English schoolmaster, but their evident enjoyment of their work, and the entire absence of that feeling of *school* which is inseparable from the mind of English youth, fully made up for seeming lack of discipline. There were native teachers only, of course, and these took charge of the scholars in what I suppose were classes. Some were dividing and multiplying by 3, 5, 7, 9, and the like; others were slowly spelling out little Fiji words, but all were happy and cheerful, and very evidently thought it capital fun."

(To be continued.)

For "The Friend."

Desultory Selections and Pencillings.

AN INDIAN'S DEFINITION OF RELIGION.

Could the skilled logician or the master of learning give a more comprehensive, practical, and, withal, a more simple definition of religion, than is the following from an illiterate Indian?

"When I* once enquired of a pious Indian, who labored to bring his country people to a sense of good, what he meant by the religion he wanted to promote, he said:—

'My brother; I was made sensible that my heart was hard and bad. Under this sense, I cried to God who made the heart. The water ran long (some years) from my eyes; till, at last, I felt my heart was changed; that it had become soft and good. I thought myself raised as it were above the world. I was in such a disposition, that I loved every man; and could bear without anger any thing from any of my fellow creatures, from a sense that what was wrong in them proceeded only from that same badness of heart, I had too long groaned under.' This the Indian said, was what he called Religion; and what he was concerned to exhort his brethren to seek the experience of."

PLAINNESS OF SPEECH, BEHAVIOR AND APPAREL.

From a testimony concerning William Birdsall, a member of New York Monthly Meeting, who died on the 30th of Seventh month, 1859, in the 62d year of his age.

"At the late Quarterly Meeting held at Flushing on Long Island, about three days before his death, and which was the last meeting he attended, William Birdsall's friends were comforted by the firmness and Christian zeal which he displayed in reviving in the meeting for discipline some of our religious testimonies, particularly that in relation to plainness of speech, behavior, and apparel; when he expressed it as his belief, that there never had been an instance of a member of our Society having attained to eminent usefulness therein, who had not been faithful in maintaining this, as well as all our other doctrines and testimonies in daily life and conversation. Indeed, he would repeat, that it might be stated to be an *undeniable fact*; and he hoped this would be distinctly remembered, as a testimony he *felt constrained* to bear for the Truth."

WATCHMAN, WHAT OF THE NIGHT?

What a day is this for pride of discovery! Of thirst for liberality and change! For removing landmarks! For assaults upon long established usages, and settled principles! "For," as writes Thomas Scattergood, from

* Supposed to be George Dillwyn.

the bed of death, "trampling under foot the testimonies and judgment of our worthy predecessors!" What rapid advances the spirit of the world or the enemy of our souls, "with all deceivableness of unrighteousness," seem to be making upon our Christian profession particularly in some places! How lamentably the standard of primitive Quakerism is being lowered to suit the religious taste of the times! How lukewarmness and self-confidence, with the form of godliness—too much it is to be feared, without its living power—are having place! and this coupled with the desire, if not determination, to live too exclusively for the present, irrespective of the great hereafter! How strongly in contrast is this with what used to characterize this people—"low self-denial and watchful restraint," with that liberty which William Penn testified "stood but in the liberty of the Spirit of truth."

Would it not be well before entering upon untried ways and novel enterprises, not only to retrospect calmly the past, with a profound view and sense of the *ground* of our religious principles and testimonies, but, it may be, with the fervent desire and prayerful purpose of heart to make a new start on the original foundation? At such seasons, as above alluded to, it is well, especially for young persons, to have such encouraging testimonies and Christian reminders as the subjoined from "John Barclay's Letters," &c.

"1818. Third month 3d.—I believe if young persons were more fully open, and implicitly given up to acts of dedication apparently small, and were willing to go, to stay, to do, or to forbear in minor matters, as seemed best, that they would thrive more vigorously in religious stature and strength. One thing after another came gradually before the view of my mind; all that I had to do, or believed was required at my hands, came not upon me at once; for there was no hard task-master to obey, but one who knew my weakness, and my inability to give up even to the least matter of duty, without his special aid. As I was concerned to keep my eye open, to see whatever He might show me was to be given up to,—and as my desire from day to day (was) unto Him, and the accomplishment of his will respecting me,—first one thing, then another, at seasons opened before me with sufficient clearness: sometimes these apprehended duties were very little matters, at other times they were of fearfully great importance; and often were they of a nature and complexion, which the worldly-wise part in myself and in others, could not bear or understand. Yet after having gone through and been favored to stand faithful in the performance of these things, I have often seen the propriety of them; and I have felt it a precious thing to be 'led about and instructed' so suitably, so seasonably, so safely."

THOUGHTS ON MUSIC.

The introduction and study of music either "sacred" or secular, by our members, which now in some places is not only excused, but pleaded for and much indulged in, we have no doubt have their root and spring in the adulterated Quakerism of the present day; being one of the degenerate plants of a strange vine unto the Lord of hosts.

A tree is to be known by its fruits. And is not the tendency of music to lead the mind away from the simplicity of the Truth, and to expose, especially young persons, to in-

reased temptations and dangers? For music is a siren that excites and fascinates, while it enfeebles and injures us. However specious the reasoning in favor of this sensuous art and idol, the same line of argument as is used for it, would lead by gradual but easy steps to dancing and the ball room; to theatrical exhibitions, with other well nigh fatal indulgences of the appetites and passions. Oh, the danger of the first steps in error, or from safe beaten tracks—from a right, though straight and narrow way! Shortsighted and fallible creatures as we are, we never know where such diverging paths, small as they may seem at first, may lead and land us! Self-pleasing avenues in the direction of worldly compliances, should especially be guarded against; because the enemy of our souls is ever on the alert, under some specious guise or other, to tempt, to mislead, and to destroy us.

While it is easy for the fleshly mind to find arguments for indulgence on the side of its natural propensities, we, nevertheless, believe that but few if any of our members enter upon this forbidden amusement without some misgivings as to its being right for them—without some conflict with that swift Witness for truth, which, in the form of a scruple or gentle proof, forewarns of danger, and prompts to obedience to a still small voice within, which is in the line of peace and duty faithfully to recognize and obey. Oh! that these heavenly admonitions revealed through the Holy Spirit—our guide into all truth—might be heeded; thereby much sorrow and remorse might be spared. Parents herein, and especially at seasons of precious visitation, have a very reasonable duty resting upon them toward their susceptible offspring. How should they, delegated under-shepherds—having themselves experienced of the all-sufficiency of the grace of God—commend their dear children to its safe guidance, and encourage to filial obedience to all its openings and requisitions, the alone refuge—the olive-branch of peace and preservation in times of temptation and danger. This is instructively set forth in the following testimony from the pen of Ann Rowley:—"A fondness for dress and music, as one of my greatest foibles; and I am bound in gratitude to acknowledge, that had not been for parental care, advice, and prudent restraint, I might have gone great lengths in these gratifications. Then, in the love of the gospel, I would most earnestly and affectionately recommend all religious parents to be faithful in the discharge of their important duties, remembering they are delegated as care-takers over a very important trust; and happy will it be for those parents who, in the day of righteous inquisition, may stand acquitted in the Divine sight, having one *all they could* to preserve their offspring in true simplicity, and in the fear of the Lord."

The annexed is a portion of a letter of our friend Alfred Cope, on the subject of music:—

"We can easily understand that the pleasing concord of sweet sounds may quiet the inner man, who have neither reason nor conscience to which to appeal; or that a cross baby may be soothed to sleep by a tender lullaby; and even that a set of unreasoning, irritated school children may be put into a good humor for awhile by melodious tones

'Untwisting all the cords that tie
The hidden soul of harmony.'

"But what is the educational value of these processes? The insane are soon raving again. The troubled spirit of Saul was often quieted by David's harp, but he was not reformed thereby, and came to bitter grief at last. So the irritated children, when the next cross occurrence takes place, will be turbulent as ever. Education ought to implant in the mind of these, principles of obedience to authority, deference to seniors, good-will to all. Music has no power to do this. If music made men virtuous, we ought to see the proof in those communities where music, and especially what is called sacred music, is most cultivated. The two cities in the world in which this art is carried to the highest perfection, are said to be Munich and Rome, and the moral corruption of those cities is deplorable. It is not in the power of music to implant a principle. It operates upon the senses, and through them upon the emotions, so long as the sound lasts, and mayhap a little longer. But the effect is transient. It imparts no strength to resist temptation. It does nothing to eradicate selfishness. It does not truly soften the heart. I have just been reading a notice of one of the most cruel of the Russian Czars, Ivan Vasilivitch, who was so fond of church-music as to perform sometimes himself on the instrument, and in the pauses between these 'sacred' performances, had been known to issue his cruel decrees against individuals whom he hated.

"It is the power of the Gospel, and that only which can regenerate the heart. Music is a kind of intoxication, and all intoxication is followed by weakness."

For "The Friend."

Westtown Boarding School.

At a meeting of the committee held 6th mo. 10th, 1836. "The committee to encourage among the boys a more general use of the plain language reported further attention to the subject, and was released.

The watering committee proposing that the present washhouse be dispensed with, and that the cellar now used as a wood-cellar be fitted up as a wash-room for the boys, and that the contemplated cistern at the east end of the house be placed in said wash-room instead of under the boys' shed, as heretofore concluded on,"—the proposals were adopted and the committee authorized to carry them into effect.

The committee on Superintendent and Matron reported a communication, signed by Nathan Sharpless and Martha Jefferis, offering themselves for those respective stations; and on deliberate consideration the committee united in the appointment of those Friends.

The committee on supplies were requested to purchase 18 reference Bibles, to be placed in the different rooms of the institution; also a suitable number of Scripture Lessons, to be used as a text book in religious instruction. The committee charged with the subjects of the consumption of fuel, warming the school building and the general accommodation of the boys, report: "That they have agreed to propose that a collecting room be made at the boys' end, similar in size and furniture to the one at the girls' end, and that a room be taken off the north end of it similar to that on the girls' side in size and situation, to be occupied as a boys' parlor. To accommodate the schools displaced by the above change it is proposed that the mathe-

matical school be put in the present collecting room, the writing school in the present boys' parlor, and the reading school in the philosophical apparatus room; that the partition between the present reading and writing school rooms be taken down, so as to make one room of them to be used for the arithmetical school. It is further proposed that the above arrangements be carried into effect as soon as funds for the purpose can be procured by voluntary contribution. It is also recommended that no change be made at present in the mode of warming the house. The subject of the dress of the children at the school claiming the attention of the committee, it was desired the superintendent and matron may be encouraged affectionately and steadily to endeavor to maintain amongst the scholars a due regard to consistency and plainness becoming our religious profession."

9th mo. 7th, 1836. "As a practice now prevails in the school to a considerable extent of combining to conceal from the teachers such information as is frequently essential to the proper government of the institution, by which a system of prevarication and falsehood has been introduced and promoted, on deliberate consideration of the affecting statements made to the committee on this subject, it was concluded to separate a few friends to unite with the teachers and superintendent in prompt endeavors to eradicate the practice; and it was the united judgment of the committee that if, after suitable labor and admonition, any scholars should persevere in a course of conduct so opposed to the religious concern under which the institution was established, they should be expelled from the school. To which service Samuel Bettle, Philip Garrett, Geo. Williams, Enoch Lewis, Thos. Evans, Josiah Tatum, Hannah Rhoads, Hannah Paul, Jane Johnson, Hannah Gibbons and Elizabeth C. Mason, were appointed."

12th mo. 9th, 1836. The committee on a better supply of water, &c., made the following report: "That they have caused a tank to be constructed on the south front of the boys' side, about 130 feet long by 6 wide, and 4½ feet high—sufficient to contain nearly 28,000 gallons. They have also had two cisterns built, one in the girls' wash-house and the other in the basement story at the east end of the house, where a room has been fitted up as a wash-house for the boys. Each of these is about 7½ feet clear in diameter and 11 feet deep. The forcing pump has also been put in order, and by a trial recently made it appears that about 30 hours' pumping is sufficient to supply a week's consumption of water. The quantity contained in the tank and cistern is so large that it will afford ample time for it to settle and become cool in the summer season, and the committee believe the important desideratum of an abundant supply of wholesome water for drinking, culinary and other purposes, will now be attained. The forcing pump appears to answer the purpose at present, but the time necessary for throwing up a supply of water might be greatly diminished and the mill power saved, by a pump geared with a double stroke." The cost of these improvements appears to have been about \$1267.50.

4th mo. 25th, 1837. "The committee appointed in the 9th month last to endeavor, in conjunction with the superintendent and teachers, to promote a reform among the

scholars, report "That they have given considerable attention to the subject, and that they have now the satisfaction to state their belief, that the causes of uneasiness which induced their appointment appear to have been entirely removed, and that subordination and good feeling prevail among the scholars generally." The committee were continued to render any advice or assistance that may be requisite in future for the preservation of good government in the school."

The farm tenement and infirmary have been rented for another year, and a written agreement executed with the tenant of the infirmary, providing for the occupancy of the west end of that building for the sick, whenever it may become needful to do so, and the agreement was left with the superintendent. To examine and settle the accounts of the school for the past year, Thos. Evans, Henry Cope and Thos. Kimber are appointed, who were also desired to prepare an essay of a report to the Yearly Meeting.

Talk Over What You Read.—Nearly forty years' experience has shown me how little I truly know of a subject until I begin to explain it or teach it. Let any young person try the experiment of giving in conversation, briefly and connectedly, and in the simplest language, the chief points of any book or article he has read, and he will at once see what I mean. The gaps that are likely to appear in the knowledge that he felt was his own will no doubt be very surprising. I know of no training superior to this in utilizing one's reading, in strengthening the memory, and in forming habits of clear, connected statement. It will doubtless teach other things than those I have mentioned, which the persons who honestly make the experiment will find out for themselves. Children who read can be encouraged to give, in a familiar way, the interesting parts of the books they have read, with great advantage to all concerned. More than one youth, I know, has laid the foundation of intellectual tastes in a New England family, where hearty encouragement was given to children and adults in their attempts to sketch the lectures they had heard the evening previous. The same thing was done with books.—*Christian Union.*

Extract from a Memoir of John Thorp.—The evening preceding his decease, he related to his family the following circumstance:

"When a boy, about fourteen years of age, my attachment to music and singing was such, that when walking alone in the lanes and fields on an evening, I frequently gratified myself by singing aloud; and indulged therein, even after my mind became uneasy with the practice, until, in one of my solitary evening walks, and when in the act of singing, I heard, as it were, a voice distinctly say, "If thou wilt discontinue that gratification, thou shalt be made partaker of a much more perfect harmony."

Such was the powerful and convincing effect of this solemn and awful communication, that, he added, he never afterwards indulged in the practice. After a short suspense of conversation, he related the circumstance of Luke Cock having been a great singer, prior to joining the Society of Friends: and that John Richardson said of him, "he was the greatest singer in that part of the country

where he resided, and that he sung then the songs of Babylon, by the muddy waters thereof; but having drunk deep of the brooks of Shiloh, which run softly into the newly converted soul, he could sing and rejoice in the Lord Jesus Christ."

TAKE MY HAND.

Selected.

She slept within her little crib,
Beside her mother's bed;
The good-night kiss long since was given,
The evening prayer was said.
Why start thus? does some frightful dream
I can not understand,
Trouble my child? she only said,
"Please, mamma, take my hand."

And with her little hand in mine,
Feeling that I was near,
She sweetly slept again in peace,
Without a thought of fear.
Oh, with such childlike faith as hers,
Ready at my command,
When fears distress, how soon I'd cry,
My Father, take my hand.

And even though I may not see
Thy presence by my side,
Yet, if I feel my hand in thine,
I would be satisfied.
And, though the way be cold and dark,
If by my side thou'lt stand,
I'll trust in thee and onward go,
O Father, take my hand.

Thou who hast trod life's pathway through
Must know the way to lead,
And, if I follow such a Guide,
I am secure indeed;
And when, life's journey safely o'er,
I reach that "happy land,"
I'll praise thee, Father, evermore,
That thou didst take my hand.
—M. E. L. in *National Baptist*.

WHAT IS BEST.

Selected.

BY MARIANNE FARNINGHAM.

We do not know! Thou knowest!
As children in the dark
We lift our hearts, our hands to thee,
And find a rest, an ark;
We trust thee in our ignorance,
O Wise, O Good, O Strong;
And though the shades encompass us
We find thee with our song.

We think we know. Thou knowest.
We dream, and hope, and plan,
And make mistakes, and sigh to know
How frail and weak is man;
But thou, from the beginning,
Canst see the end of all;
We rest upon thy knowledge,
Father, on whom we call.

We do not know the best for us,
And so we strive in vain;
And for our sowing often reap
A harvest dire of pain;
We fail and fall, and then at last
We cry to thee for aid,
And only rest when thou dost say,
"Tis I, be not afraid."

O God, we would be wiser yet,
And only pray, "Choose thou."
Lead as one leads the little ones,
We are thy children now;
And day by day, and step by step,
We need the guiding hand;
O let us cling to thee, until
We reach the safe home-land.

And then let days be fair or dark,
The journey short or long,
Our hearts will rest in comfort,
And we will sing our song;
Since thou dost know, our ignorance
And weakness matter not,
We trust in thy great love, O God,
And thou dost choose our lot.

Religious Views and Tenets.

I am of the belief that it is the privilege of all, and that it is in the reach of all, to attain, by the assisting grace of God, to that happy and sinless condition that Adam and Eve were in before they fell. But I do not believe that we shall be freed from the infirmities of life till this mortal shall put on immortality. For this body which was made of the earth, is, of course, earthy. But God breathed into Adam the breath of life, and he became a *living soul*; and had the Divine image given him, spiritually. In this innocent and happy condition he held immediate intercourse with his Maker. He had also laws and commandments given him, with power to obey or to disobey. But a countermmanding spirit of evil soon presented himself with his enticing snares. He taught them a contradictory doctrine. They, or, rather, the woman, listened to it, and believed a lying spirit instead of the plain commandment of God; and so completed her sin. She gave to her husband of that which was forbidden, and he partook also. Thus sin entered into the world, and death by sin. The life of innocency and purity was lost. They became blind and dead to good, but their eyes were opened to evil. And this their sin, through disobedience, has passed on all, for all have sinned. Shame came upon them. They covered themselves with a covering, but not of God's spirit. They had now forfeited their right to the tree of life, and were driven from the Garden of Eden, and paradise of God. They were sent forth into the world, which had now become cursed for man's sake. They were to eat of the herb of the field, instead of the Garden of Eden. And in sorrow were they to eat of it all the days of their life because of their transgression. The enemy that deceived them was also cursed above all that God had made. And the Almighty said to him, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Here the enmity which still exists between the two seeds of good and evil, first took its rise. And they are still contrary, the one to the other. It was by man's own voluntary choice that he partook of the fruit of the tree of knowledge of good and evil; and that these two discordant elements first entered the heart of man. Good and evil are discordant in their nature, and can never harmonize. "For what fellowship hath righteousness with unrighteousness?" The seed of the woman, which is Christ the Word, has a bruising power which is exerted by the Holy Spirit, over the evil in man, in order to destroy the works of the devil within. So the seed of the serpent—the subtle foe of God and man—has a bruising and deceitful power, in order to destroy, if possible, the silent, purifying works of the Holy Spirit in the heart. Hence the strife. Hence the warfare between the two powers; and we become servants to whichever power we yield ourselves servants to obey; "whether of sin unto death, or of obedience unto righteousness." "For of whom a man is overcome, of the same is he brought in bondage." So choose ye, while time is in mercy lengthened out, which of the two ruling powers ye will serve; as the power of choice is left to man. And we may, if we will, choose the universal remedy which God has provided, and be restored from the uni-

ersal evil which has come upon us in the world. For as in Adam all are dead spiritually, so in Christ all may be made alive. For as by one man's offence judgment came upon all unto condemnation, so by the righteousness of one, the free gift might come upon all unto justification of life. For where sin, through disobedience, has abounded unto death, grace might much more abound through obedience unto eternal life through Jesus Christ our Lord. For life and immortality are brought to light by the gospel, and as a free gift are offered to all, in order to raise up from darkness to light and from the power of Satan to God, that we might receive forgiveness of sins, and be established in Christ Jesus, who never fell. For if the law of the Spirit of life in Christ Jesus could set Paul free from the law of sin and death, so it can and will us, if we obey and follow it; and they will have no more dominion over us. Spiritual death having been slain as the last enemy, by and through Him who came to destroy the works of the devil, and to make an end of sins, and to make reconciliation for iniquity, and to bring in an everlasting righteousness unto every individual soul. Yes, *everlasting!* Not fitful righteousness, which is "as a morning cloud, or as the early dew that goeth away," until another revival breeze shall blow upon it, and fan anew the slumbering flame. We need his abiding presence as a refiner and purifier, till the works of the devil are destroyed. But as his works first entered the world by disobedience to the commandments of God, and receiving the temptation of Satan, so everlasting righteousness is brought in by assisting him, and receiving and believing and obeying Christ the second Adam, the quickening Spirit who never fell, and who manifests Himself in the heart to take away the in of the world, and who has, by his one offering, forever perfected all them who are thus sanctified. But as He who knew no sin died for us, we must, through Him, die to sin; for it was sin that separated man from God at the first place, and it must be slain by Him who tasted death for every man, that He might restore us to God through newness of life.

And now, what is our great business, as we are passing along through this probationary world, but to seek, by the assisting grace of God, to regain that heavenly image which was lost in the fall?

As the spirit of anti-Christ is continually striving to draw the heart away from the Creator to the creature, or to the visible things of the world, so the Spirit of Christ is striving to draw the heart back again to the Creator, and from the world, as seeing Him who is invisible. Let us not be content with a religion that does not destroy the works of the devil; that does not redeem us from all iniquity. Let us not take part for the whole, or think the work is done, when it is only begun, and thus stop short of a full salvation, and finally miss the crown immortal. The living God dwells only in living temples. To revive the spirit of the humble, and to revive the heart of the contrite ones."

D. H.

Dublin, Ind., 7th mo. 21st, 1882.

The deepest trust leads to the most powerful action. It is the silencing oil that makes the machine obey the motive power with greatest readiness and result.

Advice on Reading the Scriptures.

Friend,—Hearken to a word of advice, which is in my heart to thee; it may be of great use to thee, if the Lord open thy spirit, and cause it to sink in. It is this:

Wait on the Lord, that thou mayest from Him feel the right limit to thy mind in reading the Scriptures. For the mind of man is busy and active, willing to be running beyond its bounds, guessing at the meaning of God's Spirit, and imagining of itself, unless the Lord limit it. Therefore, read in fear, and wait understandingly, to distinguish between God's opening to thee words concerning the kingdom and the things of the kingdom, and thy own apprehensions about them, that the one may be always cast by, and the other always embraced by thee. And always wait God's season; do not presume to understand a thing before He give thee the understanding of it; and know, also, that He alone is able to preserve the true sense and knowledge in thee, that thou mayest live dependently upon Him for thy knowledge, and never "lean to thy own understanding." Little dost thou know what it hath cost us to have our own understanding and wisdom broken down, and how demonstratively by this Spirit the Lord opens Scriptures to us, (yea, and the things themselves, which the Scriptures speak of,) ever since He hath taught us to deny our own understanding, and to lean upon his Spirit and wisdom.

The Lord guide thee by his certain, infallible Spirit, into the certain, infallible, everlasting way of life, that by the shinings of light, Spirit and power in thee, thou mayest see light and enjoy life. For, if thou didst certainly and infallibly understand all the words, descriptions and testimonies concerning the thing in the Scriptures; yet it is one thing to understand words, testimonies and descriptions, and it is another matter to understand, know, enjoy, possess, and live in that which the words relate to, describe, and bear witness of.

And, friend, if thou wilt be an inward Jew, and know and understand the laws of life, the laws of the new covenant, thou must read them in those tables, where God writes them in and by the new covenant. Indeed, by reading in the letter, thou mayest read testimonies concerning the Spirit and his ministration; but thou must read in the Spirit, if ever thou come rightly to understand the letter. And the end of words is to bring man to the knowledge of things beyond what words can utter. So learn of the Lord to make a right use of the Scriptures, which is, by esteeming them in their place, and prizing *that* above them, which is above them.

The eternal life, the Spirit, the power, the fountain of living waters, the everlasting pure well, is above the words concerning it. This the believer is to witness in himself, and to draw water with joy out of it.—*Isaac Penington.*

German Military Law.—A German captain of artillery, named Von Ehrenberg, having written a pamphlet in which he endeavored to show how millions of marks might be saved upon the German war budget annually by the abolition of useless pomp and show, has been tried by a military court at Cassel and sentenced to three months' imprisonment, to pay the expenses of the trial, and to be dismissed from the service. The court found that the

prisoner had insulted the Minister of War as well as the Imperial Body Guard, of which he had contested the utility.

For "The Friend."

Religious Items, &c.

Fashion and Christianity.—A writer in the *Earnest Christian* (Free Methodist), comments on the gradual conformity to the world in dress, style and manner of living, manifested by many of the "Methodists and Quakers;" and regards it as evincing a low state of spiritual life. He says, pride, extravagance and worldly conformity in dress are as clearly and emphatically condemned in the Bible as idolatry, swearing, lying and stealing. Fashion, he asserts, leads, to a hollow-hearted, vain and godless life; squanders the means of its devotees; and improperly engrosses the thoughts, especially of the women.

British Benevolent Societies.—The London *Methodist Recorder* of 6th month 9th says:—"Within the past six weeks upward of two hundred of the principal religious and philanthropic societies in Great Britain have held their annual meetings in the metropolis, and the reports presented at those meetings exhibit, for the most part, a gratifying increase on the receipts of the previous year. The following particulars of the present financial position of the principal societies will doubtless be of interest to a large circle of our readers: Church Missionary Society, income, £212,910; expenditure, £193,515. British and Foreign Bible Society, income, £199,785; expenditure, £190,783. Religious Tract Society, income, £198,934; expenditure, £196,426. Wesleyan Missionary Society, income, £151,797; expenditure, £146,754. Society for Propagation of Gospel in Foreign Parts, income, £134,978. London Missionary Society, income, £116,012; expenditure, £111,703."

For "The Friend."

Natural History, Science, &c.

Earth-Tremors in Japan.—In a series of investigations in Japan on Earth-Tremors, the apparatus used was so sensitive that if a pebble were dropped on the grass within six feet of the pit in which it was placed, a distinct sound was heard in the telephone, and a swing was produced in the galvanometer, connected with it.

The general result obtained was, that after eliminating all motions which could have been caused by any local influence, there were movements to be detected every day, and sometimes many times per day. Japan is a country where earthquakes are of very frequent occurrence; and it has been supposed that these earth-tremors are connected with the other more formidable phenomenon.

Utilizing Ants in Horticulture.—Dr. C. J. Macgowan has sent me from Han Chow, Province of Hainan, China, a little paper on the "Utilization of Ants as Insect Destroyers in China." It seems that in many parts of the province of Canton the orange trees are injured by certain worms, and to rid themselves from these pests, the inhabitants import ants from the neighboring hills. The hill-people throughout the summer and winter find the nests of two species of ants, red and yellow, suspended from the branches of various trees. The "orange ant breeders" are provided with pig or goat bladders, baited inside with lard. The orifices of these they

apply to the entrance of the bag-like nests, where the ants enter the bladders, and, as Dr. Macgowan expresses it, "become a marketable commodity at the orangeries." The trees are colonized by placing the ants on their upper branches, and bamboo rods are stretched between the different trees, so as to give the ants easy access to the whole orchard. This remedy has been in constant use at least since 1640, and probably dates from a much earlier period.—*C. F. Riley in Nature.*

Telephone.—During the bombardment of the forts at Alexandria, a telephone was attached to the Alexandria cable at Malta, and the firing was distinctly heard—a distance of more than 1000 miles.

New Method of Coal Blasting.—Blasting with gun-powder is liable to the serious objection that the attendant flame may set on fire the inflammable gas which is often present in coal mines. At the Shipley collieries in Derbyshire, England, a cartridge has been introduced charged with caustic lime packed under a pressure of forty tons to the square inch. When properly placed, these cartridges are discharged by water forced through a flexible tube in connection with them. The action of water is to cause the lime to heat and expand, and this, in connection with the expansive force of the steam generated, is sufficient to loosen the coal, without producing any violent explosion or raising clouds of coal dust, which are in themselves a source of danger. To show the power exerted by this cartridge, two iron pipes were exhibited at a scientific meeting, which had been shattered by them, though one of them had previously borne a test of 953 lbs. on the square inch.—*Chambers Journal.*

Illustration of Reason in Dogs.—J. G. Wood relates the following anecdotes:

"A colley-dog named 'Moss,' belonging to a farmer, had excited the admiration of a drover who was helping the shepherd to bring home cattle to the farm. The drover asked to be allowed to borrow Moss for a few days, to help him in getting some cattle from another market to Burntisland.

"The dog, being on friendly terms with the drover, went willingly, and gave his help in bringing the cattle on their journey. On their return, they had to pass the spot where the road to Burntisland branches off from that which led to his own farm; Moss refused to go any further on the Burntisland road. Not only this, but he would not allow the drover to take the cattle any further, and the man was at last obliged to let the dog deliver the cattle at his master's farm."

The process of reasoning is quite evident here. The dog had always known that any property of which he had been placed in charge belonged to his master, and consequently brought the cattle to his master's farm. His reasoning was correct enough, but one of his premises was false.

Several successive litters of puppies had been taken from their mother, a little terrier. When the next litter was expected, she left the house, and was not seen again for some time.

At last she returned, bringing with her in great pomp a whole retinue of fine healthy puppies. It appeared that she had hidden herself in a rabbit-burrow, evidently knowing that, if she could only conceal her puppies till they were able to shift for themselves, no harm would come to them. The result proved

that she had been perfectly correct in her interpretation of her master's character.

Effect of Military Discipline.—When James Backhouse sailed from England on his visit to Van Diemen's Land, there were among the passengers in the vessel 46 Chelsea pensioners. He says, that from having long been accustomed to act in obedience to military discipline, instead of upon principle, these men were generally as incapable of taking care of themselves when temptation was in the way, as children; and the state of confusion they were in was often appalling. From the time they sailed from the Downs till they reached the Cape of Good Hope, few days passed without some of them being intoxicated and quarrelling.

THE FRIEND.

EIGHTH MONTH 12, 1882.

The action of the late London Yearly Meeting in extending an official sanction to the Home Mission movement, does not seem to settle comfortably on the minds of many who were opposed to the measure. The *British Friend* for the 7th month contains articles on the subject from three contributors, and an editorial notice, all concurring in the sentiment, that there was not in the Yearly Meeting the degree of unity that ought to have attended the making of such an important change. The editor says, "If there was one thing more objectionable than another to the decision minuted respecting the proposal of the Conference, it was the great want of unanimity in the Meeting. That decision, therefore, may be considered a forced one; and while unsatisfactory to a large minority, it cannot yield solid comfort to a right-minded, calmly-reflecting majority."

One of the writers referred to, says: "I feel it a matter deeply to be regretted that a very general feeling of dissatisfaction prevails with the conduct of the discussion, in the minds of those who dissented from the recorded judgment of the meeting. * * What price, I ask, has been paid for forcing the measure forward against the conscientious objections of a large number of our members? Have its promoters gone away with easy minds themselves, under the unavoidable impression that the conclusion they sought has been obtained apart from the unity essential for any greatly increased success in that work? for I very much doubt if any of the objectors to the measure are in anywise more reconciled to it. They have again and again solemnly asserted their belief that 'Mission Work,' as carried on and advocated by many members of our Society, is at variance with, and subversive of, those simple and comprehensive views of the Gospel which have distinguished this from other religious bodies, and especially committed to us, as we believe, by the Head of the Church, and the adoption of which from conviction has yielded them a large measure of peace and comfort. Those making this protest against innovation include a large number of our members who have the confidence of their respective meetings, and many of them occupy the most important stations which the Society can accord to them. * * It becomes a vital question how far these just claims to consideration can be safely and peremptorily ignored."

Another writer, under the signature of *veritas*, states: "We are reluctantly obliged to state our deliberate conviction that the matter was too hastily decided, and that without sufficient unanimity." "A little wedge has been dexterously introduced, which will, if it be not withdrawn in time, shiver our beloved Society to pieces." He thinks those Friends who believe that a serious error has been made in appointing the Committee, should clearly show that they are not in unity with what has been done; and adds, "It appears to some of us as though we could not, at present, cordially join in any of our meetings, except in those for worship."

L. R. writes on the same subject as follows: "Many of those who were designated by some of the speakers as 'Friends of tender minds, or tender spirits,' felt grieved that a subject involving such important issues, and fraught with what may yet prove very serious results to the Society, should have been pressed through the meeting as this was, against the deliberate and expressed judgment of many Friends of weight and character."

We make these quotations from the *British Friend*, that our readers may see that notwithstanding the discouraging action of London Yearly Meeting, there is still a considerable body of its members who are endeavoring to stay the progress of that departure from the true principles of Friends which has been steadily progressing for years past. The testimony of our Society to the nature of true gospel ministry, as a Divine gift; to its right exercise, as being only under a fresh call and anointing on every occasion; to the necessity of waiting to feel this call and anointing before entering upon ministerial services; and to the importance of having the mind brought under a somewhat similar religious concern before engaging in other duties of a religious nature; in other words, its testimony to the living headship of Christ over his church, is being laid waste in many parts of our Society. While most under our name, it is probable, would hesitate to admit that they no longer believed on these subjects with Friends in the beginning, yet many have had their minds so filled with the desirableness of various kinds of so-called religious work, such as First-day schools, Bible schools, missionary meetings, &c., that they have practically rejected what they theoretically approve. The religious labors of such are performed in their own will and strength, and they cannot truthfully adopt the language of George Fox, "I saw that all was to be done in and by Christ."

There is reason to believe that in many cases this creaturely zeal and activity has led those possessed with it away from a dependence upon Christ, the Head of the Church, in the first place; and then they have endeavored to find Scriptural reasons and arguments to justify their course; so that doctrinal error has followed in the footsteps of practical.

How often have we seen the command of our Saviour to his disciples, "Go ye into all the world and preach the gospel to every creature," referred to as authority for any religious labor of a ministerial character that any one feels inclined to undertake! But this command is no authority to any one living, unless it is renewedly given to him or her by the same Divine Power that then assigned to the apostles their place and service in the Church.

We would be sorry indeed to discourage

one from laboring in the Lord's cause; it is as it is his works alone that praise Him, and have little confidence in permanent good results from any services that are not really required by Him. He knows how to promote the spread of his kingdom in the earth farther than we do; and if we are watchful, willing and obedient, we need not fear but that He will make such use of us as best suits his own gracious purposes. Very simple and apparently trivial duties performed under a sense of Divine requisition, and on which blessing from heaven rests, may ultimately be found to have been more effectual in promoting the Lord's cause than far more conspicuous labors which may have attracted much attention and elicited much applause from our fellow-men.

The abundant labors of the early members of our Society, and the large degree of success that attended their efforts to turn men from darkness to light and from the power of Satan to God, had their root in their renunciation of their own will and wisdom, even in religious things, and in their diligent waiting and watching to know the will of the Lord concerning them. Hence their labors were in harmony with the Divine will, and were greatly blessed of Him, without whose help every labor in vain that build. They felt, as expressed by that wise man and skillful laborer in the Gospel, John Churchman, "Our strength, preservation, health and peace stand on our entire subjection to the will of the Lord, whether in silence or speaking, suffering or reigning, still dwelling with the Seed, Christ, in our own hearts; humbly waiting and feeling after his power, who is the resurrection and the life, and when He is pleased to appear, his children partake in measure his glory."

We have received a copy of the printed minutes of a Yearly Meeting for Canada, held at Pickering from the 23rd to 27th of the 6th month. It is one of those sometimes called a distinction, the Smaller Bodies. Adam Spencer acted as Clerk. Epistles were received from Western, Iowa and Kansas Yearly Meetings, and replies sent thereto—these four bodies being officially in correspondence. A proposition from the Meeting for Sufferings of the Western Yearly Meeting that the four meetings should act in harmony in the admission of other bodies into their circle, was voted with. It was concluded to grant returning certificates only to those strangers present who came from meetings with which they were in correspondence; we understand the ground that in respect to other bodies the Meeting was not in a situation to act officially.

The Minute of Advice contains the following paragraph on plainness, which shows that these Friends are disposed to maintain the testimony of the Society on this subject, which has been much set aside by many under our name: "The injunctions in our discipline to plainness of speech, behavior and apparel, as they have been heeded, have proved to be a salutary hedge to the young and inexperienced, and served as a protection to tender plants, to profess to be Friends. We make such profession openly. The dress and address which is known to belong to the Friend, is becoming such a profession. When any devotee in these respects, the thought is presented to beholders that such are not faithful to

their profession, or have left their first principles. May it be our abiding concern to present an example before the world and our children, representing the beauty of holiness,—to 'abstain from all appearance of evil.'"

From private sources we learn that those in attendance were comforted in a belief that the Lord's presence was to be felt among them.

SUMMARY OF EVENTS.

UNITED STATES.—The President having vetoed the River and Harbor bill, both Houses of Congress passed the bill over the veto, and it is now a law.

Congress, on Seventh-day, passed all the remaining regular appropriation bills. The Knit Goods bill was taken up in the Senate and passed as it came from the House. In the House, the Senate amendments to the bill for the inspection of foreign steamers carrying passengers from United States ports were concurred in. The joint resolutions for an investigation of the loss of the *Jennette* and for a joint select committee to investigate the condition and needs of the American shipping interest were passed.

The President has nominated General U. S. Grant and William Henry Trescott to negotiate a commercial treaty with Mexico. The nominations have been confirmed by the Senate.

Secretary Folger estimates that the amount of the offers for the exchange of bonds for the new three per cents, received at the Treasury Department will exceed \$200,000,000.

The total amount of sugar duties refunded by the Treasury Department under the recent decision of the Supreme Court, up to 8th mo. 1st, has been \$1,461,525.

The total value of the foreign commerce of the United States during the fiscal year ending 6th mo. 30th last, including both imports and exports of merchandise and specie, amounted to \$1,566,859,456, against \$1,675,024,318 during the preceding fiscal year—showing a decrease of \$108,164,862. During the last fiscal year there was an excess of exports over imports of gold and silver coin and bullion, amounting to \$6,940,186, against an excess of imports over exports during the preceding year of \$91,168,650.

The number of immigrants who arrived in the United States during the year ending 6th month 30th last, was 789,003, an increase of 119,572 on the number for the preceding fiscal year.

Indian Agent Miles telegraphed to the Commissioner of Indian Affairs from Reno, in the Indian Territory, under date of the 5th inst., that Indians from that and the Kiowa Agency "had bought breech-loading guns of the best patterns from traders at Caldwell, Kansas," and he asks "what course shall be pursued to prevent such dangerous practice?" The Commissioner says that every effort will be made to correct such abuses.

Two factions of the Creek nation, in the Indian Territory, are in active hostility. Several men have been killed, and the trouble has almost assumed the dimensions of a civil strife.

The forest fires in Michigan have been nearly all extinguished by the rain. Since the previous report two farmers were burned out near East Tawas, and considerable cedar and pine timber was destroyed.

The steamship *Vandalia*, which arrived at New York on Second-day from Hamburg, reports having passed seven icebergs during her voyage, "the smallest of which must have been 100 feet in height."

Several cases of "suspicious sickness" on the schooner *Henrietta*, from Matamoras, in quarantine at Galveston, have developed into yellow fever, and one of the sick men has died. Eighteen new cases of yellow fever and one death were reported in Brownsville, Texas, during the twenty-four hours ending First-day. The mayor has been sick of the disease. In Matamoras, Mexico, the number of deaths has reached 7. There is an increase in the number of cases, but no figures are given.

There were 540 deaths in Philadelphia for the week ending 8th mo. 5th; 398 was the number for the corresponding week of last year. The number of males was 261, females 279; 255 were two years old or younger; 151 died of cholera infantum, 37 of consumption, 37 of marasmus, 19 of inflammation of stomach and bowels, 16 of cholera morbus, 10 of sunstroke, and 10 of diphtheria.

Markets, &c.—U. S. 3½'s, 101½ a 101¾; 4½'s, registered, 113¾; coupon, 114¾; 4's, 120¾; currency 6's, 133.

Cotton remains about the same as last quoted. Sales

of middlings are reported at 13½ a 13¾ cts. per lb. for uplands and New Orleans.

Petroleum.—Standard white, 6¾ cts. for export, and 7¾ cts. per gallon for home use.

Flour is in limited request at former rates. Sales of 2500 barrels, including Minnesota extras, at \$4 25 a \$5 for sour; \$5.50 a \$6 for clear, and \$6.25 a \$6.75 for straight; Pennsylvania extra family at \$5.15 a \$5.50; western do. do. at \$6 a \$6.35, and patents at \$7 a \$8.

Grain.—Wheat was a fraction higher. Sales of 7600 bushels new Southern at \$1.10 a \$1.16, the latter for long berry amber; \$1.14½ was bid for the present month. Rye is nominal. Corn is in fair demand and steady. Sales of 8500 bushels, including yellow, at 91 cts.; mixed, at 90 a 90½ cts.; steamer at 89 cts.; No. 3 at 88 a 88½ cts. Oats.—Local lots are higher, while options rule steady. Sales of 9500 bushels, including new at 61 a 66 cts.; old white, at 70 a 71 cts., and do. rejected mixed at 66 a 67 cts.

Hay and Straw Market, for week ending 8th mo. 5th, 1882.—Loads of hay, 223; loads of straw, 42. Average price during the week—Prime timothy, 95 cts. to \$1.10 per 100 pounds; mixed, 85 cts. to 95 cts. per 100 pounds; straw, 55 to 65 cts. per 100 pounds.

Beef cattle were in good demand at an advance: 3700 head arrived and sold at the different yards at 4½ a 8½ cts. per pound, as to quality.

Sheep were firmly held and in demand: 12,000 head arrived and sold at the different yards at 3½ a 5½ cts. per lb. as to condition.

Hogs were in fair demand: 3000 head arrived and sold at the different yards at 11½ a 12½ cts. per lb., as to quality.

FOREIGN.—The steamer *Arab* with *Cetewayo*, the captured South African King, on board has arrived in the Thames.

The *Times*, in a forecast of the English harvest, says: "Wheat will not nearly amount to a fair average crop, that is, it will be no better than for the last five years. Barley promises rather less than an average yield. Oats are good."

In the House of Commons, Gladstone, replying to W. E. Courley, said that the Government had ascertained that De Lesseps, in protesting against the landing of British troops on the property of the Suez Canal Company, acted solely as a private individual. It was not thought necessary, therefore, to take any steps regarding his so-called protest. The only matter to be considered with advantage in regard to the Canal, he said, is the condition that it shall remain open, which it does.

On the 1st inst. in the House of Lords, on report of the Arrears bill from Committee of the Whole, various amendments of minor importance were proposed, some of which were adopted. The bill then passed its third reading, and will be returned to the House of Commons.

One of the amendments—that introduced by the Duke of Abercorn—makes it compulsory for the Land Commission, under the circumstances set forth in the first clause of the bill, to order the payment of half the antecedent arrears.

After attacking the House of Lords as being an unrepresentative Chamber, the London *Daily News* says it hopes the Lords will give way in their opposition to the Arrears of Rent bill and shrink from the responsibilities of obstinacy.

The *Daily News* declares that the country will do well to ask itself how far the existence of the House of Lords in its present shape is consistent with the interests of the realm.

The fears in regard to the failure of the water supply in Alexandria have subsided.

On the afternoon of the 4th inst. a reconnoissance in force was made from Alexandria to the Mabella Junction. An engagement took place with the forces of Arabi Pasha, who were driven to a point on the Mahmoudieh Canal and suffered considerable loss. The English loss is reported at 4 who were killed and 29 wounded.

The rebels are retrenching between Aboukir and Ramleh on the western bank of Mahmoudieh Canal, close to the point to which they were driven last week.

The town of Suez has been occupied by the British. The telegraph office has been reopened.

A despatch from Port Said to Reuter's Telegraph Company says: British men-of-war strongly occupy the Suez Canal here, at Ismailia and at Suez. All Europeans have left Suez. Only four French men-of-war remain in Egyptian waters.

In consequence of a telegram received from de Lesseps, at Ismailia, the Suez Canal Company has passed a special resolution declaring that, as the Khedive could not authorize the making of the Suez Canal with-

out the sanction of the Sultan, he has no power to interfere with it.

The Khedive has written to Ragheb Pasha that he considered it incumbent upon his Government to give notice, without delay, of its intention to indemnify the sufferers from the disorders at Alexandria, without distinction of nationality, in some manner compatible with the resources of the country.

The Turkish delegates to the Conference accepted the conditions proposed by the Powers in their invitations to the Porte to intervene in Egypt.

The London *Times* says it believes it represents the matured opinion of the nation in protesting against the Turks being permitted to come to Egypt, no matter what the restrictions to which they may ultimately consent.

Dervisch Pasha and Server Pasha have sailed for Egypt. The Council of Ministers have given instructions to Server Pasha.

El Jawaib states that Arabi's troops will submit to Dervisch Pasha immediately upon the arrival of the Turkish troops in Egypt.

Cairo, 8th mo. 3rd.—The official rebel journal has published the decision of the great national meeting held on Seventh-day. After considering the different decrees emanating from the Khedive, including the order dismissing Arabi Pasha from the office of Minister of War, the meeting declared that, in consequence of the occupation of Alexandria by foreign troops, the presence of the English squadron in Egyptian waters, and the attitude of Arabi Pasha in repulsing the enemy, Arabi Pasha must be upheld as Minister of War, and that the orders of the Khedive and his Ministers in Alexandria were null and void, as the Khedive acted contrary to religious and civil laws.

The Under-Secretaries of State were intrusted to submit this decision to the Sultan. The decision is signed by the Princes Ibrahim, Asmed and Kamil, seven princes of the Yeghen family, the Sheikh of El Azhar Mosque, the mnfts of the four Sunnite rites, the Grand Cadi of Egypt, the Coptic Patriarch, nine various vicars and sheikhs, thirty judges, eight under-secretaries, twenty-eight civil pashas, including Beni, twelve mudirs and one hundred notabilities of various religious denominations.

The new French Cabinet is officially announced as follows:

Duclerc, President of the Council and Minister of Foreign Affairs; Fallieres, Minister of the Interior; Develle, Under-Secretary of the Interior; Deves, Minister of Justice; Davaur, Minister of Public Instruction; Tirard, Minister of Finance; General Billot, Minister of War; Admiral Jaureguiberry, Minister of Marine; Cochery, Minister of Posts and Telegraphs; De Mahy, Minister of Agriculture; Pierre Legrand, Minister of Commerce and ad interim of Public Works.

De Freycinet has countersigned the appointment of Senator Duclerc as President of the Council and Minister of Foreign Affairs. The new Ministers will assemble at the Elysée.

Paris, 8th mo. 7th.—Duclerc will read a declaration in both Chambers on Third-day regarding foreign affairs. He will state that the new Ministry do not wish to revert to the past; that they accept the vote of the Chamber of Deputies on the Egyptian credit, and desire the maintenance of peace; and should any incident occur compromising the dignity of France they will forthwith convolve the Legislature to concert with it upon measures necessary under the circumstances. Regarding home affairs, he will state that the new Cabinet take the vote of the Chamber as the basis of their policy.

Fifty houses and a wooden bridge have been burned on the Krestovsky Island, in the Neva, one of the islands on which St. Petersburg is built.

The *Novoe Vremya* says that Engineer Melville and seamen Noros and Ninderman, of the Jeanette's crew, have arrived at Tobolsk. They believe that Lieutenant Chipp and his companions perished in a snow storm.

An official despatch from Manilla reports that cholera is increasing in Japan.

The Mexican revenues for the last fiscal year amounted to \$27,500,000—an increase of \$4,500,000 compared with those of the preceding year.

There were 34 deaths from yellow fever in Havana up to Fifth-day evening during the past week. The Secretary of the Government, Senor Diaz Quintana, is now sick with the fever. It is reported that drought has destroyed nearly the whole corn crop in the jurisdiction of Remedios.

Another large establishment for counterfeiting silver coin has been discovered and suppressed. It was located in Remedios and had a branch in a neighboring village. There are indications that the counterfeiters

operated jointly with those lately arrested in Havana. The authorities believe that a large amount of spurious coin has already been sent from the island.

A telegram from Montreal says that Dennis Dinceen, a farmer, near that city, "is about to sue the Society for the Prevention of Cruelty to Animals, for having imported sparrows. He declares that they have already eaten up thirty acres of barley, destroyed his potatoes, and, in general, made havoc with his early vegetables. He estimates the number of sparrows on his land at 5000."

The army worm is reported to be doing great damage in New Brunswick, at Mangerville and in its vicinity.

A telegram from Victoria, British Columbia, says that a large influx of Chinese is feared there, in consequence of the anti-Chinese law going into force in the United States. Several vessels have sailed from Hong Kong for American ports, but their destinations have been changed to Victoria.

RECEIPTS.

Received from Jno. M. Saunders, N. J. \$2.10, vol. 56; from Benjamin H. Lightfoot, Pa., \$2.10, vol. 56, and for Daniel Koll, O., \$2.10, vol. 56; for Joshua Warrington, Ark., Louise Thorp, N. C., and Anne Eyre, N. J., \$3.15 each, to No. 52, vol. 56; for Phebe S. Gavthrop, Pa., \$1.05, to No. 52, vol. 55; for Judith Mendenhall, N. C., \$2.62, to No. 52, vol. 56; and for Benajah Carter, Aaron Shaw, Susannah Carter, Eleazer Carter, Hannah Frazier, John Bales, William Bales, Sanford Frazier, Evan Hadley, Jonathan Newman and Abel Stanley, Ind., 42 cents each, to No. 52, vol. 55; from David J. Brown, Gtn., \$2.10, vol. 56; from Samuel P. Leeds, N. J., \$2.10, vol. 56; from Martha Mickle, N. J., \$2.10, vol. 56, and for Sarah L. Mickle, \$2.10, vol. 56; from Phebe C. Parker, Pa., \$2.10, vol. 56; from John Carey, O., \$2.10, vol. 56, and for Lewis Johnson, Jordan Ballard, Cornelius Douglass, Joseph Stanton, David H. Miller and Joseph Hare, \$2.10 each, vol. 56; from Phebe J. Stedman, Kansas, per Thomas Lamborn, \$2.10, vol. 56; from George Brinton, Pa., \$2.10, vol. 56; from Benjamin Bowerman, Mich., \$2.10, vol. 56; from Rebecca Kaighn, for Amos Evens, Joseph K. Evens, and J. Trimble Zook, N. J., and William T. Zook, Pa., \$2.10 each, vol. 56; from Samuel F. Troth, City, \$2, vol. 56; from Edward Bailey, Pa., \$2.10, vol. 56; from Beulah Garrigues, Pa., \$2.10, vol. 56; from Joseph Bailey, Joseph L. Bailey, Sarah Whitacre and Comly B. Shoemaker, Pa., \$2.10 each, vol. 56; from George W. Brown, City, \$2, vol. 56; from Hannah Eastlack, N. J., \$2.10, vol. 56; from Ann W. Fry, City, \$2, vol. 56, and for Deborah Woolman, City, \$1.05, to No. 27, vol. 56, George Wright, City, \$2, vol. 56, and Susanna R. Leeds, N. J., and William B. Hartz, Pa., \$2.10 each, vol. 56; from Alice M. Fowler, N. J., \$2.10, vol. 56; from Lydia Lee and Margaret E. Lee, Pa., \$2.10 each, vol. 56; from Thomas Llewellyn, O., \$2.10, vol. 56; from Isaac P. Wilbur, Mass., \$2.10, vol. 56, and for Mary Booth, Elizabeth H. Eddy, and Mary A. Gardner, \$2.10 each, vol. 56; from Emma A. Stapler, Del., \$2.10, vol. 56; from Charles L. Willits, N. J., \$2.10, vol. 56; from Jane B. Smith, Pa., \$2.10, vol. 56; from Jonathan Chace, R. I., \$2.10, vol. 56; from Rebecca Hornor, City, \$2.05, vol. 56, and for Jane P. Cox, N. J., and Lydia M. Tucker, Pa., \$2.10 each, vol. 56; from John Warner and Matilda W. Warner, Pa., \$2.10 each, vol. 56; from Anna Thomas and Howard A. Mickle, N. J., per Richard Mott, \$2.10 each, vol. 56; from Lewis Passmore, Pa., \$2.10, vol. 56, and for Mary Ann Sharpless, \$2.10, vol. 56; from Edith Sharpless, City, \$2, vol. 56; from David Darnell, N. J., \$2.10, vol. 56; from Isaiah Kirk, Pa., \$2.10, vol. 56; from Joseph J. Hopkins, Pa., \$2.10, vol. 56; from William Windle, Pa., \$2.10, vol. 56; from Elizabeth Marriott, N. Y., \$2.10, vol. 56; from Elizabeth D. Meredith, Pa., \$2.10, vol. 56, and for Sallie T. Hoopes, \$2.10, vol. 56; from Israel Morris, City, \$2, vol. 56; from Samuel A. Bacon, Pa., \$2.10, vol. 56; from Anna W. Hooton, N. J., \$2.10, vol. 56; from William J. Evans, N. J., \$2.10, vol. 56; from Lettice Evans, N. J., \$2.10, vol. 56; from Isaac Moore, Pa., \$2.10, vol. 56; from E. S. Deats, N. J., \$2.10, vol. 56; from David J. Scott, Pa., \$2.10, vol. 56, and for Ann Scott, \$2.10, vol. 56; from Mary Ann Bacon, Gtn., \$2.10, vol. 56; from Emeline E. Hilyard, N. J., \$2.10, vol. 56; from Thomas Woolman, City, \$2, vol. 56, and for Eliza W. Reeves, \$2, vol. 56; from John W. Biddle, City, \$2, vol. 56, and for William Biddle, Samuel Biddle, George Jones and Samuel Mason, \$2 each, vol. 56, and for Clarkson Sheppard, Pa., Joshua C. Smith, Md., and Jonas Edge, Kansas, \$2.10 each, vol. 56; from Mahlon Moon, Pa., \$2.10, vol. 56, and for William H. Moon, Charles Moon and James E. Tatnall, Pa., and William Tatnall, Del., \$2.10 each, vol. 56; from Alfred King, Agent, N. Y., \$2.10, vol.

56, and for Gilbert Weaver, William R. Hazard, Persi E. Hallock, Samuel G. Cook, Lydia C. Hoag, Georg Hoag, Nicholas D. Tripp, Hepsibeth C. Hussey, William R. Taber and Mary Ann Simpkin, N. Y., and Nathan Cook, Pa., \$2.10 each, vol. 56; from Joshua Brantingham, Agent, O., for Charles Cope, Benjamin Kite, John Hoyle, Christiana Kirk, and Barton Dean, \$2.10 each, vol. 56; for Charles W. Warrington, City, \$2, vol. 56; from Rachel F. Parker, Pa., \$2.10, vol. 56; from Clayton Hancock, N. J., \$2.10, vol. 56; from Charles Stokes, Agent, N. J., for Henry W. Wills, Joshua S. Wills, Joseph H. Haines, Clayton Haines, Joseph Evans, George Lippincott, M. S. & E. P. Allen, Levi Troth, Esther S. Prickett, and Rachel L. Atkinson, \$2.10 each, vol. 56, and for N. Reece Whitacre, \$3.15 to No. 52, vol. 56; from Anna Pickering, City, \$2, vol. 56; from Mary E. Dickinson, Pa., \$2.10, vol. 56; from Thomas Wilbur, N. Y., \$2.10, vol. 56; from James Mulsby, Agent, Ind., for William T. Hadley, Jesse Osborn, John Bales, Joel Hodson, James Kersey and Mary Ann Osborn, \$2.10 each, vol. 56; from Dr. Stephen Wood, L. L., \$2, vol. 56; from Joshua T. Ballinger, Agent, Pa., for Rebecca Austin, Gilbert Cope, Marshall Fell, Jane Gibbons, S. D. Gray, Ralston R. Hoopes, Mary A. Newlin, Rachel McClain, Dr. George Martin, Esther H. Mendenhall, George E. Pim, Mary H. Parke, Sarah Pennell, Ann M. Pratt, Rachel N. Phillips, Sarah C. Passmore, Charles W. Roberts, James C. Roberts, Martha Sankey, S. Emlen Sharpless, Joseph Scattergood, Eusebius H. Townsend, Jesse P. Thatcher, Enos E. Thatcher, Elizabeth S. Thomas, Susanna S. Thomas, Charles L. Warner, Anna A. Warner, Thomas R. Warner, Philena S. Yarnall, \$2.10 each, vol. 56; from Amy Borton, N. J., \$2.10, vol. 56, and for Ezra H. Brown, Clayton H. Haines, Naomi B. Haines and John G. Haines, \$2.10 each, vol. 56; from Mary J. Stokes, N. J., \$2.10, vol. 56.

Remittances received after Fourth-day morning will not appear in the Receipts until the following week.

NOTICE.

A Friends' Meeting is arranged to be held at Beach Haven, N. J., on every First-day in the Eighth and Ninth months of this year, under the care of Burlington Quarterly Meeting.

NOTICE TO TEACHERS, PARENTS AND OTHERS.

The Yearly Meeting's Committee on Education have placed a book at *Friends' Book Store*, No. 304 Arch St. Philadelphia, where applications from teachers wishing situations, and committees who desire to employ teachers among Friends, may be recorded.

Please give address, and full particulars.
ELLISTON P. MORRIS, Clerk.

MARRIED, at Friends' Meeting-house, Winona, Col. Co., Ohio, 5th mo. 26th, 1882, ELLISHA, son of Thomas Llewellyn, of Penusville, Morgan county, Ohio, and ABIGAIL, daughter of the late Benjamin D., and Ellen Stratton of the former place.

DIED, Fourth mo. 2nd, 1882, at the residence of her son-in-law, Elias Thorne, Skaneateles, Onondago Co. N. Y., LOIS LOSSING, in the 74th year of her age, widow of Benson Lossing, of Norwich, Canada. She bore her severe sickness of two weeks with great patience, and spoke of her Heavenly Father's presence with her, and that He had promised to go with her through the valley and shadow of death.

—, at the residence of her son-in-law, John Carey Clinton Co., Ohio, on the 25th day of 5th month, 1882 CHARLOTTE LUNDEY, in the 80th year of her age, member of Wilmington Monthly Meeting of Friends. She was concerned for the upholding of the precious doctrines and testimonies of our Society, and bore a faithful protest against the innovations that of latter years have been introduced.

—, 5th mo. 27th, 1882, at his residence, Columbus N. J., GEORGE I. KASHNER, in the 69th year of his age, a member of Mansfield Monthly Meeting of Friends. He bore his protracted sufferings with Christian patience and resignation, and his friends have the comforting belief that his end was peace.

—, at her residence in Media, Pa., 6th mo. 9th 1882, HARRIET J. SMEDLEY, widow of the late Wm Smedley, in the 86th year of her age, a member of Media Preparative and Chester Monthly Meeting, Pa. The closing years of her long and useful life were marked by a quiet peaceful trust and confidence in being admitted into the Heavenly Kingdom through the merits of the Redeemer.

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JOHN S. STOKES,

AT NO. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

For "The Friend."

Wanderings South and East.

(Continued from page 2.)

SANDWICH ISLANDS.

The most interesting natural features of these islands are the volcanoes. On the Island of Maui, at the height of 10,000 feet, is situated the extinct volcano of Haleakala, which has been quiescent since the Hawaiian story began. The crater is 2000 feet deep, 10 miles across and 4 miles wide. As W. Wootte and his company stood on the crater's edge, they threw great boulders of the hardened lava down the chasm, and saw them break into dusty fragments below. He says: "It was a cold, cheerless, uncanny place—can you conceive what a hole 28 square miles in area, and 2000 feet in depth, looks like? It is not earthly, but an utterly fearful and awful sight."

The crater of Kilanea always shows some signs of activity. It lies on the side of the great volcano of Mauna Loa. "The mountain itself is 13,600 feet high, and its summit is sixty miles from the sea; the main vent, however, of its inward fires is at the crater of Kilanea thirty miles from Hilo on the mountain slope.

"The crater at the summit is smaller than its vent-hole in the side, and is only active on grand occasions, such as during the eruption of 1868, when, as always on the occurrence of an eruption, it discharged the volumes of lava, there being no greater disturbance at Kilanea than the sinking of the floor of that crater some eight hundred to a thousand feet. "There is a bridle trail across the thirty miles that separated us from the object of our visit, and along this we made the best of our way in the early morning. Our track lay for some miles through a sort of scanty jungle, then into a piece of dense and lonely forest, then out upon an almost barren wilderness of lava. The wealth of vegetation in the forest is simply wonderful. We rode under great ferns, not tree ferns, thirty feet high, and every turn of the trail disclosed fresh glories, lovely creepers, and great glowing flowers, and broad green leaves."

"After a day's rest, in which we wandered round the crater's edge, and visited great sulphur beds, and steamed ourselves, Russian bath-wise, over little vent-holes, and gazed across the terrible abyss, we prepared for a descent.

"After descending the pathway down the crater's side, which is steep and dangerous, we commenced the weary trudge across the lava plain. This plain resembles more nearly than anything else I can think of, a short chop sea solidified; the lava is exactly like hard pitch, but the surface is not as level as a sea, bearing traces of fearful squeezes, and being in one place bent up into a great ridge.

"As we advanced the lava became slightly warm, and hot sulphurous air arose from the crevices. Here and there were places where molten streams had forced their way through from beneath, and were rolling slowly across the surface; and now and then we would pass a cone or vent-hole covered with a brilliant yellow crust of sulphur. At last, after some two to three miles of hard walking, we commenced a slight ascent of a hundred feet, and found ourselves upon the edge of the lake of fire.

"I hope my description conveys clearly the nature of this crater. First the great hole or 'crater' proper, say twelve or thirteen square miles in area, and eight hundred feet in depth. The floor of this, a cracked and broken lava sea, covering as a crust, the liquid fire below. Then in the centre of this, an open cauldron upon the edge of which we now were standing.

"The lake of fire was at the time of our visit divided by a lava ridge, and only one of the divisions was accessible, but upon the very edge of this, and within say fifty feet of its seething surface we could stand.

"I cannot describe to any satisfaction this spectacle. It is, I think, the most impressive of the world's sights. There lay the lake below us, Hale-mau-man it is called, 'the House of Everlasting Fire'—a burning lake more than five hundred by two hundred feet. Beyond, a ridge, and then another lake somewhat larger, but hidden in fiery spray and smoke.

"The surface as we first found it was covered with an ash-colored scum, and the whole cauldron was heaving intermittently as though threatening an outburst.

"In a short time an active panting begins and the scum parts and the pure liquid fire is hurled high into the air, and falls a golden shower. To this succeeds a beautiful geyser, and to that again six or eight others, until the whole lake is spouting and roaring fearfully. From these fountains waves extend and meeting other waves they rage and toss across the lake, now flinging themselves against the rock-like lava sides, now hurling their whole force into the caverns opposite, and tearing themselves ruthlessly into a thousand jets and sprays, with a weird lashing sound, staining the lake's wall blood-red, and lighting the whole sky with crimson spray. Then for a time succeeds a lull, the ash-like scum begins to form again, and we advance nearer, and wait for what shall come next. The whole soft-heaving scum begins in a few minutes to

move slowly from east to west. Then great seams form across the surface, which breaking in, give place to molten waves, and the western end towards which these waves are moving, seeming to resent the onslaught, lashes itself fiercely against the lava rocks. And now to right and left, and here and everywhere the golden geysers play again, and we, quite awe-stricken, shrink back a yard or two.

"We stood for many hours on the thin crust-like edge and watched, unable to take our eyes away lest we should miss some grander spectacle. The sun fell down behind the high crater walls, and a dull, threatening darkness enveloped the whole place. If the sight had been weird and wonderful in the broad daylight, what of it in the black night some hours later? Let us try and picture that scene unequalled, I maintain, amongst the world's wonders.

"From the high storm-tossed lava crags above the lake streamed a sulphurous cloud of steam and smoke. Let us picture this as it holds the changing shades of orange, red and gold reflected from the cauldron at our feet. Let us remember it as with a thousand-fold iridescence of reflected light it curls and wreathes itself across the sky. On every glittering spangle of the sulphurous stream there shines the soft and ever-varying light, now brilliant as the sunshine as some more than ever high-reaching geyser flings its fires aloft, now softly luminous as the great source of light grows slowly more dim; that smoke curling across the sky contains, alone, beauties worth all the labors of our journey. What then of the fire itself? what of the gently-breathing crust, the slowly-moving blood-red waves? what, still more, of the angry caverns by the lake's edge, and the mighty storm-tossed waves—waves of fire from whose jagged crests were blown far-reaching streams of fiery spray? What of the strange noises that issued from that subterranean sea? How weird in the still night? How wild and unutterably fearful when no other light was there, but of that very sea itself!

"The lake beyond the ridge added to all these terrors. It seemed, I think, even more fearful to us than the one we saw. The strangest of noises came from there, boomings as of cannon, and shrill loud cracks, and now, as from some distant gala scene, a jet of spray like rockets was hurled high into the air with unspeakable magnificence, against the coal-black sky.

"After many hours we turned our backs upon the furious and infernal lake. The return journey across the lava was intensely tedious and nervous work. From all those cracks that we had crossed, there now shone a dull light, and any false step almost would have been attended with severe burning. Our guide led us cautiously along with utmost skill, we stumbling and struggling in his footsteps.

"Soon we passed by a lava stream, and

watched it creeping slowly across the cooler crust. It felt soft and spongy as we thrust in our sticks. At times we would pass some wider crevice, and peering down would see the molten stream below running harmlessly. On again over the broken lava-crust with its blood-red cracks, and strange, unearthly fires shooting from curiously-shaped holes. The distance seemed endless, and we were almost exhausted when our guide pointed upwards to a small speck of light looking like a single star in the dark sky. It was a lantern on the rim of the crater above, showing us where the path lay. So with infinite fatigue we reached the lava's edge, and clambered up the steep ascent to the comfortable inn, most thankful for our safety."

The Sandwich Island people were generally converted to Christianity under the teaching of American missionaries, but there as elsewhere, the foreign influence is predominant, and the natives are being supplanted by Europeans and Americans. Our author speaks highly of the zeal and courage shown by the pioneers of Christianity in these islands, but he queries, "Can the natives now live honest and prosperous lives? Can they bring up their children to maturity, and start their sons in life, and so increase both the wealth and numbers of their community? Can they, in short, advance, not only as individuals, but as a nation?" As an answer to these questions, he says, "But a century ago there were 400,000 souls to reclaim; now there are barely 40,000; and in another half-century there will be in such great proportion the fewer. It is the old, old tale; the savage race not being reclaimed to civilization, but being surely and rapidly civilized off the face of the earth. The natives will lessen in numbers every year, the Americans and Europeans will increase. Our children will probably see the Hawaiian group a mere outlying state or territory of the Union, peopled by a sugar-growing and store-keeping community." "We sailed away from Honolulu, with no too cheerful thoughts concerning the future of these poor people."

The love of flowers is a national trait. "In the streets of Honolulu, or in the smallest villages of Hawaii, you see neither girls nor men without their wreaths of flowers." "Poi" is the universal food, and is prepared from the root of the 'taru,' a sort of sweet potato. After the vegetable is baked it is pounded by a heavy stone pestle, then mixed with water until a thick paste is made, after which it is left to ferment a little, thereby acquiring a bitter taste. The most curious sight connected with 'poi' is that of the mothers feeding their children. It is really not disgusting, although it may sound so. The mother takes a finger full of poi, and perhaps a bit of fish, screwing them together round in her mouth. The little urchin holds up its face as though for a kiss, the mother stoops down, both their mouths wide open and close together, the mother's tongue is thrust quickly out, and the urchin, smilingly satisfied, swallows the dose—all done with a neatness and cleanliness quite marvellous."

(To be continued.)

"People must have entertainment," they urge. I do not find that *must* in the Bible, but I do find, "We must all stand before the judgment seat of Christ."

For "The Friend."

Desultory Selections and Pencillings.

THE CULTIVATION OF MUSIC.

It has been well put forth, that the sin of habitually yielding, or the grace of habitually resisting, in comparatively small points—in the smaller virtues or the lesser sins—tends in no inconsiderable degree to produce that vigor or that debility of mind, on which hangs victory or defeat. We would apply this to the cultivation of music; believing its indulgence to be one of those things accounted small, but whereby the natural mind may be gratified, while at the same time the quick perception of spiritual instruction may be weakened. That it is a merely sensual, and not an intellectual amusement, much less a profitable or spiritual entertainment, who can doubt? While no Christian musician is recorded in the whole of the New Testament, some of the prophets, under a less perfect dispensation, unmistakably censure and condemn indulgence therein as wantonness. Thus, says one, "They chant to the sound of the viol, and invent to themselves instruments of music, like David; but they are not grieved for the affliction of Joseph." And another denounces a woe in the language:—"The harp, and the viol, the tabret, and pipe, and wine, are in their feasts; but they regard not the work of the Lord, neither consider the operation of his hands."

The writer is abundantly persuaded, that the indulgence in music now pleaded for, practised and taught by our members in some places, is but an associated out-growth with many others, of the novel doctrines, the lowered practices, the relaxed Quaker principles now so painfully prevalent. He is assured that, had inward and reverent waiting upon God for the influences of his Holy Spirit, to teach and guide in the good old ways of filial dependence, of simplicity and self-denial, of truth and holiness, been kept to, we should have been preserved from sacrificing to this bewitching idol and "lust of the flesh;" and thence walking by the same rule and minding the same thing as did our early Friends, we should, instead of compromising with the spirit of the world, have been enabled to manifest that we "are not of the world," even as our holy Leader declared of his immediate disciples. Oh! the care that is necessary in this day of ease and liberty, lest the testimony of "The Amen, the faithful and true Witness," to the angel of the church of Laodicea be forthcoming. For is it not through lukewarmness, and the neglect of a diligent waiting upon the Lord and a watching unto prayer with all perseverance, that declensions from the life and power of godliness gradually creep in, as in the case of the fleshly soothing beguilement now under consideration?

It was in view of the general strong current of innovation so setting in upon our time-and-Truth-honored testimonies, that allusion was made to Laodicea. Nevertheless, even to that lapsed or apostate church was the encouraging language held out: "To him that overcometh will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father in his throne."

Under the head of "Gaming and Diversions," the Discipline of Philadelphia Yearly Meeting thus bears its testimony against music: "We would renewedly caution all our

members against indulging in music, or having instruments of music in their houses, believing that the practice tends to promote a light and vain mind, and to disqualify for the serious thoughtfulness, which becomes an accountable being, hastening to his final reckoning. When we consider that our days pass swiftly away, and that our time is one of the talents committed to our trust, for the employment of which we shall have to render an account in the day of judgment, it becomes us to be living as strangers and pilgrims upon earth, seeking a better country, and to be diligently using it for the great end for which it is lent to us, even in working out the soul's salvation in fear and trembling, and not in vain amusements or corrupting pleasures, but striving that 'whether we eat or drink, or whatsoever we do, we may do all to the glory of God;' that 'God in all things may be glorified by us, through Jesus Christ our Lord.'"

"The spirit and language of the discipline forbid the use of music by Friends, without any exception in favor of that called sacred, and in order to produce harmonious action on this subject throughout the subordinate meetings, the Yearly Meeting instructs them, that those members who indulge in the use of music, or who have musical instruments in their houses, * * and are not prevailed with, by private labor to decline them, the Monthly Meetings to which the offenders belong should be informed thereof, and if they be not reclaimed by further labor, so as to condemn their misconduct to the satisfaction of the meeting, it should proceed to testify our disunity with them."

An anonymous writer, on what is called sacred music, thus writes: "Surely no one of ordinary understanding in the present enlightened age, can seriously believe that the sweet sounds proceeding from the inanimate organ, will be appreciated as acceptable worship by *Him*, who delights in the sacrifices of broken hearts and contrite spirits, even though uttered in the homely language of the poor Publican. Then why is it introduced? Is it not to please the itching ears of degenerated Christian professors? There is nothing in the New Testament, which indicates its use during the time of the apostles, nor indeed, does it appear to have been introduced, until *nearly midnight darkness* had overspread the church. And it may be useful for Protestants at least to be reminded that the organ was, according to history, first used in public worship, (may we not say, to supply the lack of divinely attuned hearts) by Vitalian, a bishop or pope of Rome, about the year 660. It then became a component part of that half-Jewish, half-heathen robe of gorgeous and imposing ceremonies, with which the Church sought to adorn herself, when she had nearly lost the beautiful garments of purity, simplicity and spirituality, in which she was originally arrayed by her divine Founder.

"There are not wanting, however, those in the present day, who conceive (no doubt sincerely,) that the sublime strains of instrumental music really assist them in their devotions;—that they tend to raise the soul in something like rapturous adoration. But, if these feelings be carefully and candidly analyzed, they will be found to be, at least of very doubtful character. The effect of music on the passions is confessedly great; and this effect may be produced—perhaps in a pre-

inent degree—on those who are most under the influence of their passions, or who are the thickest from worshipping or serving God in their lives and conversation. It is therefore quite possible that the feelings alluded to, far from being those of the true worship of the Almighty, may prove on close investigation, to be but a self-gratifying exercise,—a worshipping and serving of the creature, more than of the Creator.* Thus it may even prove to be one of the devices of the grand adversary, to receive the mind of man, and divert it from the performance of true, spiritual, heart-felt worship. Now should this effect be produced, the practice in question becomes a positive evil.

The Bishop of Cambray thus writes on the subject of music: "As for music, it is well known, that the ancients believed nothing more pernicious to a well regulated state, than to suffer an effeminate melody to be introduced into it. It enervates men, and renders their souls soft and voluptuous; languishing strains are only pleasant, because the soul is itself up to the charms of the senses." The gifted Hannah More pleads: "Dare I speak to Christian parents, whether music, which fills up no trifling portion of their daughters' time, does not fill it without any real end, or even without any specific object? Yes, whether some of the favorite songs of dissipated societies are not amatory, are not mere acroatic, more than quite becomes the dearest lips of innocent youth?"

The testimony of one who had delighted in music is, "What then is the tendency of music? To raise those emotions which should be subdued—to weaken our moral sense—to encourage our sinful propensities—and to retard our growth in religion."

Thomas Clarkson in his "Portraiture of Quakerism," represents, "Music does not appear to the Quakers to be productive of elevated thoughts; that is of such thoughts as raise the mind to sublime and spiritual things, untraced from the inclinations, the temper, and the prejudices of the world. It may give raptures for the moment, as strong liquor does; when the effect of the liquor is over, the raptures flag, and the mind is again torpid. It gives no solid encouragement, nor hope, nor prospects. It can afford no anchorage, and which shall hold the mind in a storm. The most melodious sounds, that human instruments can make, are from the earth, and thence they come. But nothing can rise higher than its origin. All true elevation, therefore, can only come, in the opinion of the Quakers, from the Divine source."

The following estimate may give some idea of the cost of music, so far as the piano is concerned: "There are at the present time (1874) according to authentic statistics, 700,000 pianos in use in the United States. The average cost at three hundred dollars each, would amount to over 200,000,000 dollars. This sum would build 200,000 school houses, at an expense of one thousand dollars each—or it would construct the Pacific railroad—or it would provide fine libraries, of about one thousand volumes each, for 200,000 neighborhoods—or it would provide every human being in the world with a cheap Bible or good Testament. Is it not a wise prohibition which has been adopted, of the practice which has led to this enormous extravagance, for a less, not to say worse than useless gratification; while so many are suffering for the

necessaries of life, and are growing up in ignorance and darkness, for want of suitable provision to enlighten them? It is now common to find families provided with costly pianos, who when called upon to assist charitable objects, 'cannot afford to;' and the parents 'cannot' buy for their children useful books for intellectual and religious instruction."

For "The Friend."

Westtown Boarding School.

The report made to the Yearly Meeting in 1837, informs that the average number of pupils who have partaken of the benefits of the Institution during the past year, is 231; of whom 102 were boys and 129 girls. "Endeavors are used to impart to the children a knowledge of the principles and testimonies of the Christian religion, as held by our Society; and we believe the introduction of these exercises into the school has been attended with benefit. At the opening of the schools on Second-day morning of every week the pupils recite portions of the Holy Scriptures, which they have committed to memory, and they are also examined on Fifth-days in Barclay's Catechism and Scripture Questions." The teachers frequently read to them from the sacred volume, the approved writings of our Society, or other suitable works; and when collected in the evening, there is generally some appropriate religious reading before they retire to bed."*

While the committee are sensible that difficulties and discouragements have at times attended the management of this interesting concern, they believe there is cause for gratitude to the Author of all good for the degree of success which has attended it, and the benefits which it has been the means of conferring on many of the members of our Society. And they are encouraged in the persuasion that as it is cherished by the Yearly Meeting in a spirit of liberality commensurate with its importance, and conducted with a humble reliance on the Divine blessing and a constant reference to the religious concern for the welfare of the youth, in which it originated, it will continue to be productive of essential advantages.

The fund for the education of the children of those needing assistance in this way, being large, it was suggested that "Friends who may be disposed to encourage this valuable seminary by pecuniary aid, should give their money for general purposes, by which the cause of instruction may be further improved, while the charge for board and tuition may be kept at a moderate price."

In 1830 the great difficulty in most parts of the country to which Friends were subjected in procuring suitable school learning for their children, engaged "the serious consideration and sympathy of the Yearly Meeting." A committee of five Friends out of each Quarterly Meeting was appointed to consider this important subject in all its parts, and if any way should present, to alleviate or lessen the existing difficulties; and to promote this interesting concern, they were desired to report "their views thereon." In the report of this committee, which they state to be their united judgment, after some other suggestions and advice, the following proposition is made: "On considering the present situa-

tion of the Boarding School at Westtown, we have agreed to recommend, that in order more widely to spread its usefulness, the price for the board and tuition of children, members of this Yearly Meeting at that seminary, be reduced to \$60 per annum." Which report was fully united with by the Yearly Meeting, with the expectation that the diminished charge would not meet the expenditure, and that the deficiency must be supplied by contributions in the Yearly Meeting. The expectation of a loss proved to be correct, amounting in six years to about \$18,175.82, which, it is stated, "may properly be said to have been distributed throughout the Yearly Meeting by the Boarding School in furtherance of the important work of education." "The committee have endeavored to conduct the concerns of the Institution with a strict regard to economy, and they believe the sum* agreed to be raised by the Yearly Meeting will be sufficient to relieve the funds from embarrassment."

At a meeting of the committee held Sixth month 9th, 1837, Saml. Bettle, Enoch Lewis, Saml. Hilles, Thomas Evans and Geo. Williams, were appointed to advise with and assist the superintendent and teachers, as occasion may require, in the preservation of order and good government in the school.

At this time several salutary rules were adopted, referring principally to the change proposed to take place in the Tenth month following, of dividing the school year into two sessions, by having vacations in fall and spring, that in the fall to continue two weeks and in the spring three weeks. One of the rules then adopted, and which yet remains to be of importance, is that the "Treasurer and Superintendent be requested to impress upon parents who are about to send children to the school, the necessity of introducing them punctually at the time the session is to commence, as a want of punctuality will materially derange the classification of the pupils, and thus defeat one of the great objects of the change." "That it be recommended to the teachers to meet once in two weeks in company with the Superintendent for mutual improvement, and to confer together on the state of the schools, the course of instruction and the amendments of which it is susceptible; that they communicate in writing to the committee on teachers such views as may from time to time present, relative to the progress of the pupils and the improvement of the system."

"That the duty of attending to the moral and orderly conduct of the pupils during the intervals of school be impressed on the teachers as well as on the governor and governess."

9th mo. 6th. The committee on the boys wash-room, grounds, &c., were authorized "to introduce into the wash-room a suitable fixture for warming the collecting-room and meeting-room with heated air, if on due investigation they should be satisfied of the expediency of doing so."

He who indulges in enmity is like one who throws ashes to windward, which come back to the same place and cover him all over.

Your "few things" may be very few, and very small things, but He expects you to be faithful over them.

* The reading in collection before retiring for night is now confined to portions of the Holy Scriptures.

* Believed to be \$10,000.

For "The Friend."

"Without Me ye can do nothing." John xv. 5.

How true these words spoken by our Saviour, formerly, and even to every one that is brought by Him to the light—the inward light. How utterly incapable we are even to have our minds to dwell on any thing that is good, without his help. We are dependent on Him for all our supplies, both in temporal and spiritual things. But we read in the Scriptures of truth, "Seek, and ye shall find; knock, and it shall be opened unto you." So that when desires are raised in us to be in this seeking state, then He will, in his own time, dispense his favors unto us; but we must be willing to wait his time, to be as one sitting at his footstool.

What a blessed favor it is when we are permitted to have these desires for good raised in us, and feel humbled under a sense of our own littleness and nothingness, and refreshed even by a few tears; knowing that it is the Master himself that permits it, and gives this evidence to our poor seeking souls, that we are not forsaken by Him! "For as the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forever." He has never yet said to his trusting seed, "seek ye my face in vain."

How beautiful the language, through the prophet Isaiah, "Come now, let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." How inviting the language, and in what familiar terms it is used: "Come now, let us reason together!" Who can withstand the affectionate pleadings, "though our sins be as scarlet, they shall be as white as snow?" Is this not enough for any that are of doubtful mind, or think that it is of no use for them even to try to be Christians? Is not this sufficient to convince any that through the help of their Saviour, their Redeemer, their sins may be washed away; and by faithfully abiding in Him, they may become purified, and fitted for his use? And then, further on in the same chapter, he goes on to say: "And I will restore thy judges as at the first, and thy counsellors as at the beginning." Is there not great cause to believe that if this was an individual work, there would still be a people raised up here and there, and instead of a decrease there would be an increase?

The Lord will have a chosen people for Himself; it has always been so, and I believe will still continue to be. If those that are within the enclosure will not serve Him, He will bring in those that are without, and cause them to be his willing and obedient people. "God hath chosen the foolish things of this world to confound the wise; and the weak things of the world—yea, and things that are not, to bring to naught things that are." So, will it not be well for some of us to look well to our steppings, and hold fast to that which we have, lest others be brought in to take our places, and we, like one formerly, sell our birthright; and when we would inherit the blessing, as was his case, find no place of repentance, though we may seek it carefully with tears?" This would be an awful state to be in; and if such should be the case with any of us, the fault would be our own; for "He has never yet said to the wrestling seed of Jacob, seek ye my face in vain."

If there are any who read these few lines,

and feel in their own breast that they do not know their Saviour as they would like, to these I would say, are there not desires raised in your hearts to know more of Him? Then seek "Him while He may be found, call upon Him while He is near," and He will give you to know of his good things: "Come, taste and see that the Lord is good," and know for yourselves that your Redeemer liveth,—and because "He lives you shall live also." And you will find you will have a place of safety to flee to, when storms and trials arise, where you may abide until they be overpast.

When the prophet Jeremiah was called to go before the people of his day, he said, "I am a child;" but the Lord told him to say not he was a child, "for thou shalt go to all that I shall send thee, and I am with thee to deliver thee." And furthermore, the Lord put forth his hand and touched his mouth, and said, "Behold I have put my words in thy mouth." So that he was bound to go forth and proclaim the word, although he no doubt felt that he was but a child,—the state so much to be desired—the humble, childlike state. And Gideon, also, when he was called to save Israel from the hands of the Midianites, said, "Behold my family are poor in Manassah, and I am the least in my father's house." But the Lord said, "Surely I will be with thee," so that he, too, felt his great inability for the work. Is there not much encouragement to be derived for poor, weak, little ones, from these instances left on record, that we, too, in this present day, when feeling called, will be enabled, through his holy help, to perform what is given us to do; although some of us, with Jeremiah, may exclaim, "I am a child?"

While I feel my own unfitness to offer these lines for the readers of "The Friend," yet, as the words arise, I can but pen them for their perusal. At the same time knowing that "I am nothing, Christ is all." E. C. C.

For "The Friend."

Samuel Roberts.

Samuel Roberts, who lived near Waterford in the South of Ireland, was born on the 20th of 4th month, 1853, and during the early part of his childhood was a fine healthy boy, very lively, and peculiarly loving and amiable. In his 13th year he had a severe attack of scarlatina which brought him very low, and there seemed but very little hope of his recovery; but it pleased his heavenly Father to restore him for a while longer and he appeared to regain his health, though never his natural buoyant spirits; he became a quiet gentle boy, fragile-looking and very sweet and affectionate. Soon after his recovery he went to Newtown School, and though he did not make very brilliant progress in his studies, it was remarked that he was diligent and attentive to his duties, and of very orderly habits. One who knew him there, when speaking of him said, "Samuel was a hard working, conscientious, quiet lad, who never had to be punished or reprov'd; always most careful and diligent in his work, and thoroughly satisfactory in his conduct."

In the winter of 1869 he was removed from school, and remained at home for some months in sweet enjoyment of the country, and the society of the relatives he loved so well; he appeared healthy, but was rather delicate looking. He took ill on the 31st of 3d month, but for some days there did not appear any

cause for alarm, and he looked forward with pleasure to the time when he should be able to be up and out again; but as he grew worse he was less sanguine, and would say: "These medicines are doing me no good, it will be a long time before I am strong again." At one time his mother seeing him suffering, said to him, "I hope thou looks to the Lord for help and asks Him to give thee patience;" he quickly answered, "I do." At another time he stretched out his hand to his mother and held her hand in his for some time; she said "My darling, I fear thou art in pain," he said "Not exactly pain, but so sick." Well, dear, she said, "In heaven there will be no pain no sickness; thou knows the little hymn—

'Around the throne of God in heaven,
Thousands of children stand,
Children whose sins are all forgiven,
A holy, happy band,'

and all who love the Lord Jesus He will take there to be forever with Himself, and I'm sure Sammy loves his Saviour." He replied "O I do; but not half enough." "Well, dear," said his mother, "We cannot love Him enough here while we are in these poor bodies but when we get to heaven we shall spend eternity in loving and praising Him." "But," he said, "Wouldn't it be very early?" She said, "Perhaps thou will be spared to us, and that the Lord is going to make thee a good and useful young man, for He does not willingly afflict,—it is for some wise purpose."

As he drew near the close, he became more resigned, and finding that the means used for his recovery were unsuccessful, he asked his nurse about some cure he had heard of; she said she thought it would be good, and if it were in season she would get it for him; he said, "No matter, it is God who does it all." On the day before his death, having obtained temporary relief from pain, he exclaimed "God is very good." In the evening he refused to take any more medicine, remarking "It is doing me no good." His nurse tried to teach him a little prayer, but he said, "I cannot remember all that," but he repeated the Lord's prayer with an effort. Soon after he said, "I want to go home." His parents took leave of him as his mind began to wander; he drew his mother down to him and kissed her repeatedly. He said, "I am tired heaven is my home, I want to go home." His sister asked him, should she give his love to his brothers? He said, "Oh yes, my dear love." And shall I tell them you wish them to love God? He looked round wonderingly and said decidedly, "Willie does love God, and George loves God, and I love God." He would sometimes exclaim, "Oh my Father, oh my Father, my own Father, my Heavenly Father!" He said his Lord was going to take him home where he would take all his loved ones in a little while; he had brought all his sins to his Saviour, and loved Him because he died for him.

A little before he became unconscious, he said, "I am happy going to my blessed Lord who died for me and for you all, up, up, to heaven." Just before recollection ceased, he threw up his arms and cried, Jesus! Jesus!—these were the last audible words he uttered. After a sharp struggle he gradually sank away, and with a little sigh his happy spirit fled to be forever with the Lord.

He died on Second-day afternoon, the 19th day of Fourth month, within a few hours of his 16th birth-day.

And now in concluding the foregoing short account of this amiable and hopeful young man, we desire to acknowledge the goodness and mercy of our God and Saviour, who did not only give the dear sufferer remarkable patience in the midst of pain and suffering, but enabled him also to glorify Him during the most trying conflict, which was so remarkable that the nurse said she had never tended such a death-bed.

"O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be unto God, which giveth us the victory, through our Lord Jesus Christ."—1 Cor. v. 55-57.

For "The Friend."

GO FORTH AND SOW.

xxvi. 5-6; Eccl. xi. 4-6; Isa. xxxii. 20; Jer. iv. 3.

Go sow thy seed, with weeping though it be;
Heed His command,
Coupled with precious promise unto thee,
Of fruitful land.

Go, though in sorrow and in pain thy tears
Fall down like rain.

He promises, despite thy shrinking fears,
Thou'lt come again,
Bearing within thy arms the golden sheaves,
In harvest time;—

Notes such as only joyful heart conceives,
Making glad chime.

Go sow thy seed; nor heed the adverse wind,
Though it howls loud.

If thou a harvest full wouldst reap and bind,
Heed not the cloud.

Sow in the early morning's rosy light,—
Near thee the land;

And, in the quiet of the evening bright,
Hold not thy hand.

Blessed are ye who sow, all waters near;
Rich is the yield,

Housed when the leaf and bloom of life grow sear,
From such a field.

Break up the soil, untilled and fallow grown;
Sow not 'mong thorns.

Faint not, though o'er the ground debris is strown;
Heed not the storms.

When field is cleared and seeding time is done,
He'll send the rain;

He'll send the dew, He'll send the light of sun—
Quicken the grain.

The solitary and the desert place,
In beauty clad,

Shall then become a glory to His grace,
Joyous and glad.

Sow, then, while yet the light of day is ours,—
Soon comes the night;

Soon e'en the amber mist of evening hours,
Fades from our sight.

Large is the field awaiting to be tilled,—
Large as the earth.

E'en the whole world with seed is to be filled,
Of heavenly birth.

Go, then, and let thy ground with care be sown,
Ere life has fled.

Soon come the reaping and the "harvest home,"
When time has sped.

A. L. WASHBURN.

Philada., 8th mo. 3d, 1882.

A Mother's Influence.—In a railway car, once, a man about sixty years old came to sit beside me. He had heard me lecture the evening before on temperance.

"I am master of a ship," said he, "sailing out of New York, and have just returned from my fiftieth voyage across the Atlantic. About thirty years ago I was a sot; shipped while mad drunk, as one of a crew, and was carried on board like a log. When I came to, the captain sent for me. He asked me:

"Do you remember your mother?"

"I told him she died before I could remember anything."

"Well," said he, "I am a Vermont man. When I was young I was crazy to go to sea. At last my mother consented I should seek my fortune in New York."

"He told how she stood on one side the garden gate and he on the other, when, with his bundle on his arm, he was ready to walk to the next town. She said to him:

"My boy, I don't know anything about towns, and I never saw the sea, but they tell me those great towns are sinks of wickedness, and make thousands of drunkards. Now, promise me you'll never drink a drop of liquor."

"He said:

"I laid my hand in hers and promised, as I looked into her eyes for the last time. She died soon after. I've been on every sea, seen the worst kinds of life and men—they laughed at me as a milksop, and wanted to know if I was a coward. But when they offered me liquor I saw my mother across the gate, and I never drank a drop. It has been my sheet-anchor; I owe all to that. Would you like to take that pledge?" said he."

My companion took it, and he added, "It has saved me. I have a fine ship, wife, and children at home, and I have helped others."

How far that little candle threw its beams! That earnest mother saved two men to virtue and usefulness—how many more He who sees all can alone tell.—*Wendell Phillips.*

For "The Friend."

The Manufacture and Sale of Intoxicants.

Upon reading in the public papers the daily, the appalling, the even horrible accounts of misery and death caused by intoxicating drinks, from the recent wrecking of the Sciota, to the well-nigh hourly rum-murdered victims in the streets, and especially in the drinking saloons of large cities, one can but query: where does the responsibility come in for all this destruction of peace and prosperity, of the pursuit of happiness, and the preservation of even life itself? Do the pulpit and the press do their duty? Is public opinion sufficiently awake and outspoken to have its correcting influence around? Does the punishment and the odium fall where it so greatly belongs?—on the manufacturers and venders of this wholesale money-making out of the bodies and souls of men? Is it just that one class of men should be allowed to expose their temptations to the young, the weak and the erring? and not only this, but to prey upon the whole community in the way of oppressive taxation, for their private interests? Is the State, the national guardian of its citizens, alive to its duty herein? Where such a destructive enemy is in our very midst, every one, with every controlling influence, ought to be aroused to the occasion. If the government has the power to suppress lotteries, to prevent the sale of obscene literature, of poisons, of explosives and other hurtful things, has it not also the power to restrict and prohibit the infinitely greater desolating scourge flowing from the manufacture and sale of intoxicating drinks? Is this vortex of iniquity to go on swallowing up its victims without redress? Would that individual and public responsibility might be more quickened unto being deeply felt! so that this herculean power of Satan might be stayed, and a truly sickening scene of sorrow and misery be removed from the time-honored city of Philadelphia.

With respect to the maker and vender of this destructive beverage, would not the lines (a little altered) of a Christian poet not untruthfully represent the sentiments of a large and increasing class:

He that finds

One drop of Heaven's sweet mercy in his cup,
Can dig, beg, rot, and perish, well content,
So he may wrap himself in honest rags
At his last gasp; but could not for a world
Thus live upon gains so oft the price of blood,
And so bedewed with bitter tears of wives and children."

7th mo. 10th, 1882.

For "The Friend."

Awake—Turn to the Lord—Labor in his Vineyard.

The spirituality of the gospel of our Lord and Saviour Jesus Christ, has been much before me, as set forth in Holy Writ, which has been too much overlooked by both professor and profane, and the language hath presented: "I remember thee, the kindness of thy youth, the love of thine espousals, how thou wentest after me in the wilderness, in a land that was not sown;" "how then art thou turned into the degenerate plant of a strange vine unto me." "For though thou wash thee with nitre and take thee much soap, yet thine iniquity is marked before me, saith the Lord God." "Judgment will I lay also to the line and righteousness to the plummet, that everything that is offensive may be removed, for the bed is shorter than that a man can stretch himself on, and the covering narrower than he can wrap himself in." Yes, though we may be nicely clothed and securely seated in our ceiled houses, what will it avail at that great day that is fast approaching to us individually, when enquiry shall be made, "Where are the lambs committed to thy care?" O, the remorse and anguish that must follow, for many are saying in the line of their conduct, "Thou art a hard Master," and have hid their talents in the earth.

How my heart yearns for these, that He may yet spare the fruitless fig tree! that, per adventure, in one year only after the branches have been pruned by adversity and affliction, and the dry stumps moistened by celestial showers, there may yet be life found; for I do earnestly desire that we may all be brought to a sense of our responsibility to our Creator, to our Saviour, to Him who died for us and rose again, that led captivity captive, and received gifts for men, for the rebellious also, and has ascended on high, and is now sat down at the right hand of God, there to make intercession for us.

The query arises: what are these gifts? "It is expedient for you that I go away; if I go not away the Comforter will not come to you; but if I go away I will send Him unto you."

Dear friends, have we as individuals experienced for ourselves this renewing of the Holy Ghost, the change from a state of nature to a state of grace? A little leaven leaveneth the whole lump. When we have experienced this, all covetousness and evil surroundings will cease; instead of every man's hand being against his brother, there will be a feeling, "Come, let us go up to the house of God together," each one bearing his or her portion of the allotted burden of the Church with dignity and forbearance. It is an undeniable truth, a little leaven leaveneth the whole lump. When we are individually brought under this purifying power of light and life,

we shall then, and not till then, be brought forth a chosen generation, a royal priesthood, a peculiar people, zealous of good works. Faith without works is dead.

My heart yearns for the establishment of Christ's militant Church the world over, that all may be brought to the true ground of repentance toward God and faith towards our Lord and Saviour Jesus Christ, who is the only Mediator between God and man, and the Advocate with the Father. Deism and atheism have been permitted to stalk through the land, to awaken and arouse us in our self-secure homes from our beds of ease. Oh, how listless and lifeless, how dead to a sense of our own individual interest or the welfare of the human family! Awake! awake! put on strength in the name of the Lord! The call has gone forth, "Come, labor in my vineyard, and whatsoever is right, that will I give. Cry aloud, spare not, lift up thy voice like a trumpet; show my people their transgression, and the house of Jacob their sin." No divination or enchantment shall prevail against those that are standing with their feet in Jordan, who are bearing the burden in the heat of the day, and have not bowed the knee to Baal, but who have stood valiantly for the cause of Truth and righteousness. As their day so shall their strength be; for, as the mountains are round about Jerusalem, so the Lord is round about his people, and He will gently lead them by the waters of life.

For "The Friend."

Natural History, Science, &c.

Physiological Action of Alcohol.—One of the first effects of this substance is to cause the heart to beat more quickly. Careful experiments on a young and healthy man gave the average number of beats of the heart, in 24 hours, to be 106,000 in a natural condition of the system. Under the influence of alcoholic stimulants, the number of beats in the same patient rose to 131,000 in the same length of time. Adopting the lowest estimate which has been given of the daily work done by the heart, viz., as equal to 122 tons lifted one foot, the heart in this case did extra work at the time of its greatest excitement equal to the lifting of 28 tons the same elevation, in 24 hours. It is little wonder that after such a labor imposed upon it, the heart should flag; or that the brain and muscles which depend upon the heart for their blood supply, should be languid for many hours, and should require the rest of long sleep for renovation.

While the heart is thus working, the minute blood vessels become distended, as is shown by the varying shades of color in the cheek or other exposed parts of the body. This may often be noticed in persons under the influence of wine, and is spoken of as the flush produced by wine. The effect of alcohol is to weaken the contractile force of the extreme and minute blood vessels which the heart fills with blood at each of its strokes. These vessels, thus partially paralysed, offer inefficient resistance to the force of the heart, and the pulsating organ thus liberated, like the main-spring of a clock from which the resistance has been removed, quickens its action. This engorged condition is not confined to the skin, but extends to the brain, liver and other parts of the body. In course of time, in persons accustomed to alcohol, these changes in the system become permanent. The bloom on

the nose which characterizes the confirmed toper, is the established sign of alcoholic action on the blood vessels.

If the action of alcohol be carried further, a new set of changes is induced in the nervous system. The nervous control of certain of the muscles is lost, and the muscles themselves fail in power. They come under the depressing influence of the paralyzing agent, and their contractile power is reduced.

In the third stage, the brain becomes implicated, the mind loses its equilibrium; the rational part of man gives way, and all the mere animal instincts and sentiments are laid bare. The emotional faculties are all in wild disorder; foolish sentimentality extending often to tears, grotesque and meaningless laughter, absurd promises, insane threats and childish predictions impel the tongue, until at last there is a failure of the senses, insensibility, sleep, and utter muscular prostration.

The fourth stage of alcoholic intoxication is one of collapse of the most of the nervous centres which govern the actions of the body; and with their collapse, the organs under their control cease for the time to act. The nervous centres which stimulate the heart and the breathing apparatus are the most slowly affected of all. The different systems of organs experience a temporary cessation of action, one after another, with the exception of these two on which the continuance of mere animal life depends. But for this provision every deeply intoxicated man would inevitably die.

It usually happens that under favorable circumstances, the alcohol diffuses itself through the tissues and gradually escapes from the system; the living centres are thus slowly relieved, and so there is a slow return of power.

The continued use of alcohol, even in moderate quantities, tends to enfeeble the blood vessels; to alter the constitution of the blood; and to thicken, and interfere with the functions of, the membranous envelopes which cover every organ of the body, and on whose work the building up of the body depends. In this way the foundation is laid for organic changes in the heart and blood vessels, lungs, liver, kidney, &c., which lead to a long series of diseases that entail much suffering, and shorten the duration of life.—*Condensed from Dr. R. W. Richardson.*

Device of a Dog.—J. G. Wood, in his work entitled *Man and Beast*, relates the following anecdote.

"Whilst a friend of mine was superintending his workmen in a wood, he observed his dog busily occupied in collecting mouthfuls of hay and withered grass, and carrying it all to one spot. On going to examine it, he found the deposit made was on a closely coiled hedgehog. The dog, having attained his evident purpose of rendering the spines harmless, proceeded to take up the heap with its contents, and then set off triumphantly towards home.

Horse Begging for Bread.—The following account of a horse was sent to me by a clergyman:

"A neighbor possessed a young foal, which with its mother, used to pass our house daily, early in the morning, during our breakfast time, and had a habit of straying upon a piece of waste ground which then occupied its front, but has since been enclosed and formed into a front garden. My daughter, who is extremely partial to horses, used to

run out and offer the little animal a piece of bread.

"This went on regularly, until at last when he was between two and three years old, he would not wait for the bread, but used to go to the door, plant his fore-feet on the steps, so as to gain sufficient elevation, and then lift the knocker with his nose, afterwards waiting for the expected morsel."

In this case the memory of the animal enabled him to expect his daily dole of bread, and his reason taught him, that when the knocker was sounded, some one came to the door. It is evident that the horse had seen the knocker, used, had noted the result, and had followed the example, using of course his nose in lieu of a hand.—*J. G. Wood in Man and Beast.*

THE FRIEND.

EIGHTH MONTH 19, 1882.

In the *London Friend* for 7th mo. we find given in full an address delivered at Friends' Devonshire House during the time of London Yearly Meeting, by Catharine Booth, the wife of William Booth, who commenced the movement known as the Salvation Army. She herself is an active worker in its ranks; and the address gives evidence that she is a woman of more than ordinary ability. Its object was to enlist more fully the sympathy and co-operation of Friends in her enterprise, to which some of our members in England have already contributed, at least, pecuniary aid.

As stated by C. Booth, the Salvation Army grew out of the efforts used by her husband to reach a large body of the working classes of England, who were practical heathens; never attending any place of religious worship, and regarding religion as a matter that concerned only the more respectable classes of society. The marching in procession with banners, and singing, and other similar expedients, are used by Wm. Booth and those under his control, to arrest the attention of this ignorant class, who in a general way refuse to go to any of the places for worship used by the regularly organized denominations.

The rapid growth of the Salvation Army during the seventeen years it has been in existence, gives it an interest as a matter of history; and, like every other honestly intended effort to spread the kingdom of the Redeemer and to promote the welfare of mankind, it appeals to the sympathies of those who love their fellow-men and earnestly desire to see them true servants of the King Immortal. But it is needful for us to be on our guard, that such sympathy does not lead us to sanction and unite in measures that are inconsistent with those truths of the gospel of which we have been convinced. While we may be willing to leave those who are active in these things to the judgment of our common Lord, in whose cause they profess to be laboring; and may rejoice at any degree of blessing which accompanies sincere labor; yet we are not to desert the standard which the Lord has given us to uphold.

The early members of our Society, and all since their day who have become truly convinced of our principles, were settled in the belief, that man without Divine assistance

ould do nothing to help the Lord's cause; that the Holy Spirit must operate to turn any one from evil to good, from darkness to light, from the power of Satan to God; and that human efforts, when not Divinely required, are undertaken in man's own will, would prove ineffectual or even hurtful. This principle, they believed, was applicable to the exercise of the ministry of the gospel, as well as to other religious services; and it is the carrying of this into practice, that produces the principal differences between the religious meetings of Friends, and of Methodists, the Salvation Army, and other bodies termed Evangelical. Theoretically, the Methodists hold the same doctrine that we do on this subject. They believe that to be a minister, a man must receive the Divine call. But when he believes that such a call has been given to him, they encourage him to preach on every occasion, without waiting to receive a fresh appointing for every service. They arrange a series of performances for their meetings, which may prove attractive to the people—such as reading the Scriptures, praying, preaching and singing of hymns—without waiting to feel the Spirit of Christ directing them what to do and what to leave undone. The Salvation Army, as C. Booth said, has gone one step in advance of Wesley. They make it the duty of *every one* of their converts to engage in active work in their cause.

It is painfully evident that in many parts of our Society there has been a practical departure from a dependence on the Spirit of Christ as that without which no religious labor can acceptably be performed. In some places, ministers no longer wait in reverence to the Lord, to feel their own spirits bowed in homage to Him, but are eager to engage in local services; and too many of the people seem to have it so; and thus their attention is turned from the Spirit of Christ in their own hearts and fixed on the preacher, to their great loss. The very existence of our Society as a distinct body is thus brought into jeopardy in some places; for though many may be attracted to meetings where this modified Quakerism prevails, yet there is no sufficient reason for their separate existence, and they will probably in the end be merged in other denominations.

It is a grief to many thoughtful Friends, who love our Society, to observe that, as to several of the periodicals professedly published in its interests, those who conduct them appear to have been so dazzled by the show of good in many active labors, that they are induced to the steadily increasing departures from the standard of Truth which we have heretofore upheld as being really "primitive Christianity revived." Week after week they read before their readers, not merely as matters of information but as examples to be followed, the doings of those whose time and labor is always ready. Such excesses as might shock those who are not fully in sympathy with the departures from our ancient practices, are palliated as mere accidental accompaniments of renewed spiritual life. Efforts are used to create the belief, that the restlessness which prevails among some is of the same nature as that manifested by George Fox and others of his day; who indeed labored abundantly, but not in their own will and strength; and who were concerned to wait, for a long time, for the arising of the feeling of life and power before they ventured to en-

gage in the Lord's work. The strong testimonies to the necessity of this fresh extension of help from on high, as a preliminary to religious labor, which abound in the writings of the consistent members of our Society, are seldom revived in connection with these narratives of religious services of our own members or of others; but the readers are left to infer that these are such as they may safely imitate. The want of earnestness in the cause of religion, and the absence of spiritual life which may be apparent in some places, is used as an excuse to justify those doings which give uneasiness to concerned Friends.

We have no doubt that the influence of such sentiments spread in the families of Friends, and operating slowly but steadily from year to year, is adverse to the true interests of our Society; and that it has been instrumental in leading some of our members away from the full maintenance of our doctrines and testimonies, and inducing them to adopt practices and views inconsistent therewith, and which at one time they would have rejected. And we fear that the effect on others has been, to so familiarize them with practices inconsistent with our profession, as to cause them to regard with comparative indifference assaults on those principles in defence of which our forefathers suffered the loss of liberty and life itself.

A new edition of the *Memoirs of Mary Capper* has been recently issued by the Meeting for Sufferings. Most of the expense of printing it was paid by a Friend who believed that the work was peculiarly fitted to be useful. It is a lively record of the experiences of one who, from youth to old age, found that as she walked in obedience to the light of the Lord Jesus revealed in her heart, she was safely led through the dangers and trials of time, firmly established in the truths of the Gospel, cheered and sustained by the sweet presence of her Heavenly Father, and animated by the sure and blessed hope of happiness hereafter. The book is neatly gotten up, and may be obtained at the Book Store, No. 304 Arch street, Philadelphia.

SUMMARY OF EVENTS.

UNITED STATES.—Congress adjourned finally at 3 o'clock on the 8th inst., a resolution for adjournment at that time having been agreed to by both houses. The vote on the resolution in the Senate was 26 to 17, all the negatives being Republican. No business of public importance was transacted in the last hours of the session. The House took several recesses, waiting for the Senate's action, and the Senate, before adjournment, spent most of the time in executive session. Most of the executive session was occupied by discussion of a treaty with Mexico.

The total exports of petroleum and petroleum products from the United States during the twelve months ending 6th mo. 30th last, were valued at \$51,232,706, against \$40,315,609 during the previous fiscal year.

The Milwaukee and St. Paul Railroad Company has sold to an English syndicate 105,000 acres of land in the Pipestone district, at \$4.50 per acre.

The first bale of new cotton received in Montgomery, Alabama, was sold at auction in that city on the 9th inst. for 33 cents per pound. It was classed "scant middling."

Letters have been received by business houses in St. Louis, from correspondents in the South and West, saying that "there never have been such crops of corn and oats raised in Texas, Arkansas, Mississippi, Alabama, Tennessee, the Indian Territory, Kentucky, Missouri, and Kansas, as those of the present season."

The total wheat crop of Indiana this year is officially reported at 47,132,000 bushels, an increase of 6,507,000 bushels on the yield of last year.

The corn crop of Nebraska, it is thought, will reach

100,000,000 bushels this year. As there is scarcely any old corn in the State, however, it is doubtful if much of this immense crop will be shipped.

The small grain harvest in Dakota is finished. Wheat yields 15 to 30 bushels per acre, and is of extra quality. The yield of oats per acre is 50 to 80 bushels.

Amimikence, Little Thunder, a famous chief of the Chippewa Indians, and one of the two survivors of the Custer massacre, died in the Mercy Hospital, Chicago, Ill., on the morning of the 14th, aged 60 years. He was known as "a good Indian."

Dr. Reeves, Secretary of the Board of Health of West Virginia, has been advised of a new cattle disease—a contagious fever—which prevails in several counties in that State. A disease is reported among cattle in Berks county, Penna., which has caused a loss of thirty cows within a short time.

A "waterspout" flooded the valley near Shelby, Ohio, on Second-day night, last week, causing great consternation among the people and destroying the crops. "One wave two feet high swept down the valley with terrific noise," but the flood subsided almost as rapidly as it rose. There has been a frequent recurrence of such phenomena in that part of Ohio within the last ten days.

First Lieutenant Thomas L. Casey, Jr., Engineer Corps, has been detailed by the Secretary of War to accompany Prof. Newcomb's party to the Cape of Good Hope, to make observations of the transit of Venus.

Yellow fever being prevalent in Brownsville and at Matamoras, Mexico, the Governor of Texas has proclaimed quarantine against Mexican ports, and authorized the counties on the Rio Grande and exposed points, to proclaim local quarantine. Over 70 deaths from the disease have occurred at Matamoras.

There were 406 deaths in Philadelphia for the week ending 8th mo. 13th, as compared with 540 for the previous week, and 450 for the corresponding week of last year. Of the whole number 130 were under one year of age; 197 were males and 209 females: 69 died of cholera infantum, 46 of consumption, 26 of marasmus, 18 of inflammation of stomach and bowels, 14 of inflammation of the brain, and 10 of typhoid fever.

Markets, &c.—U. S. 3½'s, 101½ a 103½; 4½'s, 114½; 4's, 119½; currency 6's, 134.

Cotton was firmly held; sales of middlings are reported at 13½ a 13½ cts. per lb. for uplands and New Orleans.

Petroleum.—Standard white, 6½ cts. for export, and 7½ cts. per gallon for home use.

Flour is quiet and prices remain as last quoted. Sales of 2600 barrels, including Minnesota extras, at \$7 for fresh clear, and at \$7.25 a \$7.50 for straight; Pennsylvania extra family at \$5.25 a \$5.50; western do. do. at \$6 a \$6.25, and patents at \$7.25 a \$8.75. Rye flour is dull at \$3.50 a \$3.75 per barrel.

Grain.—Wheat is quiet and easier. Sales of 9000 bushels new Southern at \$1.14 a \$1.18. Rye is scarce and wanted at 75 cts. for prime new. Corn.—Local lots are scarce and firm, and futures are firmer. Sales of 7000 bushels, including yellow, at 92 cts.; mixed, 91 cts.; steamer at 90½ cts.; No. 3 at 90 cts., and rejected at 89 a 89½ cts. Oats are scarce and firm. Sales of 9500 bushels, including old at 70 a 75 cts., and new at 66 a 70 cts.

Hay and Straw Market, for week ending 8th mo. 12th, 1882.—Loads of hay, 331; loads of straw, 49. Average price during the week—Prime timothy, 95 cts. to \$1.05 per 100 pounds; mixed, 85 cts. to 95 cts. per 100 pounds; straw, 60 to 70 cts. per 100 pounds.

Beef cattle were in good demand and prices were firmer; 3500 head arrived and sold at the different yards at 4½ a 8½ cts. per pound, as to quality.

Sheep were active and firmer: 14,000 head sold at the different yards at 3½ a 5½ cts., and lambs at 4 a 7½ cts. per pound.

Hogs were active and firm: 3200 head arrived and sold at the different yards at 11½ a 12½ cts. per lb., as to condition.

FOREIGN.—In the House of Commons, Gladstone, moving the consideration of the amendments of the House of Lords to the Arrears of Rent Bill, stated that he would have to ask the House substantially to dissent from the first amendment. The Government will propose to enact that either a landlord or tenant can initiate proceedings subject to ten days' notice from the initiating party. Gladstone also said: I shall not ask the House to reject the second amendment, but to amend it so as to provide that, in case where a tenant right is sold within seven years, the landlord shall have a lien on the proceeds for the arrears he has been deprived of by the action of the bill to the extent of one year's rent, the landlord only to have this lien if the sum realized by the sale of the tenant right equal three years' rent.

The House sustained the views of Gladstone by a decisive majority, in which the Lords subsequently concurred.

According to the official return, 231 outrages, including two murders, occurred in Ireland during the 7th mo., against 283 outrages, with five murders, in 6th mo. The total number of evictions during 7th mo. was 321 families, representing 1619 persons. Of the families evicted half were reinstated as tenants or caretakers. The number of families evicted in 6th mo. was 515, representing 2669 persons.

The North German Lloyd's steamer Mosel, Captain Hesse, from Bremen for New York, is aground under Lizard Point. She had between 600 and 700 passengers. The mails and specie have been safely landed. There was no panic when the vessel struck, the officers assuring the passengers they were in no danger. The majority of the passengers have gone to Falmouth. Lighters have gone to the wreck to save the cargo.

At a meeting of the constabulary at Cork on the 9th inst., the following resolution, which was approved by the Limerick and Belfast men, was adopted: "Having seen, with surprise and disgust, a calumny cast upon our loyalty by the insinuation that we are in collusion with Fenians, we desire to mark our sense of its utter falsity by withdrawing from further agitation and relying upon a speedy redress of our grievances."

The sum of £2445 has been paid to the Limerick constabulary, it being their portion of the £180,000 granted by the Government for extra pay.

The Berlin *Tribune* says that Russia has assured the Porte that she has not instigated the Pan-Slavist agitation in Bulgaria and Roumelia, as she has no intention to increase the embarrassments caused by England.

An official return of the census of France shows that the population of the country is 37,672,048.

The Turkish Consul at Bombay has been ordered to give explanations to the Ulemas of India respecting the action of the Porte in sending Turkish troops to co-operate with the British in Egypt, which has produced a great sensation among Mohammedans in India. The Consul has been instructed to explain the reasons which have induced the Caliph to send troops.

Constantinople, 8th mo. 8th.—De Lesseps has sent a telegram here declaring that the whole of Egypt has embraced the cause of the National party, and that the English will find everywhere a determined and intelligent defence, to check their enterprise if possible. The departure of Dervish Pasha and Server Pasha for Egypt has been postponed.

Constantinople, 8th mo. 11th.—At the sitting of the Conference yesterday the Russian representative asked for an explanation of the action of the British in occupying Suez. Lord Dufferin, the British Ambassador, replied that the step was taken in consequence of military necessity, and in order to save the town from destruction and pillage.

At the Conference which met at the residence of Said Pasha and discussed the question of protection of the Suez Canal, no decision was reached. It is believed the resolutions of the Conference in relation to this matter have no immediate importance bearing on the situation. It is understood that a majority of the Ambassadors is in favor of bringing the Conference to a close or adjourning its sitting.

El Jawaib states that Arabi Pasha has already been made semi-officially acquainted with the terms of the proclamation declaring him a rebel. He has been informed that the Sultan would grant him free pardon should he make submission, but that if he refuse strong measures will be taken to enforce his obedience.

The Cherifs have condemned the acts of Arabi Pasha as contrary to the interests of Islam.

The Musselman jurists, whom the Sultan frequently consults, explain that Arabi Pasha, in so far as he has disobeyed the Caliph, is a rebel and may be unceremoniously treated as such; but, in so far as he has been a defender of the Mohammedan country against the aggressive designs of Christians, he has merely fulfilled the duties of a good Musselman, and consequently the Caliph cannot make common cause with England. The Sultan may punish Arabi Pasha, if some act of rebellion is proved against him; but he must not associate himself with those who wish to crush Arabi Pasha as the defender of Islam. A correspondent says this will greatly influence the Turkish military action.

Constantinople, 8th mo. 14th.—The irade declaring Arabi Pasha a rebel and authorizing the Anglo-Turkish Military Convention has not been signed. Arabi Pasha's troops are busy erecting earthworks beyond Mahala Junction. Several Abyssinian pumps have been sunk about the English positions and are found to answer well the requirements of the English army. Good water was quickly found. The rebels, in great force,

have taken up positions immediately threatening the canal. The English Admiral has occupied the water works. He will not allow any interference whatever from De Lesseps.

A despatch from Buenos Ayres states that the vessel conveying Lieutenant Bove and the members of the Italian Antarctic expedition has been wrecked off Cape Horn. All on board were saved by the British vessel Allan Goodin.

Complications are reported between the native and the French fishermen on the so-called "French shore," on the west coast of Newfoundland. The French insist upon their exclusive right to fish there, while the natives claim a concurrent right, according to treaty. It is probable that the matter will have to be submitted again to the French and British Governments.

The army worms are reported to be numerous in the western and southern counties of Nova Scotia.

Toronto, Ont., advises state that during the past fortnight the weather has been so violent that through a large part of Ontario the farmers will suffer very serious losses. The reports go to show that south of a line drawn from Goderich to a point a few miles north of Toronto the actual yield of the crops will be very seriously reduced.

A telegram from Ottawa says, it is announced that \$8,500,000 of the \$10,000,000 Pacific Railway bonds have been taken up.

Advices from Sagua report the destruction of the corn crop, owing to the extreme drought.

El Triunfo publishes a letter from the President of the Central Board of Agriculture of the Republic of Colombia to Captain General Prendergast, warning the latter to take effective measures to prevent the larvae and locusts now devastating that Republic from being introduced into Cuba by vessels carrying cattle to the island. It is recommended in the letter that the cattle on board the vessels be fed with hay only. These locusts are rapid travellers, and are of enormous fecundity, and they would soon invade the United States after reaching Cuba.

Honolulu is to be lighted by "electric towers" and several street railways are projected there. A cable will soon be laid to connect the city with the various Hawaiian islands.

RECEIPTS.

Received from Martha R. Comfort and Henrietta Haines, N. J., \$2.10 each, vol. 56; from Levi B. Stokes, Gtn., \$2.10, vol. 56, and for Sarah P. Johnson, \$2.10, vol. 56; from Richard C. Shoemaker, Pa., \$2.10, vol. 56, and for Ezekiel C. Shoemaker, \$2.10, vol. 56; from Benjamin B. Leeds, N. J., \$2.10, vol. 56; from C. A. Hoffman, W. Philada., \$2.10, vol. 56; from Mark Balderston, City, \$2, vol. 56, and for James Cole, Me., and Phebe A. Elkinton, N. J., \$2.10 each, vol. 56; from Mary Ann Heston, Pa., \$2.10, to No. 14, vol. 57; from Samuel Allen, City, \$2, vol. 56; from Thomas S. Pike, N. J., \$2.10, vol. 56; from Ephraim Smith, City, \$2, vol. 56, and for Morris S. Cope and Elizabeth Hughes, Pa., \$2.10 each, vol. 56; from Robert Knowles, Agent, N. Y., \$2.10, vol. 56, and for James R. Boss, Benjamin Knowles, Chester A. Weaver, Dorcas Collins, David Peckham and Lorenzo Rockwell, N. Y., and David F. Knowles, Vt., \$2.10 each, vol. 56; from Mary N. Griffith, Va., \$2.10, vol. 56; from Joseph J. Walton, City, \$2, vol. 56; from Amy H. Nicholson, N. J., \$2.10, vol. 56; from Lydia Ann Hendrickson, N. J., \$2.10, vol. 56; from Martha S. Johnson, Ind., \$2.10, vol. 56; from Mary M. Applegate, N. J., \$2.10, vol. 56; from Sarah Middleton, N. J., \$2.10, vol. 56; from Joseph Kay, N. J., \$2.10, vol. 56; from James Smedley, City, \$2, vol. 56; from Josiah L. Haines, City, \$2, vol. 56, and for Amy Middleton and Albert Haines, N. J., \$2.10 each, vol. 56; from Rebecca S. Troth, N. J., \$2.10, vol. 56; from Uriah Borton, N. J., \$2.10, vol. 56; from Ezra Engle, N. J., \$2.10, vol. 56; from Nathaniel Barton, N. J., \$2.10, vol. 56; from Joseph Barton, N. J., \$2.10, vol. 56; from Sarah Haines, N. J., \$2.10, vol. 56; from James Scarlet, Pa., \$2.10, vol. 56; from Caleb Hoopes, Pa., \$2.10, vol. 56, and for Benjamin P. Hoopes, \$2.10, vol. 56; from Joshua Jefferis, Pa., \$2.10, vol. 56; from Rebecca A. Bell, Pa., \$2.10, vol. 56; from Edward Richie, City, \$2, vol. 56, and for Edward B. Richie, N. J., and Rachel J. Shoemaker, Ind., \$2.10 each, vol. 56; from George Abbott, Jr., City, \$2, vol. 56; from Samuel L. Whitson, W. Philada., \$2.10, vol. 56; from Sarah E. Evans, N. J., \$2.10, vol. 56; from John R. Tatum, Del., \$2.10, vol. 56; from Sarah Ann Allen and Sarah Ann Cox, N. J., \$2.10 each, vol. 56; from Seth Shaw, Agent, O., \$2.10, vol. 56, and for Rachel Cope, Job Huestis, Barak Ashton, Mifflin Cadwalader, Benjamin Harrison and Nathan M. Blackburn, O., and J. F. Harrison, Io., \$2.10 each, vol. 56, and for Sarah

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WANTED,

An experienced and well qualified female teacher, to take the charge of Friends' School at Plainfield, N. J. Apply at once to W. Taylor, Plainfield, N. J.

NOTICE TO TEACHERS, PARENTS AND OTHERS.

The Yearly Meeting's Committee on Education have placed a book at *Friends' Book Store*, No. 304 Arch St. Philadelphia, where applications from teachers wishing situations, and committees who desire to employ teachers among Friends, may be recorded.

Please give address, and full particulars.

ELLISTON P. MORRIS, Clerk.

FRIENDS' ASYLUM FOR THE INSANE, Near Frankford, (Twenty third Ward,) Philadelphia. Physician and Superintendent—JOHN C. HALL, M.D. Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

DIED, at his residence, Barnesville, Belmont county Ohio, on the 5th day of the 6th month, 1881, ISAAC LIGHTFOOT, a beloved member and overseer of Somerset Monthly Meeting of Friends, in the 76th year of his age.

—, at her residence, West Chester, Pa., 1st mo 13th, 1882, ANNE PIM, in the 90th year of her age, an esteemed member of West Chester Preparative and Birmingham Monthly Meeting of Friends.

—, at Burlington, N. J., on the 8th of the 5th mo 1882, EMLEN CRAFT, in the 78th year of his age. He was well known in this city as one of the pioneers in the local express business, which he pursued almost uninterruptedly for more than 40 years, and in which, in all his affairs, his extreme care and strict integrity had become proverbial. He was a consistent member of the Society of Friends, strong in his attachment to its principles, and diligent in the attendance of meetings; and though little known beyond the sphere of his daily avocation, his memory is cherished as one of the upright and excellent of the earth.

THE FRIEND.

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For "The Friend."

Wanderings South and East.

(Continued from page 10.)

THE NEW HEBRIDES, BANKS' AND TORRES' ISLANDS. THE SANTA CRUZ ISLANDS.

When on Norfolk Island, our author had been invited by Bishop Selwyn of the Melanesian Mission to accompany him in a tour among some of the islands of the Pacific, which he was in the habit of periodically visiting in the *Southern Cross*, a small vessel belonging to the Mission.

On the 1st of Seventh month, 1880, he went a second time to Norfolk Island, ready to begin his passage. About 40 of the natives, who had been receiving instruction, were to be returned to their homes, "and," he remarks, "I must say 40 Cook's tourists could have made more commotion. Some had dogs, many had cats, all had boxes and bundles, some had babies."

The island of Maewo, one of the New Hebrides, is described as an earthly Paradise. While walking in its interior they came upon a little village, which is thus described: "We found a wide clearing quite level and free from either grass or weed. Perfectly clean, moreover, so that one could not so much as step on even a cocoa-nut shell lying out of place. Sprinkled about upon this level clearing were about a dozen little houses. Some of them were fenced around with white cane fences, all had, planted beside the doors, one or more handsome flowering shrubs or trees. Some of the flowering shrubs, planted purely for their beauty's sake, were really magnificent; great scarlet flowers on one; cream-colored honeysuckle blossoms upon another; bright-yellow bell-shaped flowers upon a third. Not one of us was botanist enough to know the names or families of these flowers, although some of us had been in many countries, we could not compare more than a few of them to any we had seen before. The leaves of many of the trees were no less beautiful than the flowers, and I have seldom seen a more gorgeous display of crimson, red and brown foliage.

The houses are small, and have, strictly speaking, no walls. They consist of a deeply-tiled roof set upon the ground, and are, in shape, like very large and long hencoops. The cleanliness is, however, as I have said, neat and good. A small square door-

way, perhaps two feet high, leads into the single room, and the floor is covered with rough mats."

"To each village is attached a club-house or 'gamal' as it is called. A club-system prevails throughout almost all the Western Pacific Islands, varying merely in detail. When the boys of the village have grown out of actual childhood, they are sent from their homes to sleep and eat in the village gamal, which is generally in a central position. Upon entering the club they pay a small fee, and sleep and eat at what is called the lower end. From this position they work their way gradually upwards, at each advancement paying the chiefs of the club-house certain fees."

"In connection with the fees paid for advancement in these curious lodges, I must not forget to mention a curious custom on this island. Of course the money is different in every group of islands, just as in every country of Europe, but here it is so singular that it deserves special mention. Near the centre of the village at which we stopped, was a small and rather exceptional-looking house. It was fenced around, and had a more elaborately-constructed front than the common dwelling-places. This we learned was the money house. We were taken to see what was inside, and crawled through the very small doorway for that purpose. From the roof of the hut were suspended eight or ten mats, their sizes as they hung down from the beam being about two feet by fifteen inches. They reached to within a foot of the ground, and under them a small wood fire was kept ever burning. In course of time the mats become coated with a shining black incrustation, which gradually accumulates in such a quantity that it hangs down in stalactite forms, called by the natives 'breasts.' The fire, it will be seen, requires very constant looking after, for if it became at all large the mats would be set alight, and if it went out, the process of coating them would be arrested. A man has, therefore, always to be kept watching these curious moneys, and it is the time thus spent upon them that makes them of value. This kind of money is, as far as we could learn, only current in the matter of club advancement. A fairly old mat is worth as much as a large boar with finely-curved tusks. Of all the forms of money that I have seen this is certainly the most curious, for it cannot even be carried about, and is, if possible, never moved even when it passes from one owner to another."

North of New Hebrides lie the Banks' and Torres' Islands. Several of these are practically without water. The soil consists of crumbled coral through which the rain percolates as it would through sand: the natives are accordingly dependent upon cocoa-nut milk as their sole beverage, and of course do not wash. The men in the Torres' group wear a short stick, generally about three-

quarters of an inch in diameter and an inch and a half long, through the cartilage of the nose, which presses the sides of the nostril upwards. These little blocks are of polished black wood and have a small mother-of-pearl disc let into them at each end. On one of these islands, the vessel left Bishop Selwyn on his return from the north, to spend two months with the people who were suffering from horrible sores aggravated by want of water and careless treatment. The young girls and boys were very pretty and affectionate, holding the hands of their visitors as they walked along. W. C. says: "Nothing seemed to strike them so much as our nails, men and women being called up repeatedly by the more courageous ones to look at and feel them. When I first pulled up my sleeve there was quite a stampede—that any one should be white all over seemed to them something quite fearful! Towards the end of our visit we discovered an amusing fancy which we had not understood before; it was that the people were all most curious to know our names. I had been asked some question a hundred times, and at last some one guessed what it was that they wanted. After that Bishopé (Bishop) and Kooti (my name) were passed round with huge delight, and much pointing at the possessors of these titles!"

"One really needs to visit some such place as this to appreciate the value of water. Here were many hundreds of men, women and children, of whom I suppose but a few had ever known what it was to wash. Natives will not use salt water to wash in, although they will bathe in it while fishing or even perhaps for pleasure. On the whole, however, these dirty Torres' folk seemed to me more merry than any people I visited, and the noisy crowd that came down to see us off was evidently none the less happy for being so unclean. It was only when we saw the poor, dying wretches lying in dozens outside their houses in miserable little sheds, that we realized how awful a thing it is to be the prey of disease and flies and loathsome insects, in a tropical country, and without the all-purifying element."

One of the objects of the voyage was the establishing of friendly relations with the Santa Cruz Islanders, who are noted for their ferocity. It was here Bishop Patteson and others were killed in 1871, in revenge for the kidnapping of five of the natives which had taken place some time before, but of which he probably knew nothing. Here too, Commodore Goodenough and two of his seamen were wounded with poisoned arrows, which cost the lives of all three. Their vessel first touched at one of the small Reef Islands of Santa Cruz, which are small coral patches, nowhere more than 30 feet above the sea-level. The bishop had been there two years before, and had brought back one of their people who had been blown away as far as the Solomon Islands, and whom he had found a prisoner there. This man was among the first to

board their vessel, and very glad he seemed to be to see his old friends. "Before long the vessel's deck was crowded with the natives, who swarmed up the sides like monkeys. They were finely made fellows of a dark copper-color. Through their noses they wore a thick tortoise-shell ring about an inch and a half in diameter, and in their ears were from ten to as many as twenty thin tortoise-shell rings of about the same size. A very fine and neatly made mat was their sole article of clothing. For ornaments the usual armlets were worn, and also in many cases a round, flat, shell breast-plate was hung round the neck. Most prominently of all, however, they carried, always and without exception, large red-wood bows, and from a dozen to twenty long and highly-ornamented poisoned arrows, which are certainly the most terrible and deadly weapons I have ever seen. They are not (indeed no arrows in these seas are) feathered like our own, but are made of a simple cane shaft four or five feet long, and carved with some care, the designs upon them being colored with red and white pigments. The points are long and thin, and of a light brown color, the tips being made of human bone."

Having made friends with these Reef Islanders, they persuaded a few of them to go along and introduce them to some of the people on the large island of Nitendi. They were well received. W. Coote was one of those who went on shore, and he was conducted to a house in a village in the forest. Here he was entertained with hot bread-fruit; and caused the most unbounded delight by exhibiting a white skin. "People flocked in to see and touch the strange creature, and their wonder and curiosity rose higher than ever. I had brought with me no presents or valuables of any kind—nor indeed any clothes beyond the plainest shirt and flannel trousers, as it was most desirable not to excite their cupidity, but I found, fortunately, a small bundle of fish-hooks in the pocket of my shirt, and these I distributed, amidst great enthusiasm, amongst my crowd of admirers. It was a strange experience, indeed, to sit there, where I suppose no white man had ever been, amongst that crowd of savages, perhaps the most treacherous in the world. The light was dim, for there were only two or three square holes for doorways; a fire burnt in one corner, and in the centre of the house was a large arrangement like a four-post bed, upon the top of which were stowed bags of nuts and stores of spare arrows and other treasures. Every one had his bow and arrows, and would not so much as cross the house without them, and I could not resist a suspicion once of foul play and quickly roused tempers; it was therefore pleasant to see through the little doorway the waves dashing against the rocks outside, and in the distance the ship with the canoes still round her."

"I have seldom been more utterly tired—not from actual bodily exertion, but from sheer excitement—than when I got on board the ship again. There was a feeling of relief amongst us all that night; the anxiety of the last few days was taken off our shoulders now, for the experiment was over and had proved satisfactory. With such terrible precedents we could hardly have expected so successful an experience. Our best hopes had been realized, and a beginning at least made upon an island that had been considered almost

hopeless. It is impossible to say what the people thought of our visit, but, as we carried no arms and took practically nothing from them but gave away a considerable amount of, to them, inestimable treasure, one may presume they considered our intentions were friendly."

(To be continued.)

For "The Friend."

Desultory Selections and Pencillings.

The proceedings of the London Yearly Meeting just past, have reminded of what our late friend Christopher Healy is reported to have said at the dinner table of one of their prominent members of that day. Upon two of the daughters coming in late, their doing so was excused by the mother—a reputed minister in the Society—who introduced them to their guest with the apology that they had just returned from the Bible Society. C. H. made the rejoinder in his honest, straightforward manner: "First to the Bible Society, then to the Missionary Society, and then out of Society." Will not his language, "Out of Society," apply to the whole Body so far as that Body is committed by "the hasty manner in which the decision respecting 'Home Missionary work' was announced from the table?" An action which is thus characterized by a writer in *The British Friend* of Seventh month—"the sacrifice of one of our most precious testimonies on the mean altar of a faint-hearted expediency."

We sincerely hope the "large majority" in that Yearly Meeting may be so "nourished up in the words of faith and of good doctrine," as to stand for the right and the true; even to prove like "the few names in Sardis, which have not defiled their garments." We entertain but little hope that the committee, appointed without due Christian courtesy or authority, will do other than continue to "sacrifice on the altar of a faint-hearted expediency," or to carry out the policy of weak compliance long since, as an entering wedge, inaugurated, until nearly all our distinguishing characteristics as a people will be obliterated. Who can fail to see or to fear this, being familiar with the retrogressive steps of that Body for a number of years past?—once such "a burning and a shining light."

The following communications, addressed to Friends in England, or directly, to that once influential Body, the Yearly Meeting of London, are worthy of deep consideration at the present time.* Thus Daniel Wheeler in 1832:—"Assuredly, my beloved friends, a day of trial is approaching, yea, hastening upon the nations, when nothing short of an individual heart-felt knowledge of Him, in whom we profess to believe, will stand unshaken by the storm."

"Great is the solicitude I feel on behalf of our highly favored religious Society, that it may be preserved immovable upon this its ancient and sure foundation, Jesus Christ—

* Though most of the active members upon the stage when these testimonies were given forth have passed to their final account, the sour leaven then introduced into the Society has not ceased its infectious influence down to the present day. So that the prophetic warnings, authoritatively put forth at the time of their delivery, are yet but in the painful course of fulfilment, as he that runs may read. Hence how admonitory should they be to all, and especially to that Yearly Meeting to which it was addressed, lest the candlestick be removed out of his place, or the hand-writing upon the wall, as in the case of king Belshazzar, be forthcoming.

'Christ in you the hope of glory;' which never did, and never will, fail those, who in simplicity believe, and faithfully build thereon nothing doubting. By diligently maintaining the watch in that holy light, bestowed in redeeming love on every individual of the human race, the snares of the insidious adversary, although laid in the most insinuating manner, will be detected and broken; the specious guise of a false religion itself will be penetrated. This has assuredly slain its thousands, who dazzled and distracted by creaturely activity and excitement, have thus been corrupted from the simplicity that is Christ. 'Watch ye, therefore, and pray always; that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.' Blessed and holy injunction,—never out of season,—never more needed!"

"Frequently am I brought under appalling apprehensions for us, a people, sought out and chosen of the Lord: for had we followed the footsteps of our honorable predecessors in religious profession, who bore the burden and heat of a day of deep suffering, in the faithful support, in their original brightness, of those principles which they transmitted to us, the spiritual beauty of the gospel church might have shone forth through us, with a splendour which the different professors of the Christian name, could neither have gainsayed nor resisted," &c.

A part of a testimony by that extraordinarily gifted minister and servant of Christ Ann Jones, of Stockport, England, in the Yearly Meeting of Men Friends, held in London 6th mo. 1836:—"I can truly say I came into this meeting, not knowing that I should have any thing to communicate; but my mind has been impressed, as I have sat for a short time in silence among you, and I was willing to become a fool for the Lord Jesus Christ's sake; would that there were more among you who were willing to become fools for his sake. There are those amongst you, who are encouraging a carnal wisdom, a head knowledge, an outward learning, which exalteth itself, and is ever endeavoring to find out the way of salvation by the study of the Scriptures. This spirit has spread, even among those who are making a high profession; men who are robbing Christ. They talk much of belief in the Atoning Sacrifice, but are setting a nought and despising Christ in his inward appearance, and apply them in a carnal sense. Such was not the way in which our worthy predecessors acted. The Lord raised our predecessors in the Truth, to be a light in a dark, degenerate age; and through their instrumentality, He was pleased to reprove the carnal professors of the outward letter in their day; but there are some among you who are holding up to scorn the acts and writings of these our worthy predecessors and are endeavoring to cast disrespect upon them. Take care, as you will have to give account in the awful day of righteous retribution, I charge you, take care how you hold up them and their writings to derision; they are resting from their labors far beyond the reach of your derision; your bitter cunning shafts will return upon your own heads. Beware, then, how you, with unhallowed feet trample over the ashes of your worthy predecessors, or attempt to cast a shadow over the brightness of their character. These expressions may appear strong, but I cannot

choose my own words as a minister of the Gospel. I always desire to be the instrument through which the Lord shall speak, and not word more than He shall give me, and to declare to you the whole counsel of God, so that I may be clear of your blood. The Lord hath entered into a controversy with the spirit that has been put into this Society, and which is sitting in the judgment seat. The Lord, I say, hath a controversy with these, but He hath a still greater controversy with those who are seeking to please both parties. What concord hath Christ with Belial, what union between the temple of God and idols! But I have a word of comfort for the little remnant whom the Lord hath yet among his people; may He send you his Spirit to discern and avoid the serious errors which abound. And the Lord Almighty will show himself valiant on our side, and will arise for your signal deliverance."

The annexed is the substance of a portion of what was delivered in a visit to the Men's early Meeting, by Sarah Lynes Grubb, the same year as the preceding, viz., 1836; taken down by a Friend shortly after:—"Oh! my friends, there were some in ancient days who led one to another, 'Go to, let us make bricks, and burn them thoroughly;' 'let us build us a city and a tower, whose top may reach to heaven.' Some of you are laying hand on hand, and shoulder to shoulder, to erect a tower whose height may reach unto heaven; beautiful indeed to the eye, and of fair proportions; and you are saying to others, 'Come and behold what we are doing; join yourselves unto us, and we will show you the goodly path unto heaven; a path full of charity and love; an easy and a comfortable path, wherein ye may avoid the cross;' but, 'say ye not, a confederacy, to all them to whom this people shall say, a confederacy.' Oh! beware of that subtle spirit which would lead you from the pure truth, under such delusive pretensions; for though these talk of the unity of the Spirit, it is not the cementing influence with which Christ unites his disciples in precious fellowship. And I am commanded to tell you that, as in the instance of the tower of Babel, the Lord came down and confounded their language, so will it be with the Babel-builders amongst us; for when they come together, they will not understand each other's speech; and their building on the sand will tumble to pieces, and they themselves will wither, wither, wither; and be scattered to the north and to the south, to the east and to the west."

"And oh! let me earnestly entreat you of this description, in the love of the Gospel, to stand still and see what you are doing. I believe there have been times when some of you have been seen, in the true light, that you were wrong; but the pride of your hearts would not suffer you to acknowledge it; but, remember it is an awful thing to tempt the Lord your God: you know not how long these connections may be granted you; and 'if the light that is in you be darkness, how great is that darkness!'"

"And now, my beloved young people—you, dear children, on whose behalf I have often presented the secret petition in my chamber, and the more public one in the assemblies of the people, be not dismayed at the prospect before you; for I have to tell you (and I wish you to take notice of it, and to write it down) that I feel this that now causes so much stumbling

and perplexity, and produces such a sensation, will fade away, and the authors of it will go back to the world and the beggarly elements. * * What became of those who, in former days, caused divisions in this Society? Were they not all blighted and scattered?"

"And ye, faithful ones, to whom the principles of truth are yet precious; who love the pure cause, and are often bowed down in spirit on its behalf, you have no cause to fear; for though you be left as the gleanings of the grapes of the vintage, yet shall you be planted on a very fruitful hill; not one of self-exaltation, but a hill above the spirit of this world; and you shall spread abroad, and increase, and flourish; for this Society was planted 'a noble vine; wholly a right seed;' and it is not the will of the Almighty that this people should ever cease to be a people."

The subjoined is from the pen of Mary Capper, in 1830:—"As an individual incorporated into the Society of Christian believers, denominated Friends or Quakers, not by education nor much familiar intercourse with any of them, not in my minority, but in more advanced years of my life; and having seen, with serious observation, it may be rather more variety of scenes and manners than falls to the lot of every private person, I may say, that although I was ignorant and as easily led into folly as my associates, brought up in the same habits and dissipations, there were times when I was led, in deep thoughtfulness, to query with myself, What is a profession of religion? Having at an early age, gone through the forms of what is called our National Church, and with reverence partaken of the outward and visible sign of faith in the blood of Christ, as an atoning sacrifice, oftentimes it arose in my mind, What has this done for me? Are my evil propensities subdued, and my steps directed into the path of circumspection and self-denial? I was made aware that the ceremony was but a shadow of the substantial good."

"Not without sacrifices, hindrances and discouragements, by little and little, not rashly, but after mature deliberation, in simple obedience to apprehended duty, I attended the religious meetings of Friends. To me, solemn and reverential was that stillness, that silence, which seemed to hush every thought. I believe that in this still calm, there is a renewal of spiritual strength to be known; yea! an enlargement of spiritual understanding, in communion with the Father of spirits, which surely is true, spiritual worship. Thus, as an individual, I was led step by step, and found no difficulty in comprehending the ground and consistency of adopting plainness of speech, behavior and apparel; all seemed consonant with apostolic counsel, evangelic doctrine, and the example of the early Christian converts. A corruption of language and of manners has crept in, and is adopted by many Christian professors, in the present day. The Society of Friends having seen this, and being gathered in early times as a 'people turned to a pure language,' I marvel not at their setting a cautious guard against innovations."

7th mo. 14th, 1832.

John Churchman, in allusion to a meeting he attended, says: "I thought the beauty and solemnity of the meeting were a little marred by one Friend speaking too long; to begin in the life, and conclude in the power and life, is becoming a minister of the gospel."

For "The Friend."

Excursion to Brown's Mills, N. J.

On the 24th of 7th mo., a little company of three concluded to explore the swamps about the head-waters of one of the branches of the Rancocas in the section of white sand barrens referred to in the lively and instructive article of J. S. L., describing his trip to Hamonton, N. J. We left the railroad which runs from Camden to Whiting's, at Brown's Mills station, and soon entered a swamp, which however unpromising to the eye of an agriculturist, was rich in floral treasures, and very inviting to a botanist. It was with a somewhat excited feeling of exultation, that we saw before us the side-saddle plant (now in fruit), the white pond lilies, the bright yellow polygalas, and nearly all of the plants described by J. S. L., as well as many others.

Barren as this section of country appears to be, it is the favorite abode of two plants of considerable economic value—the Cranberry and the White Cedar.

The Cranberry, *Vaccinium macrocarpon*, grows in considerable abundance in low swampy grounds. The stem trails on the ground, and sends up short shoots with very small heath-like leaves, and handsome, though not very conspicuous, flowers. The fruit is a round berry which, as it matures, assumes a beautiful red color, mingled with white, with which we are all so familiar. Its lively and agreeable acid taste, when modified by the sugar with which it is cooked, renders it a general favorite. The principal supply is obtained from artificial plantations, which are carefully made in positions—such as the old mill-ponds in the pine barrens—where a supply of water is available to flood the plants at proper seasons, which kills out intruding weeds, and promotes the vigorous growth of the fruit. The flowering season was almost past, and though we saw a few plants in bloom, far more of them were adorned by the young berries. The New Jersey species bears a larger fruit than the species which is found to the northward—as is signified by its specific name—"macrocarpon," which means "large-fruited."

The reader may naturally think, that though old mill-ponds may make good locations for cranberry bogs, yet the water-powers connected with them must be too valuable to be sacrificed for such a use. It is a thinly settled and unproductive part of the land, and one who travels through it on any of the lines of railroad leading to the ocean, will pass through miles of bush land or low pine and oak woods, burnt and stunted. The forests which once covered it, furnished logs for the saw-mills, and fuel for the glass-works and iron furnaces which were located in their midst. As the trees were cut down and consumed, the mills and furnaces which depended upon them ceased to be profitable as business enterprises. The extension of railroad lines through this country has been followed by a constant succession of fires, which in dry weather are kindled by the sparks of the passing locomotives, and overrun these lands; while rarely is an attempt made to extinguish them; so that they burn till the material is exhausted, or till a fall of rain prevents their spread. We saw several fires during our day's excursion—some of them quite limited in extent, but two were of greater magnitude. These fires prevent the growth of the timber through

a large section of the Jersey Pine barrens, and thus render the land practically almost valueless; for the soil will not yield crops that pay for ordinary cultivation, and its power of producing timber was almost the only element of value about it. We need not be surprised, therefore, at the readiness manifested by the owners to turn their neglected mill-ponds into revenue-producing cranberry-bogs.

The White Cedar, *Cupressus thyoides*, grows in the swamps. The wood though soft is durable, and highly valued. The trees grow very closely together, and the foliage is principally confined to the tops. They are much used for fencing, being cut off when sufficiently large, and a new growth allowed to take the place of the old. A good piece of cedar swamp is regarded as quite valuable. The Cedar belongs to the same natural family as the Pine, the *Coniferae*, or cone-bearing plants. In this division, the young embryo, from which the seed develops, is not enclosed in a covering as is the case with all other plants that bear flowers, but is formed as a naked mass, generally on the upper side of scales which thicken and constitute the cone. In the course of our walk we saw but little cedar swamp remaining.

Meeting with one of the people who live in that section, we entered into conversation, and were rather curious to know how he managed to make a living and support his family. He had been much of the day picking the upland huckleberries which are found in the pines,—of which he had collected perhaps a quart. We found that in winter his business was burning charcoal. He was a good-natured fellow, and voluntarily went with us some distance to show us a path through the woods leading towards Brown's Mills. Though he asked no reward, yet his free-will service was at least as profitable to him as his huckleberry gathering. One of our company, who had held a judicial position for many years, said that this section of country furnished to the courts an unusual number of cases of violation of the law. This was owing to the fact that the openings for business employment were now so few, that the better class of the community went elsewhere to reside.

Much of the surface of the swamps and of the shallow bodies of water was covered with peat moss, *Sphagnum*, which is exceedingly abundant. As this dies away below, it continues to grow at the summit. The leaves contain large cells filled with water which gives the plant its remarkable power of retaining moisture for a long time, and peculiarly fits it for the use to which it is largely applied, as a packing material around the roots of living plants sent out by nurserymen. Among this moss grew in abundance the different species of Sun-Dew, *Drosera*. Of these, the Thread-leaved, *D. filiformis* was the most vigorous in growth, and many of the specimens were studded with small insects which had been entrapped by its glandular hairs, and were being slowly digested. The hairs when undisturbed, stand out straight from the leaf, but when an insect was captured, all those near were bent down over it like the clasping of the fingers of the human hand around an article held in it. We brought several specimens home with us, having taken the roots with them. They were placed in a dish with water, and continued for days afterwards to unfold in succession pink flowers, as

the stem gradually unrolled the coil in which it first appears.

In the moss we found also many young pitcher plants, with leaves about an inch in length, and the cups just beginning to develop at their extremity. These must have come from the seed of the previous year, for the seed vessels of this year's growth were yet unopened.

The Arrow-head, *Sagittaria variabilis*, I had been familiar with in former years, in Chester county, Pa., as a common resident in moist grounds, where its white flowers, and large smooth arrow-shaped leaves were conspicuous objects. But one who did not know the extremely variable nature of this plant, as to the shape of its leaves, would scarcely believe the specimens we found to belong to the same species. Instead of leaves six inches wide at the point where the lobes diverge, with each of the two receding lobes or projections at the base of the arrow, of at least half that width; the greatest width of our leaves was less than an inch, and the long back-ward pointing divisions were so narrow as to be almost grass-like in their shape.

The examination of the air-bladders on the sub-aqueous stems of the *Utricularia* which we gathered, failed to reveal any of those minute animals which have been found in them by other observers. This may have been owing to a want of power in the microscope used, to the plants being gathered at a different season of the year, or to a difference in habit of different species. But these bladders, under the microscope, were very beautiful objects, presenting an elegant tissue of network, with a central bubble of air, which the plant must have the power of secreting. The drop of water which contained the portion of *utricularia* under examination, furnished also some interesting objects belonging to the lower forms of vegetable life. But the manner of growth of these is too extensive a field to enter upon at this time, though full of interest.

We had hoped to meet with two ferns which have been found in the white sand region of New Jersey, both belonging to the same natural division of the ferns, and the only representatives of that division found in the Northern United States. One of these, the *Schizaea pusilla*, it was stated some years since, had been discovered in but three localities; I think, Newfoundland, Quaker Bridge in New Jersey, and the Falkland Islands. It is a very slender inconspicuous plant. The sterile fronds or leaves are only about an inch in height, resembling narrow grass leaves; and the fertile frond is a thread-like stem, 3 or 4 inches high, with a minute cluster of fruit about one-fourth of an inch long. The similarity of the soil at Brown's Mills to the white sand at Quaker Bridge, renders it not improbable that this delicate little fern will yet be discovered by sharper eyes than ours—especially as the kindred species, *Lygodium palmatum*, or climbing fern, is known to grow in the region we traversed.

J. W.

For "The Friend."

Westtown Boarding School.

At a stated meeting held 9th mo. 6th, 1837, "Benjamin Cooper, Jeffrey Smedley, Clayton Wistar and Charles Downing were appointed to advise with the Superintendent and to assist him in the selection of a suitable situation for a new orchard, and to take such other

steps as may be expedient to insure a timely succession of good fruit for the use of the institution."*

11th mo. 21st. Special meeting called, at the request of several Friends, to consider the following proposal, viz: "As the house near the east end of the boys' lane at Westtown has become vacant, it is proposed that Cyrus Mendenhall remove into it, and that James Emlen occupy the infirmary, subject to the existing agreement with the farming committee relative to the appropriation of the building for the use of the sick, whenever it may be needed for that purpose; it being also understood that the committee be accommodated at the infirmary as heretofore. On consideration these changes were approved, and the clerk was directed to furnish the superintendent with a copy of this minute."

1st mo. 18th, 1838. The farming committee informing that Jos. Bailey desired to be released at an early period from the care of the farm, and that Hughes Bell was willing to take his place, they were authorized to make the change, to go into effect on the 1st of 4th mo. next.

4th mo. 5th, 1838. The committee on alterations and improvements in the boys' collecting-room, grounds, &c., report they have nearly completed the proposed improvement. "By removing the partitions of the entry and school-rooms on the first floor at the east end they have made a collecting-room about 30 by 55 feet, capable of accommodating with comfort 120 boys. New black walnut desks were provided, which it was believed would add to the comfort of the boys, and be likely to promote habits of order and neatness. The amount expended for these improvements being \$668.39—besides \$139.80 for the board of the workman—of which \$675 has been contributed by Friends interested in the welfare of the school, and it is expected that most of the balance will be procured from similar resources. 'The basement story has been fitted up for a wash-room for the boys, and furnished with a stove, boilers, &c. The yard at the east end has been enlarged and inclosed with a good fence, the ground neatly laid out and soddied, or sown with grass-seed, and a number of trees and shrubs set out, and when the advance of spring shall have clothed it with verdure, it will present a pleasing aspect in approaching the Seminary. The playground under the shed north of the yard has been paved with brick, which is found to obviate the disadvantage experienced from the mud and dirt in wet weather."

Signed on behalf of the committee by Benjamin Cooper, Thos. Evans and others.

The appointment of an additional teacher on the boys' side was proposed, "with a view of opening a primary or elementary school, which seems to be required to prepare many of the pupils for the studies of the regular classes, which on consideration was agreed to, and the committee on teachers desired to nominate at a future meeting, a suitable person for this department."

"As much danger and inconvenience attend the present mode of warming the house and cooking, the following friends were appointed to give the subject careful consideration, and report to our next stated meeting what improvement can be made in this respect, with

* Some of the apple trees yet remain, north of the girls' grounds.

estimate of the expense of the proposed
un-ge, viz: Philip Garrett, Thos. Evans and
others.

Enoch Lewis, Henry Cope and Thomas
umber, were appointed to examine and settle
accounts of the school for the past year,
and to prepare an essay of a report to the
Yearly Meeting. At the adjourned meeting
on the 13th inst., a report was presented
in which the following is taken, viz: "It
appears that the sum of \$10,000 agreed to be
paid by the Yearly Meeting has been nearly
paid, but owing to the unusually high
prices of provisions, and the cost of introduc-
ing a supply of wholesome water for the use
of the school, the expense of conducting the
institution has much exceeded the income for
the last two years, leaving a deficiency in the
fund raised for defraying in part the expense
of educating the children of Friends in strait-
ened circumstances of \$1430.78, and in other
years of \$2482.21, amounting to nearly \$4000,
most of which interest is allowed by the
school.

As it is evident that the present charge
for board and tuition is considerably below
the actual cost to the institution, the com-
mittee is united in recommending to the
Yearly Meeting that the price be raised to
\$10 per annum," &c.

While it is very desirable that the price of
board and tuition should be kept so low as
to be within the reach of Friends generally,
the committee are persuaded that it comports
better with sound economy than with a faith-
less performance of the trust reposed in them.
We endeavor to improve and extend the course
of instruction as far as it can be done consist-
ently with the design of the Yearly Meeting
for the establishment of this valuable institu-
tion, and it is hoped Friends will cherish it
with a spirit of liberality commensurate with
the important benefits it is calculated to con-
fer on the youth of our Society. Trusting
that, while it is conducted with reference to
religious concern in which it originated,
the Divine blessing will continue to attend
our efforts for the advancement of so good a
work.

THE TWO GATES.

Selected.

A pilgrim once (so runs an ancient tale),
Worn, and spent, crept down a shadowed vale!
On either hand rose mountains bleak and high,
And the gusty air, and dark the sky,
The path was rugged and his feet were bare;
His faded cheek was seamed by pain and care;
His heavy eyes upon the ground were cast,
And every step seemed feebler than the last.

The valley ended where a naked rock
Rose sheer from earth to heaven, as if to mock
The pilgrim who had crept that toilsome way;
And while his dim and weary eyes essayed
To find an outlet, in the mountain side
A ponderous, sculptured, brazen door he spied,
And, tottering toward it with fast failing breath,
Above the portal read, "The Gate of Death."

He could not stay his feet that led thereto;
He yielded to his touch, and passing through,
He came into a world all bright and fair;
Blue were the heavens, and balmy was the air;
And, lo! the blood of youth was in his veins,
And he was clad in robes that held no stains
Of his long pilgrimage. Amazed, he turned:
Behold! a golden door behind him burned
With that fair sunlight; and his wondering eyes,
Now lustreful and clear as those new skies,
Free from the mists of age, of care, and strife,
Above the portal read, "The Gate of Life."

—Harper's.

Selected.

"NOW I LAY ME DOWN TO SLEEP."

It is said of the late John Quincy Adams,
that he never went to bed without repeating
this little prayer, the first taught him by the
mother whose memory was so dear to him to
the last.

There are two little poems descriptive of a
child saying this prayer, that are among the
tenderest in our language, and we give them
both. The first is from *Putnam's Magazine*,
(now merged into *Scribner's Monthly*.)

Golden head, so lowly bending;
Little feet, so white and bare;
Dewy eyes, half shut, half opened—
Lisping out her evening prayer.

Well she knows when she is saying,
"Now I lay me down to sleep,"
'Tis to God that she is praying,
Praying Him her soul to keep.

Half asleep, and murmuring faintly,
"If I should die before I wake"—
Tiny fingers clasped so saintly—
"I pray the Lord my soul to take."

O the rapture, sweet, unbroken,
Of the soul who wrote that prayer!
Children's myriad voices floating
Up to heaven, record it there.

If, of all that has been written,
I could choose what might be mine,
It should be that child's petition,
Rising to the throne divine.

Where the other originally appeared we
do not know. It is called "The Unfinished
Prayer," and is equally tender and beautiful:

"Now I lay—repeat it, darling"—
"Lay me," lipsed the tiny lips
Of my daughter, kneeling, bending
O'er her folded finger-tips.

"Down to sleep"—"to sleep," she murmured,
And the curly head bent low;
"I pray the Lord"—I gently added,
"You can say it all, I know."

"Pray the Lord"—the sound came faintly,
Fainter still—"my soul to keep;"
Then the tired head fairly nodded,
And the child was fast asleep.

But the dewy eyes half opened
When I clasped her to my breast,
And the dear voice softly whispered,
"Mamma, God knows all the rest."
—*Lutheran Home Monthly*.

A little girl was anxious to know how the
Lord took the evil spirit out of one and put
in the good spirit, and after an attempt at
explanation, said she would "like to have the
bad taken out of her, if it wouldn't hurt any."
A great many older people would like to serve
the Lord if there were no cross-bearing or
self-denial in the way; but when there is any-
thing that "hurts" they beg to be excused,
regardless of the ten-fold deeper hurts and
"wounds without a cause" in the way of sin.

None can be a minister of Christ Jesus but
in the eternal Spirit, which was before the
Scriptures were given forth; for if they have
not his Spirit, they are none of his. Though
they may have his light, them that hate it,
yet they can never bring any into unity and
fellowship in the Spirit except they be in it.
—*George Fox*.

I am sometimes comforted in the belief that
there are a number meeting with us on First-
days, not in membership, who are seeking the
blessed Truth for themselves; reviving the
language, "Other sheep have I not of this

fold, them also will I bring, and there shall
be one fold and one Shepherd.—*H. Gibbons*.

*An Address, Issued by the Executive Committee
of the Society for Home Culture, of Phila-
delphia, at the close of the Term 1881-82.*

Another year in the existence of the So-
ciety for Home Culture is drawing to its close,
and as we take a comprehensive survey of
the work accomplished under its auspices—
our gains and our losses—we find encourage-
ment from the fact that, although the whole
number of pupils who have shared in its
benefits is smaller than in any preceding year,
most of the heads of departments bear testi-
mony to a livelier interest on the part of the
students and correspondents, and a conse-
quent increase of thoroughness. This falling
off in numbers has been probably owing to
want of time on the part of some, and on the
part of others to unfounded fear of the amount
of intellectual effort expected.

Lest the objects of our Association may be
misapprehended or its aims overestimated,
we would say, that these have always been
and continue to be simple and limited in their
scope. They do not tend to stimulate unduly
a mere love for science, nor do they seek to
promote a knowledge of literature beyond
that which may be reasonably looked for
from persons of average culture and acquire-
ments.

The education of the mind and character
is so inseparably connected with our highest
interests that we need to approach its con-
sideration with a reverent feeling of responsi-
bility and a desire that all our aims and
methods may be shaped in accordance with
the Divine will, and so promote and not
frustrate his purposes.

In the education of children this responsi-
bility rests with the instructors, but in the
association which we have undertaken, in
which all have reached a time for more mature
thoughtfulness, it is a matter of mutual con-
cernment. Those who offer their help should
see that they hold out no inducements to
absorb any time or attention which rightly
belongs to family, social, or religious duties,
and the inward retirement which is needed
for the nourishment of the spiritual life.
Those who avail themselves of the help should
be governed by a single-hearted desire to im-
prove the talent or talents committed to their
keeping for the good of society. While en-
joying with thankfulness the pleasure which
it is intended we should receive from mental
exercise and the acquiring of new knowledge,
they should seek to have their spirits so sub-
jected as to be freed from any unworthy
ambition to excel or temptation to undue in-
dulgence of their intellectual tastes.

We have reason to be thankful for the
growing disposition to regard the acquisition
of knowledge as subordinate to the cultiva-
tion of the powers of observation and reason-
ing, and also to recognize that the work of
our school-days is only the beginning of that
which must go on with our advancing years.
The power of sound minds, trained in right
habits of thinking, furnished with general
knowledge sufficient for the formation of
broad and clear views of truth, and informed
and guided by a wisdom better than our own,
is greatly needed at the present day. Ques-
tions of profound importance are agitating
the world, and warped and distorted concep-

tions of truth and right are brought into conflicts with each other which cannot be settled but by the presentation of higher and clearer views.

We as a religious Society are highly accountable for the privilege of having been educated in a practical belief in immediate Divine guidance, and the duty of reverent silent waiting to receive it. While this induces a calmness of mind, an impartiality of feeling, and humility of spirit very helpful to the judgment, we also find ourselves, if we are faithful to our own principles, naturally freed, as we approach social or religious questions, from many prepossessions and confusing considerations which have troubled the world. We need therefore, under a feeling of responsibility for this in the Divine sight, to seek for ourselves and our children, minds well informed and exercised in clear thinking; so that our judgments on the many subjects which greatly affect the true welfare of the community may be intelligent; that thus happily, they may be felt to be those of men and women who seek to know and desire to do the will of Him whose purpose is to shape all things to the good of mankind and his glory; and may also inspire confidence as being founded on a full understanding of the subjects, and have the influence which the power of clear expression gives.

The human mind needs food and exercise just as surely as the body; if it be denied these it can never develop into the instrument of power and usefulness which it is meant to be, any more than can the physical frame when deprived of proper nourishment, or kept in inactivity. The effect of mental starvation will show itself differently in different natures; in one case, the sluggish mind will simply run to waste, occupying itself feebly with trifles, with scarcely any appreciation of the faculties for which it is responsible. On the other hand, active spirits, craving knowledge, eager for mental employment, will be too apt to seize upon any books which may happen to be within reach, and, hasty and undisciplined in thought, with little knowledge of good and evil, and with no friend to counsel or to warn, may be led unawares into the wilds of scientific scepticism and materialism, or become enervated by the feverish atmosphere of sensational literature; while in the large number of cases to which these extremes do not apply, there will result more or less of lazy or careless habits of mind. To all such, as well as to those who only need a little assistance, the Society for Home Culture wishes to hold out a helping hand. The aims which it puts before itself are three:—sympathetic, wholesome stimulus to mental exercise, careful responsible guidance in the selection of books, and systematic training in clearness of apprehension, of thought and of expression. Nor must it be imagined that the Society assumes the position of a taskmaster, that it sets up any standard of attainment or any fixed requirement as to the amount of work to be accomplished in a given time; this must vary with varying circumstances. The sole desire of those engaged in the work is to help the students to make the most of their opportunities, and to increase these by offering the use of the lending library, free of charge.

Many of our young friends, who with ripening years may secretly regret that their school-days are ended, and yet would fain increase

the stock of useful knowledge they have already gained, or pursue somewhat further certain branches of study in which they have become especially interested, might thus profitably occupy the periods of leisure which are still at their own disposal. The advancement which is being made in every department of knowledge is rapid and great; and we feel that the younger members of the Society of Friends should not be greatly deficient in their share of what has been thus added to the common stock. An acquaintance with what is really valuable as to the results of modern discovery or research is most desirable, in order that they may fill worthily their places in the domestic and social circle, and aid in the discouragement of unprofitable subjects of conversation; and especially, that they may be able the more effectively to cope with various forms of error when presented to them.

The position which our religious Society is meant to hold in the world cannot be advanced or even retained if an unwarrantable ignorance is permitted among its members. While, therefore, holding firmly to those exalted views of Christian truth and practice which are the rich inheritance received from our forefathers in Christian profession, we cannot but feel that, if we would fully prepare the rising generation for the work of their day, we must see to it that their minds, as well as their hearts are being trained for that wider field of usefulness which we believe is opening before Friends as an important branch of the professing church.

With a hearty sympathy in every commendable effort of our beloved younger members towards improving the talents which have been committed to them, yet conscious of the dangers and temptations to which they are continually exposed, our desires are still strong and deep to aid them, so far as the Society for Home Culture can, both tenderly and wisely; and we thus enter upon a new year craving that the Divine blessing may rest upon them and upon our labors in their behalf.

For "The Friend."

Natural History, Science, &c.

Biology and Agriculture.—Recent advances in our knowledge of the lowest forms of life have tended to bring into prominence, not only their relation to disease, but the ever-increasing importance of the part which they play in our arts and industries. Probably in none of the industrial arts, save those concerned with fermentation, commonly so-called, has the progress of this branch of biology shown such remarkable development as in its bearing on the art of agriculture.

We believe that Pasteur was the first to suggest, twenty years ago, that the process of nitrification going on in soils and waters might be due to the agency of an organism; but it was not until the last five years that researches conclusively showed that this is the case, and that the organism is a *bacterium*. This *bacterium* is present in all fertile surface soils, and under proper conditions is continually converting ammonia and nitrogenous organic matter, which has passed the putrefactive stage, into nitrates. That nitrates are the chief form from which most crops and especially the cereals assimilate their nitrogen is now admitted generally; the very great use of this nitrifying organism is thus ap-

parent. It may be remarked in passing that this Schizomycete is able to effect a change in a mineral substance, ammonia, causing oxidation into nitric acid, all other known organized ferments being concerned in transformation of organic bodies, and this an operation hitherto unsuspected in the case of any Bacteria.

The *bacterium* of nitrification is but one of a great number of the lower forms of now engaging the attention of scientific men which are, or ought to be, of immense interest to the scientific pursuit of agriculture. The researches of Pasteur on the life-history of *Bacillus* of Anthrax, and the study of the organisms, concerned in the changes which occur during the souring of milk and the ripening of cheese, are kindred studies bearing in a direct manner on the daily practice of the farmer. The investigations into the too well-known coffee-leaf disease, and the fungus of potato disease, point to the growing relation between the kindred sciences of biology and agriculture.—*Nature*.

A Salt Mine Two Thousand Years Old.—A mine has been found in the mountain near Salzberg, Austria, which gives indications having been occupied and abandoned at least two thousand years ago. It contains a large and confused mass of timbers, which were used for support, and a number of mine implements. The timbers were notched and sharpened, but were subject to an inundation and left in confused heaps. The implements were mainly wooden shovels, axe-handles, &c. Among the relics, also, was a basket, made of untanned raw-hide, a piece of cloth woven of coarse wool, the fibre of which is very even and still in good preservation, and a torc bound together with flax-fibre. The probabilities are, that the ancient salt-miners were overtaken by the flooding of the mine, mummified bodies have been discovered, also. The find seems to have belonged to the pre-Roman times, as the axe-handles were evidently used for bronze axes, specimens of which have been found upon the surface of the mountain. The relics are of a high order, the basket being superior even to some that were used in the early historic times.—*American Antiquarian*.

The Tussock Moth.—The tussock moth (*Orygia leucostigma*) is one of those injurious insects the ravages of which might be entirely prevented by sufficient care at the proper time. The caterpillar is prettily marked with red, yellow, and white, and may at once be recognized by the long dusky tufts of hair which project like horns in front, and which appear to form a tail behind. It infests nearly all kinds of trees, including the maple, horse-chestnut, and apple, frequently preventing the fruitage of the latter. This season it is so numerous in the city as to become a nuisance, and the sparrows are unable to suppress it on account of the long stinging hair with which it is protected. Among garden plants I have observed that these caterpillars show a decided preference for the bergamot, collecting in numbers upon that plant, while others remain comparatively free. Availing myself of this liking, I have this year fed a number and have witnessed their change from the caterpillar to the moth. When fully grown, the caterpillar ceases eating and soon spins itself a small white silken cocoon, and passes into the chrysalis state; here it remains for a period varying from a few days to two

three weeks. The females usually emerge with wings so small as to be wholly useless in flight; indeed, these are merely scales representing wings, but on the other hand I have had fully-winged specimens which laid eggs. In most cases, however, the mother does not leave the cocoon from which she has emerged, but clinging to it with her feet, she deposits on the outside from one to two hundred eggs; these are very minute, much smaller than a mustard-seed, and yellowish color. When all are laid, she deposits upon them a covering of froth, completely hiding them from view if looked at from the outside, though the eggs are distinctly visible underneath. In a short time this froth hardens and becomes of a snowy whiteness, making the mass of eggs a conspicuous object, less than an inch in length and not a half inch broad. At the present time there are probably not one dozen trees in the city which are free from the cocoons and eggs of the moth, and window-sills, doorways, brick walls, and board fences are lined with them wherever a safe shelter is afforded. Probably every foot of coping in the city will show them safely ensconced below. I have seen them so closely packed as almost to touch each other. At least one-half of these cocoons must be counted as females, and from this we may judge what the prospect for another year is likely to be.

The cocoons ought to be removed and reared as fast as they are formed during the summer, and the eggs at any time they are in, summer or winter.—*Graceanna Lewis, Friends' Intelligencer.*

Device of a Crow.—In places where pheasants are preserved, it is customary to give them their food in such a way that other birds cannot get at it. This is done by placing it in a feeding-box, which is closed by a lid, communicating by a lever with a perch. The weight of the lid is so adjusted that when a pheasant stands on the perch the lid is raised, and the bird can get at the food. The pheasants soon learn the object of the perch, for, when these boxes are first introduced, a few pheasants are laid on the outside of the lid. The bird gets on the perch in order to reach them, and so exposes the stores of food in the box. Such an arrangement is made at Mountquarrie, Cupar, Fife; and one day a gentleman was watching the pheasants and their boxes on the lawn just before the house, and saw a crow also watching them. Presently the crow flew to one of the boxes, settled upon the perch and expected the box to open. The bird, however, being much lighter than a pheasant, was unable to lift the lid in spite of its efforts. After several ineffectual attempts it flew off to a tree where there was another crow, and a grand jabbering ensued. The two crows then flew to the feeding-box, both settled on the perch, and their united weight was sufficient to raise the lid.—*J. G. Wood in Man and Beast.*

THE FRIEND.

EIGHTH MONTH 26, 1882.

We have received from Friends in Great Britain several pamphlets and printed slips, which show that efforts are being used to read, through the press, sound sentiments on war and other subjects. Four of these are

entitled, "Peace Conference Papers," and are the report of the proceedings, and the papers read at a Conference on Peace held at Leeds in the 11th month of 1881. They point out the anti-Christian nature and tendency of war—the duty of Christians in relation to this monstrous evil—and the enormous evils, political, financial and moral which flow from the military establishments of civilized nations. Among other points to which the attention of the reader is called, is the strong tendency of standing armies and military preparations to produce hostile collisions. "War is a profession. The soldier in times of peace can hope for little or no promotion, has little chance of financially bettering his condition, no chance of booty, no opportunity of distinguishing himself or illustrating the military ability whereof he may deem himself possessed. Peace, so full of blessings to the nation at large, to him is idleness, and mere decay and frustration of his ambition. It is not reasonable that men highly trained, perfectly disciplined, conscious of vigor and ability and enthusiasm, whose professional future depends largely on opportunities for distinguishing themselves, should do otherwise than chafe at an inactivity which they regard as inglorious, and which, from their point of view, certainly is unprofitable."

"The War-System of Europe" is an 8 page tract issued by the Peace Society at London, and contains a mass of facts and arguments presented in a vigorous and concise style. It is an interesting and effective protest against the military system—which as the Hungarian statesman, Francis Deak, remarked, "reminds me of the state of things in the Middle Ages, when men wore coats of mail, which in the supposed necessity of more effectual self-defence, they went on increasing in weight, until at last they became so crushingly heavy as to weigh down their wearers altogether, and then from sheer necessity the custom was abandoned."

"The Crisis in Egypt," apparently issued by the "Anti-aggression League," argues that the armed intervention in Egyptian affairs by the British Government is inconsistent with the principles advocated by William Gladstone in the contest which drove Lord Beaconsfield from office; and that it is one of the unjustifiable intermeddlings in the internal business of other people of which English history furnishes so many disgraceful examples. The author of this address endeavors to give his readers a view of the feelings of the Egyptian people, who though very poor, are subjected to an excessively high taxation, one-half of the proceeds of which is sent out of the country to pay foreign bond-holders for money loaned at a high rate of interest to a former Khedive, and mostly spent in extravagant ways which did not promote the welfare of the general population. He says: "Imagine your own feelings, if you had to send every year some forty millions sterling out of the taxes of the country to pay Turkish or Arab or Chinese bond-holders; and then, having paid that regularly, that you had to keep a Turkish pasha and a Chinese mandarin in London to control your expenditure, so that every penny of the Budget had to get the sanction of their excellencies, and if Mr. Gladstone or any other Chancellor of the Exchequer wished to put on or take off a tax, down would come a fleet of iron-clads from the Bosphorus into the Thames, and train

their 80-ton guns right in view of the Tower and Somerset House. That is the state of Egypt now."

The sincere love we bear to the English people leads us to mourn over every departure from Christian principle in its government, being well assured, that in the righteous judgments of God, retribution will follow in some shape; that it is righteousness alone which exalts a nation; and that sin is not only a reproach but a curse to any people.

SUMMARY OF EVENTS.

UNITED STATES.—The Department of State, at Washington, has information of an anti-foreign insurrection in Corea, and that the situation there is regarded as critical. Until the return of the Monocacy, which has been ordered to Corea, the details cannot be definitely learned.

The Choctaws in the Indian Territory are greatly excited because President Arthur signed the bill granting the St. Louis and San Francisco Railroad the right of way through their nation.

The Cree Indians are reported to be much discontented at the inroads which the various projected railway lines will make into their hunting grounds, and threats are freely made against any surveyors who may begin operations on their reservation.

Word was received from Pine Ridge Agency, Dakota, that Red Cloud, "who has been sullen ever since he was deposed from the chieftainship of the Sioux by General Crook, and for this reason deposed by the Agent from the chieftainship of his own band," has warned the Agent to leave the agency by the first of Tenth month. A general council of chiefs, head men and Indians at the Agency, have sworn allegiance to the police. Dr. MacGillivuddy, on the 21st inst., telegraphed to Indian Commissioner Price that Red Cloud and the hostile Sioux, at the Pine Ridge Agency, are completely disconcerted; that Red Cloud is on parole, and that the chiefs and police are responsible for his conduct.

The Pan Handle coal miners went to work on the 21st inst., at the reduced rate. Their struggle with the operators lasted 4½ months, and cost the defeated strikers about \$250,000 in wages. The striking freight-handlers of the New York, Lake Erie and Western Railroads, at a meeting on the night of the 21st, in Jersey City, denounced those who induced them to strike, renounced the Union "now and forever," and requested the Company to permit them to resume their work.

The Convention called to meet at Duluth, Min., on Third-day, to organize a movement for the construction of a canal to connect Lake Superior with the waters of the Red River of the North, the Assiniboine, Saskatchewan, and other large navigable rivers in British America, closed its labors by adopting resolutions calling on Congress for aid, and on the State Legislature for support in the appeal to Congress.

There were 439 deaths in Philadelphia for the week ending 8th mo. 19th, as compared with 406 for the previous week, and 400 for the corresponding week of last year. Of the whole number 209 were males and 230 females; 135 were under one year old; 68 died of cholera infantum, 58 of consumption, 42 of marasmus, 19 of inflammation of stomach and bowels, and 7 each of diphtheria and typhoid fever.

Markets, &c.—U. S. 3½'s, 101½; 4½'s, registered, 113½; coupon, 114½; 4's, 119½; currency 6's, 133.

Cotton.—Prices remain about the same as last quoted. Sales of middlings are reported at 13¼ a 13½ cts. per lb. for uplands and New Orleans.

Petroleum.—Standard white, 6½ cts. for export, and 7¼ cts. per gallon for home use.

Flour is quiet, but choice sound old wheats are firm. Unsound and sour springs and new winter are weak. Sales of 2000 barrels, including sour, at \$5.75 a \$6; Minnesota extras, at \$6.50 a \$6.75 for clear, and at \$7 a \$7.50 for straight; Pennsylvania extra family at \$5.15 a \$5.37; western do. do. at \$5.75 a \$6.25, and patents at \$7 a \$8.75. Rye flour is dull at \$3.50 a \$3.75.

Grain.—Wheat is in light demand, and options a shade lower. Sales of 7700 bushels Southern at \$1.14 for red, and \$1.17 for amber. Rye is nominal at 75 cts. for prime new. Corn is dull and weak for local lots, and futures are also lower. Sales of 8000 bushels, including sail mixed, at 90 cts.; steamer at 88 a 88½ cts.; No. 3 at 87 a 87½ cts. Oats are quiet, but firm. Sales of 10,000 bushels, including new white, at 75 a 80 cts.;

new mixed at 70 a 71 cts., and new rejected at 70 a 72 cts. Old whites are nominal at 77 a 80 cts.

Hay and Straw Market, for week ending 8th mo. 19th, 1882.—Loads of hay, 346; loads of straw, 44. Average price during the week—Prime timothy, 90 cts. to \$1 per 100 pounds; mixed, 80 cts. to 90 cts. per 100 pounds; straw, 60 to 70 cts. per 100 pounds.

Beef cattle were in fair demand, but prices were a fraction lower: 4000 head arrived and sold at the different yards at 4 a 8 cts. per pound, as to condition.

Sheep were without essential change: 14,000 head sold at the different yards at 2½ a 5½ cts., and lambs at 3 a 7½ cts. per pound, as to quality.

Hogs were firmly held: 3200 head sold at the different yards at 11½ a 12½ cts. per lb., as to quality.

FOREIGN.—In Dublin on the 16th inst., E. Dwyer Gray, Member of Parliament and proprietor of the *Freeman's Journal*, was sentenced to three months' imprisonment and to pay a fine of £500 for contempt of Court, in publishing a letter of O'Brien, editor of the *United Ireland*, accusing the jury which convicted Francis Hynes of the murder of John Doloughy, of being drunk on the night previous to the day their verdict was given, and an article commenting thereon. O'Brien and Davitt were put out of Court. E. D. Gray, after being sentenced, was handed over to the custody of the City Coroner. The latter evinced some reluctance to take charge of him, but Judge Lawson called upon him to do his duty. The Coroner, whose intervention was necessary, because Gray is High Sheriff of the city of Dublin, then conveyed the prisoner to the Richmond prison. Gray, at the expiration of his term, must find sureties—himself for £5000, and two others in £2000 each. The decision of the Court has caused a great sensation. The prisoner was Lord Mayor of Dublin for 1880, and was nominated a second time for 1881, but declined to serve the office. Judge Lawson refused to adjourn the case to allow Gray to be represented by counsel. Subscriptions are flowing in towards the fund for the payment of the fine. The list is headed by the names of Catholic Bishops. The Corporation of Dublin has passed a resolution of sympathy with Gray. The resolution describes Gray's imprisonment as arbitrary and oppressive, and expresses the opinion that proceedings for contempt should be regulated by statute. The Conservative members of the Corporation were absent from the meeting which passed the resolution.

Thirteen suspects, who were arrested under the Coercion act, have been released from Enniskillen prison.

A meeting of the Suez Canal Company was held at Paris on the 20th inst., at which resolutions were passed declaring that it is the duty of the company to uphold the claims already made in favor of the neutrality of the canal, and to oppose all warlike measures taken by England, acting in her assumed character as supporter of the Khedive. The resolutions state that the company's concession cannot be disturbed, even by the Sultan, and that the company reserves to itself the right to claim, before a competent tribunal, compensation from England eventually.

A despatch to the *St. James' Gazette* from Berlin says that the Germans who suffered loss by the bombardment of Alexandria have petitioned the German Government to claim compensation for their losses from England.

The *Post* understands that the Porte has countermanded the military preparations for the expedition to Egypt, and declines to accept the British conditions for a military convention.

A despatch to the *Daily Telegraph* from Constantinople says the Porte refuses to permit the exportation from Turkey of mules for British service in Egypt. Lord Dufferin, the British Ambassador, states that this is a contravention of treaty rights, and has addressed a strong protest to the Porte, stating that Turkey will be held responsible for heavy damages.

General Sir Garnet Wolseley, the English commander, with the authority of the Khedive, has issued a proclamation to the people of Egypt, representing the sole object of the British to be to restore the authority of the Khedive. It says all peaceful inhabitants will be kindly treated, the mosques will be respected, and all supplies paid for. General Wolseley adds that he will be glad to receive all chiefs who are disposed to assist in repressing the rebellion.

London, 8th mo. 20th.—The Eastern Telegraph Company announces that Port Said was occupied at 3 o'clock this morning by the English forces. At 2.30 o'clock this afternoon earthworks had been thrown up between the European and Arab quarters of the town. Seventeen transports and five men-of-war are at Port Said, and Admiral Seymour and General Sir Garnet Wolseley are both here. This morning Ismailia was also occupied by the British, and the rebel troops were

driven from Nefick. The British have possession of the telegraph line from Port Said to Suez. The fleet and transports have since that time entered the canal.

A meeting of Bonapartists was held in Paris on the 15th inst., which was attended by 4000 persons. Among those present were De Cassagnac and Amigues. Resolutions were passed favoring the placing of Prince Victor Napoleon upon the throne of France. De Cassagnac made a speech, in which he declared that the Imperialists were ready for power and meant to take it.

The correspondent of the *London Standard* at Madrid says the spirit of the peasantry is becoming strongly socialistic in the provinces noted since the revolution of 1868 for the republican inclination of their large towns. The press says the state of affairs in Andalusia is serious, and requires prompt remedy. All the relief doled out by the Government in Andalusia, Estremadura, Galicia, Aragon and Catalonia has proved unavailing. Several acts of brigandage have occurred near Granada.

The correspondent of the *Standard* at Vienna telegraphs that the situation in Roumania is becoming very disquieting. The Russians have, apparently, commenced their old intrigues. Russian officers are frequently found on the Lower Danube studying the passages of the river and noting the Roumanian garrisons. Moldavia and the Dobrukscha are the chief headquarters of the Russian intrigue.

Despatches from Pietermaritzburg report that small pox is rapidly spreading in Cape Town. The Malay population resist isolation and treatment. The mortality is great.

The Jesuits of Quebec are agitating, as a matter of justice, for the restitution to them of all their property confiscated during the reign of Henry IV., of France.

RECEIPTS.

Received from Joshua T. Ballinger, Agent, for Susan B. Doan, Edward H. Hall, Rachel E. Woodward, Elizabeth M. Worth, and Lydia Yearsley, Pa., Mary E. Hall, O., and Mary H. Hambleton, Io., \$2.10 each, vol. 56; from Sabina Hancock, Pa., \$2.10, vol. 56; from James Maulsby, Agent, Ind., for Isaiah George, \$2.10, to No. 27, vol. 56, and for Amos Whitson, Sarah Mills and Esther Mills, \$2.10 each, vol. 56; from William J. Jenks, City, \$2, vol. 56; from Sarah Hoopes, Pa., \$2.10, vol. 56, and for John Hoopes, \$2.10, vol. 56; from John Aikins, Pa., \$2.10, vol. 56, and for Levi Aikins, \$2.10, vol. 56; from Julianna N. Powell and Esther A. Haines, N. J., per Samuel Haines, \$2.10 each, vol. 56; for Lydia Thompson, Io., and Emma Williams, Pa., \$2.10 each, vol. 56; from John Letchworth, N. J., \$2.10 vol. 56; for Elizabeth Mendenhall, O., \$2.10, vol. 56; from Mary L. Evans, W. Philada., \$2.10 vol. 56; from George S. Garrett, Pa., \$2.10 vol. 56; from Aaron Mekeel, N. Y., for Sarah E. Haight, \$2.10, vol. 56, and for Elizabeth Mekeel, \$2.10, to No. 13, vol. 57; from John M. Sager, Pa., \$2.10, vol. 56; from Joshua Haight, Agent, N. Y., \$2.10, vol. 56, and for Levi H. Atwater, H. S. Haight, and William Breckon, \$2.10 each, vol. 56; from Jacob Barrett, O., \$2.10, vol. 56; from Jacob Roberts, Pa., \$2.10, vol. 56; from George Sharpless, Agent, Pa., \$1.10, to No. 52, vol. 56, and for Morris Cope, Isaac Good, Margaret Maule, Maria Pusey, Palmer Good, Robert W. Lewis, J. Borton Hayes, Hannah N. Harry, Margaretta J. Mercer, Mary Ann Wickersham, Mary Ann Chambers, and Joshua Sharpless, Pa., and Lydia Sharpless, N. J., \$2.10 each, vol. 56; from Esther H. Griffen, N. Y., \$2.10, vol. 56; from William Kite, Gtn., \$2.10, vol. 56, and for Thomas Kite, O., \$2.10, vol. 56; from Francis Bartley, Mich., \$2.10, to No. 22, vol. 57; from Henry Wood, N. J., \$2.10, vol. 56, and for George Wood and William C. Ivins, N. J., and Lewis Toft, Md., \$2.10 each, vol. 56; from Elizabeth Hunt, O., \$2.10, vol. 56; from William H. Brown, Gtn., \$2.10, vol. 56; from William Evans, City, \$2, vol. 56; from William Berry, Gtn., \$2.10, vol. 56; from George Abbott, N. J., \$2.10, vol. 56; from Priscilla M. Lippincott, N. J., \$2.10, vol. 56; from Robert P. Lovett, Pa., \$2.10, vol. 56, and for Elizabeth Satterthwaite, \$2.10, vol. 56; for Phebe Coutant, O., \$2.10, vol. 56; from Anna M. Warrington, Pa., \$2.10, vol. 56, and for Curtis H. and T. Francis Warrington, \$2.10 each, vol. 56; from R. B. Jones, Pa., \$2.10, vol. 56; from Ezra Embree, Kansas, \$2.10, vol. 56; from James S. Newbold, Pa., \$2.10, vol. 56; from Benjamin Gilbert, Agent, Pa., \$2.10, vol. 56, and for Joshua Cope, Albert Cope, Mary M. Price and Dillon Gibbons, \$2.10 each, vol. 56; from Margaret P. Warner, Pa., \$2.10, vol. 56; from Bartram Kaighn, N. J., \$2.10, vol. 56; from Isaac Sharpless, Pa., \$2.10, vol. 56; from Ruth A. Crandall, R. I., \$2.10, vol. 56; from Caleb Wood, City, \$2, vol. 56; from William Pickett, O., \$2.10, vol. 56; from Edward Sharpless, N. J., \$2.10, vol. 56; from

Richard B. Bailey, Pa., \$2.10, vol. 56, and for Frank Worth, \$2.10, vol. 56; from Samuel Williams, N. J., \$2.10, vol. 56, and for George Williams, \$2.10, vol. 56; from Thomas Twining, N. Y., \$2.10, vol. 56; from Joseph Wing, Mass., \$2.10, vol. 56; from Char Stokes, Agent, N. J., for George Haines, Jr., Mart H. Allen, George Haines, Elizabeth T. Engle, a John W. Stokes, N. J., and Priscilla M. Evans, Gt \$2.10 each, vol. 56; from James R. Cooper, Pa., \$2.1 vol. 56, and for Charles Cooper, Lettice Thompson, a Thomas B. Hoopes, \$2.10 each, vol. 56; from Jam J. Lord and Lewis Stokes, N. J., per George P. Stoke \$2.10 each, vol. 56; from Thomas M. Harvey, Agen Pa., \$2.10, vol. 56, and for Clarkson Moore, Harve Murray, Rebecca S. Conard, Sen., Zebedee Haine Samuel Hoopes, George T. Satterthwaite, William Wickersham, Thomas H. Whitson and Lewis Forsyth Pa., and Sarah B. Chambers, Del., \$2.10 each, vol. 56 from Enoch S. Zelle, N. J., \$2.10, vol. 56; from Wi liam C. Buzby, N. J., \$2.10, vol. 56; from Samuel I Wilkins, N. J., \$2.10, vol. 56, and for Mary M. Wilkin \$2.10, vol. 56; from William C. Allen, City, \$2, vol. 56 from Ann Burgess, Pa., \$2.10, vol. 56; from George I Smedley, Pa., \$2.10, vol. 56; from Charles Darnel N. J., \$2.10, vol. 56; from Mary Ann Baldwin, Pa \$2.10, vol. 56, and for John E. Baldwin, \$2.10, vol. 56 from M. Hodgson, Gtn., \$2.10, vol. 56; from Jam Dennis, R. I., \$2.10, vol. 56; from Martha T. Cox, Gtn \$2.10, vol. 56; from George Blackburn, Agent, O \$2.10, vol. 56, and for Theophilus Morlan, Josiah Fawcett, Catharine W. Darlington, Richard B. Fawcett Stacy Cook, William Fisher, Aaron Stratton, Thoma Y. French, Mark Bonsall, Barzillai French, Joh French, Sarah A. Cope, John M. Stratton, Sarah L Stanley, Ann Fawcett, Robert Miller, Amelia Maerkl Jonathan Blackburn, Charles Gamble, Mary French and Edward Bonsall, \$2.10 each, vol. 56, and fo Samuel Street, \$2.10, to No. 27, vol. 57; from William Carpenter, Agent, N. J., \$2.10, vol. 56, and for Rebecca Wistar, Letitia Reeve, Ann D. Sinnickson, Josiah Wistar, John Wistar, Samuel P. Carpenter and Achsab S. Reeve, \$2.10 each, vol. 56; from Mark Ballinger, N. J., \$2.10, vol. 56; from Richard Buzby, N. J., \$2.10 vol. 56; from Martin B. Holloway and John Vail, Io per Benjamin Vail, \$2.10 each, vol. 56; from George W. Sheppard, N. J., \$2.10, vol. 56; from Sarah H. Dutton, Fkfd., \$2.10, vol. 56; from William Archut City, \$2, vol. 56; from Walker Moore, Pa., \$2.10, vol. 56, and for Andrew Moore, \$2.10, vol. 56; from Joshua T. Ballinger, Agent, for Isaac Evans, Jr., Charles B. Sheppard, Sarah A. Harry, Susanna F. Sharpless, William P. Townsend, and George B. Mellor, Pa., Thomas Sharpless, Colorado, William T. Sharpless, W. Phila. and Thomas Thorp, Del., \$2.10 each, vol. 56, and for Ann Sharpless, W. Town, \$2, vol. 56; from Esther L. Jackson, Pa., \$2.10, vol. 56; from Martha Evens, N. J., \$2.10, vol. 56; from Henry R. Woodward, N. J., \$2.10, vol. 56; from Mary B. Clement, N. J., \$2.10, vol. 56; from Charles H. Shoemaker, Ind., \$2.10, vol. 56; from Jane De Cou, N. J., \$2.10, vol. 56. We have received \$2.10 from Westfield, Ind., with no name attached.

Remittances received after Fourth-day morning will not appear in the Receipts until the following week.

MOORESTOWN ACADEMY.

This institution, under care of Chester Monthly Meeting of Friends, offers good opportunities for the instruction of youth, from 7 years upwards, under teachers of good attainments and qualifications, and subjected to moral and religious influences. Boarding may be obtained at reasonable rates.

Opens Ninth mo. 4th. Circulars and full information may be had from SETH WARRINGTON, Moorestown, Burlington Co., N. J., or WM. EVANS, 252 South Front St., Philadelphia.

NOTICE TO TEACHERS, PARENTS AND OTHERS.

The Yearly Meeting's Committee on Education have placed a book at *Friends' Book Store*, No. 304 Arch St., Philadelphia, where applications from teachers wishing situations, and committees who desire to employ teachers among Friends, may be recorded.

Please give address, and full particulars.

ELLISTON P. MORRIS, Clerk.

DIED, at his residence in Edgemont township, Delaware county, Pa., Second month 16th, 1882, JOHN MENDENHALL, in the 89th year of his age, an esteemed member of Middletown Preparative and Chester Monthly Meeting of Friends.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

OL. LVI.

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JOHN S. STOKES,
NO. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

For "The Friend."

Wanderings South and East.

(Continued from page 18.)

SOLOMON ISLANDS.

The Solomon Archipelago extends N. W. S. E. for the space of 200 leagues. It is composed of eight or ten principal islands, many others less considerable. Their general structure is that of a long chain of mountains. The people are fond of ornaments, but wear little or no clothing. Their canoes are exquisitely graceful, made of planks of wood and cemented with a sort of gum. The work expended on some of the more magnificent ones was quite surprising, in some cases there being many thousands of pieces of pearl shell, all carefully fitted and let-in in accordance with a quaint design.

At some points the natives have been utterly ruined by traders and whalers. W. says: "It is the old story; in Japan, China, in Africa, in the Sandwich Islands, if you will, the white man seems for a time only to change the vices of the natives. If he suppresses cannibalism he introduces drunkenness. If he improves the laws of humanity he makes more lax those of morality. I often feel that the difference between his wickedness and our wickedness is only of a kind."

They met with somewhat of an adventure on landing at a point on one of the Solomon Islands, where the natives have the reputation of being "the most treacherous and blood-thirsty of any known savages."

We went ashore at Palulaa one morning, going into a small estuary round which groves were growing in great quantities. When we arrived at the mouth of the little river itself we were somewhat surprised to find no canoes came off, and that there was a great number of natives on the shore. Getting nearer in we noticed that these natives were all men, and all armed with an unusual number of long spears and bows and arrows. Something was evidently about to take place, but what we could not tell. They did not shout or show us any welcome; they merely drew themselves up in line along the shore, their long spears standing up far above their heads, and having a most formidable appearance. There was no turning back, however, so we pulled on until the boat was grounded, and then jumped into the water

and waded ashore. At first no one seemed to know us, nor could the bishop remember any face amongst the wild crowd, but he kept repeating the chief's name, and so we waited for some time, hoping for a friendly face. These men were evidently strangers, and did not know quite what attitude to assume. They made no actually hostile demonstration, but holding themselves aloof, shouted vociferously and seemed to be ready for anything that might turn up. There were no women and children near, and this little army was far more elaborately equipped than is usual in ordinary times. Their ornaments in some cases were most beautiful, one or two men wearing wide sashes, one might almost call them, of native bead-work, fringed with human teeth. The more elaborate of these were worn over the right shoulder, and round under the left arm. The colours were, as always in native workmanship, quiet and rich in tone and harmoniously arranged.

"After a rather awkward delay of twenty minutes or so, during which we laughed and talked amongst ourselves, and endeavored to appear quite at our ease, a merry old fellow arrived, who turned out to be the chief whom the bishop had seen on his former visit. This man spoke a few words to the crowd, evidently assuring them that he knew who we were, after which they were willing to trade in bows and arrows and spears and ornaments."

"We also made out with some difficulty that the assembling of these armed ruffians was on account of a feast to be given that night at the village; natives from far and wide had been asked, and were coming in all day long from the neighbourhood. The customs at these feasts are very curious. No part of the food provided, for instance, is eaten at the entertainment. Each guest, on the contrary, brings such provisions as are necessary for his own use during his stay, and takes his share of the feast away with him when he goes. Our idea of 'eat what you can, but pocket none,' is exactly reversed, and 'pocket what you can, but eat none,' is the Solomon Island practice. This custom is necessitated by the 'taboo' laws, which are so severe in this group that at a public feast it would be almost impossible to avoid some infringement of these complicated regulations; the difficulty is therefore avoided by the food being taken away and eaten at home. Without attempting any entrance upon so wide a field as the question of tabooing, I may illustrate the sort of complications that arise when the food is eaten on the spot by a single example. If after a meal a visitor should purposely or accidentally retain a morsel of the food, he is enabled thereby to exercise a mysterious influence over the giver of the feast. The host considering himself thus charmed will redeem the lost fragment at as high a figure as he can afford. A piece of betel nut was, at a feast on a neighbouring island, carried away by a guest a few weeks

previous to our visit. The chief fell ill, and imagined something was wrong; at length he discovered what had taken place, and, although the man with the piece of betel nut was living far away, upon another island, sent across to him, and redeemed the fragment for forty dog's teeth, which is an equivalent for four thousand coconuts!"

"The curse of the northern Solomon Islands is an institution known as 'head-hunting.' The more savage tribes make collections of heads with which to adorn their houses, and are as assiduous in their search for these articles of vertu as any collector in Europe is for old china. The mere acquisition of such old heads among their own people as may turn up in the natural course of things, does not satisfy these zealous hunters. They go far afield for their highly-prized ornaments, and organize extensive expeditions, sweeping down on weaker tribes and carrying off all they can seize. The southern end of the island of Ysabel is a favorite hunting-ground for the more northern tribes, who come down in great force, bringing large canoes full of warriors from the islands of Choiseul and New Georgia. The more peaceful southerners make no attempt at resistance, but have built themselves strongholds into which they retire, and, if possible, defy their enemies. These places of refuge are of two kinds—tree-houses and hill-fortifications. The tree-houses possess the greatest interest, and in some parts of the island are quite numerous and even used as ordinary places of residence in times of peace. The people attain almost the agility of monkeys by continually climbing up and down these trees and walking along their branches."

"At the village near which we first anchored there was but one tree-house; but it was good of its kind. The tree in which it was built was a magnificent one growing upon the cliff by the shore; all the lower branches were cleared away, and its peculiar appearance made it most conspicuous amongst the surrounding palms and smaller growth. There was a cleared space around the foot of this giant, and from the branches hung a slender rattan cane ladder. The ascent is certainly not a very enjoyable affair, the ladder seems of the very weakest, and swings about unpleasantly; the rounds, moreover, are merely bits of stick lashed on to the cane rope, and afford practically no foothold to the booted European. On reaching the top I was surprised to find a large well-built house, quite level, and fixed in among the branches with the greatest ingenuity. The floor is covered with mats and scrupulously clean. It is twenty-six feet long by eighteen wide, and the ridge pole is ten feet from the floor. The strength and solidity of the whole structure is most remarkable, and I suppose at a pinch nearly all the inhabitants of the village might find refuge here. At either end of this house are

pleasant balconies, one of which seemed literally to overhang the sea which lay more than a hundred feet beneath. The height of the house from the ground is between seventy and eighty feet. Arrayed along the sides are numbers of small heaps of stones for defensive purposes. When a raid by the head-hunters is reported, the people all retire to this curious fortress, and drawing the thin ladder up after them can defy their enemies. If the invaders come near to try and cut down the tree (no light work, for the trunk is hard as iron), the besieged party pelt them with stones from above, and unless the enemy were armed with rifles I should say these tree-fortresses were quite impregnable. Other fortresses there are upon this island, as I have said, and these are but little less curious; they are perched upon bold rocky peaks, and the approaches are in some cases cut off by the construction of large dykes or fosses, upon which a most surprising amount of labor must at one time have been expended."

The European colonists who have settled in Queensland, Fiji, New Caledonia and other places in the South Pacific, need laborers to develop the immense tracts of fertile lands which have come into their possession. This demand has led to an extensive traffic between these points and the South Sea Islands. Though this is now under government regulation, which limits the term of service to three years, and enforces the payment of the wages agreed upon, yet it has been and is a source of great oppression and ill-feeling. Unprincipled commanders of vessels engaged in this business visit the different islands, and often either kidnap by force, or carry off under delusive pretences, the natives to the labor-marts. This leads to reprisals by the friends of those who are thus taken away, and has been the primary cause of many of the murderous assaults which have been made on vessels and boats' crews of latter years; for the natives cannot in general distinguish between the innocent and guilty; and take their revenge on the first foreign party that comes into their power. Of this traffic W. Coote says: "The labor trade is in a bad state everywhere, whether under French flag or English, and what is said here on this subject applies equally to all the colonies to which natives are taken. For my own part, I believe that we, as a civilized nation, have no right to hire native men until we have first made them clearly understand what our terms of engagement are. At present the labor trade is merely a disguised slave trade. It is said the islanders are paid. Yes, but what does the pay amount to? Even if the "trade" given as wages were honest stuff, it would be no payment to them. They give it all away as soon as they land at their homes, and have not, nor can possibly have, any conceivable use for it."

"The whole labor trade system, therefore, I believe to be distinctly wrong as at present carried out, and very probably wrong however it were to be carried out, for we take the strongest men away from their homes at the best period of their lives, and as a rule we return them again demoralized and diseased, so that the whole social organization of the native tribes is corrupted, and their numerical strength most alarmingly diminished."

(To be concluded.)

Desultory Selections and Pencillings.

THOUGHTS RESPECTING PHILADELPHIA YEARLY MEETING.

To such as are disposed to criticise or to censure what they call the anomalous situation of this body, we would respectfully solicit an attentive perusal of "A Brief Narrative in Relation to the Position of Philadelphia Yearly Meeting," issued by its Representative Meeting in 1872. This sets forth the condition alluded to as having been brought about, through "the natural outgrowth of seminal principles, speciously presented and associated with much that is true, but tending to lead away from the spirituality of the Christian religion, as professed by Friends, and to substitute something else for submission to the revelations of the Light of Christ in the heart, as a means for perfecting salvation, and preparing for service in the Lord's army."

It should not be forgotten that Philadelphia bore an early and unequivocal Christian testimony against the novel views and practices now so prevalent, pleading again and again in reference to them with another co-ordinate body within whose limits they originated, and setting forth whereunto they would most surely lead, if not promptly met and testified against. With respect to this brotherly labor and faithfulness, it may be queried upon an impartial retrospect of the same, What more could have been done than was done to stay the threatening wave of innovation? The sequel has proved, that the honest labor of Friends herein was not appreciated nor regarded; one official minute of London Yearly Meeting (see "Brief Narrative," &c., pp. 23, 24) closing the correspondence on this important subject with that body.

The modified faith and altered practices warned and pleaded against while in the blossom, ripened in their season unto the bitter but legitimate fruits now so wide spread, and, when adopted, so fatal to the fundamental doctrines and testimonies of this religious organization.

Philadelphia could not then, neither can it now, unite with these adulterated views and principles; hence her apparent isolation. But because of this has she ceased to exert any influence as some have predicted? Was the influence of Noah wholly lost when, as directed, he took to the ark for safety? Was the influence of Mordecai rendered nugatory in the eyes of the Omniscient by his sitting at the king's gate clothed in sackcloth—so much to the disturbance of proud Haman? Was the constancy of the captive Jews of no avail at least with Him who seeth in secret, when they hung their harps upon the willows, and wept when they remembered Zion? Was the influence of the prophet Jeremiah abrogated when, because he prophesied against certain popular measures, he was thrown into prison? Or was the salutary influence of our early Friends lost upon those among whom they were set as a light by their being incarcerated in filthy dungeons for a faithful adherence to what they believed to be their duty? We believe but one answer can be given to these interrogatories. And surely it is far better, like ships at sea, to "lie to" in seasons of peril and of danger, rather than run the risk of shipwreck by standing out against adverse winds and threatening gales upon a tempestuous main!

For "The Friend."

True, Philadelphia has been much spoliated against, and her holding-back course or "ecclesiology of silence," condemned, because endeavoring to heed the "cantonary signals which abound; and heeding too, we hope for all, the pillar of cloud and of fire—typical to us of the only safe guidance of the Spirit of Christ—which in the case of Israel pointed out respectively their duty to journey or abide in the tent. Like Joseph in Egypt who was also separated from his brethren "the archers have sorely grieved, shot at, and hated;" but at the same time Philadelphia with her sister Ohio are Yearly Meetings that almost alone, have early and continuously pleaded for, and sought to uphold the precious doctrines and testimonies of this religious Society—believed to be primitive Christianity revived.

While profoundly assured that it hath nothing wherewith to boast, nothing to glory in save its manifold infirmities, it is nevertheless earnestly desired that, "He that is holy, He that is true, He that hath the key of David," who in his own time, in undeserved mercy opened the door for Philadelphia which no man could shut; and verify his ancient promise: "I cause thou hast kept the word of my patient; I also will keep thee from the hour of temptation, which shall come upon all the world to try them that dwell upon the earth."

RELIGION—THE VISITED OF THE LORD.

"There is nothing appertaining to man more noble and glorious, than the cause of religion, and an eye is now and then opened in us, which sees it to be so; but unless we be diligent in spirit to have this sight renewed, and this vision of life repeatedly impressed on our understanding, in our frail state, the things that are present will be apt to operate more forcibly upon our nature, than the things which are to come. The splendor of the world, and its spirit, in some shape or other will be ready to dazzle our view, and hinder us from seeing the intrinsic beauty and comeliness which is in the Truth. I have at times pondered why the visitation and call of Divine condescension should be so universal, and yet that there should be so slender succession, in this generation, of serviceable gifted men and women in our religious Society. I have thought the defect has been here,—that the visited of the Lord have not sufficiently humbled themselves under his hand, nor gone down the number of times appointed them to wash in Jordan, so that they come not up sufficiently cleansed, they are in some degree, but not altogether clear; there still remains some of the old disorder to be seen, their flesh is not that of little children, of whom it is said, 'Of such is the kingdom of heaven,' and to whom the mysteries of the kingdom are revealed.

"We want sanctified spirits amongst us; we have worldly-wise people, we have some tolerably skilled in handling the outward law, and we have half-baked cakes; but spirit tried as gold is tried, refined, baptized seven times, and so purified, we want in the house."

"The day calls for diligence, and living active members in our religious Society will have enough to do in their several departments; the harvest is great, the field of labor is honorable, and the wages are glorious and everlasting; so that I rest in hope that many of our successors of the present generation will not give their strength entirely to the

world, either to the profits or pleasures of it; not considering the excellency and dignity of the cause, the short term of human life, and the awfulness of the silent grave to which we hasten, will enquire after the Lord God of our forefathers, and nobly aspire after those things which make for their present and eternal peace, the knowledge of the Truth, and the promotion of it among men."—*From Letters of Richard Shackleton.*

RESPONSIBILITY OF PARENTS.—WANT OF FAITH.

"I wonder how parents who love their children, can put in competition a temporary indulgence, which may foster one evil temper, with the eternal welfare of that child's soul—a soul of such inconceivable worth, whether we consider its nature, its duration, or the price which was paid for its redemption! What parent, I say, can by his own rash negligence, or false indulgence, risk the happiness of such a soul, for a few days or years, but for a period compared with which the whole duration of life is but a point? What remorse can equal the pangs of him who has reason to believe that his child has not only lost an eternity of glory, but incurred an eternity of misery, through the carelessness of that parent, who signed his very fondness as a reason for his neglect? Think of the state of such a father, when he figures to himself the thousands and tens of thousands of glorified spirits that stand before the throne, and his darling excluded!—excluded perhaps by his own ill-judged fondness. Oh, my friends, disguise it not, we may, and deceive ourselves as we will, but want of faith is as much at the bottom of this as of all others. Notwithstanding an indefinite, indistinct notion which men call faith, they do not actually believe in this eternity; they believe in it in a general way, but they do not believe in it practically, personally, influentially."—*Hannah More.*

THE SECRET OPERATION OF DIVINE GRACE IN THE SOUL.

"However kind and even amiable, any may be by nature, there must be a change of heart experienced, termed in scripture a new birth, a new spiritual creation, through the secret operation of Divine grace in the soul. My measure of experience disposes me to feel tenderly for those in whom this work is begun, because I am aware that it must be carried forward through humiliations, close pressings, and searchings of heart. Nature has her strongholds; but we must not be discouraged though the triumph of Grace be a great work. The Divine Power is above every other power, and can complete as well as begin that which is our sanctification. I know there are times when our faith is so weak that we can scarcely read and understand the scriptures; this is no new thing; our prayers may seem unavailing, and clouds of thick darkness may appear to envelope us; but we must persevere in earnest, wrestling prayer, though it may only be with sighs, and constant muttering.

"Surely our Heavenly Father deals gently with the feeble of the flock. I can bear my testimony to his protecting power, the internal evidence manifested in the soul. Oh how checks, how it teaches, how it guides from childhood to the oldest age, just according to our state, obedience opening the way to an enlargement of spiritual understanding. Mar-

vellous are the Lord's dealings with his humbled, patient, and believing children. O! that there was a believing heart in every child of man; there would be no need to puzzle and bewilder the mind, in things too high for us; secret things would be left to the Lord. I am set much as a solitary one, though in the bosom of kind friends. Shall I be presumptuous if I record, with feelings of great seriousness, that my prevailing exercise in this my latter day, is secret, wrestling prayer, oft on the bended knees, in my quiet, secluded chamber. My spirit craves for more evident marks of godly simplicity among the Quakers, so-called. I am one of those who mark the boasted 'March of intellect' with a jealous fear. The refinements of our day seem, in my view, to draw the mind from under the cross of Christ. According to my observation, we are not the plain, unfashionable people that, if faithful, we should be; we are too generally intermingled with the manners and maxims of the times. Everlasting mercy can yet turn and overturn, and settle a faithful people."—*From Letters of Mary Capper when about 78 years of age.*

THE SCHOOL OF THE SAVIOUR.

"Only with the aid of God's blessed Spirit, I had found out the way of the Lord. I knew what it meant. I knew that it was *one* way, and not *many* ways. I had a personal, experimental acquaintance with the only path that led to communion with God. I had found it to consist, not only in the silencing of the outward man, but in the silencing also of every thought, and the concentration of the soul and all its powers into a simple, quiet watching and waiting for the food which its Heavenly Father might see fit either to give or to withhold. In no case would it be sent away empty."—*From a reminiscence of religious experience.*

A TESTIMONY IN PHILADA. YEARLY MEETING.

Mildred Radcliff once expressed herself in the Yearly Meeting of Philadelphia nearly as follows: "I had rather be an Indian—the attention of the meeting was at the time directed to this people—than one of those in this highly favored city, who are neglecting their privileges, in that awfully approaching period that fast maketh haste."

The Nobleman's Offer; or, the Door was Shut.

Our Saviour, when on earth, taught the most important truths by parables; and Bunyan, in his wondrous dream of the "Pilgrim's Progress," has set forth some of the most impressive lessons of both truth and duty. In the light of the parable that follows, all may learn a lesson of the deepest moment—the lesson that the Saviour taught in the parable of the Ten Virgins and the Marriage Feast:

Lord A—— was a nobleman of wealth and influence; and as an earnest Christian, he was ever seeking to do good, both to the poor about him, and to the tenants on his large estates. Like many other faithful Christians, he was often saddened and grieved to find that so few seemed impressed with the calls of the gospel and the offers of redeeming grace. Thinking over the matter, he fixed upon a plan which he hoped might teach a lesson of faith that would not be forgotten, and which, at the same time, might impress the importance of *now* accepting the gracious offers of salvation.

Going down to his large estates, he had the following notice posted up in various places where all his tenants could see it. It fixed on a date some ten or twelve days in advance, and read as follows:

NOTICE.

Mr. A—— will be present, with his steward, at his office in the village, between the hours of nine and twelve, on Tuesday after next, and will then and there freely pay all debts, to whomsoever due, of any of his tenants who have not the means to discharge their obligations. To avail themselves of this offer, the applicants must each give an exact statement of the amount and nature of his debts, and to whom they are due, and they must also give a full statement of their own means, and of what property they have.

Very soon crowds were seen gathering about the various placards through the village and at the office; and curiosity and astonishment possessed them all. Every one was asking, "What does this mean?" But to one and all the steward had but one and the same answer, "This is Mr. A——'s offer, and the notice speaks for itself." Any further explanation he declined to give. He merely said he was directed to put up the notice by Mr. A—— himself, and that it meant just what it said.

The day appointed in the notice rapidly drew on, and the excitement among the tenants increased. Some, as they read the last clause of the notice, seemed to think it meant that they must give up all they had if they would claim the offered benefit. And as they were not insolvent, they concluded that they would not apply. Some looked over their accounts, and made out the required statements, but thought they would wait and see how others might fare, intending, if the latter succeeded, then to present their own list of debts. Some, again, planned to keep back part of their assets; while others, influenced by argument or ridicule, gave up all thought of the matter; and still others thought the idea was so strange and incredible that they did not deem it worth a moment's notice. "But there's his own offer, and he'll never go back on that," said a neighbor: and so the discussion went on.

At last the day came; and the crowd of tenants and lookers-on gathered about the office. A little before the appointed hour Mr. A—— stepped from his carriage into the office, and closed the door after him. Precisely at 9 o'clock a step came from the inner room, and the door was thrown wide open, so that any one could enter. Men looked at each other and waited, none being willing to be the first to go in fearing either to confess their poverty and indebtedness, or to meet the ridicule that might follow an unsuccessful application. "Do you go and try, Jones," said one to his neighbor. "No," said the other; "I'm not so poor as that." "Do you go," was said to another. "I guess I'll wait, and see what the others do," was the answer. "Why don't you try it?" said a fourth. "Well," said the one spoken to, "there's plenty of time yet." And so the hours passed on, each waiting to see what the others would do, and no one going in.

It was nearly eleven o'clock, when an old couple from the poor-house came up to the office. "Is it true," they asked, "that Mr. A—— has offered to pay all our debts?" "Well—yes; but he hasn't paid any yet." "Has any one been in to see if he would do

it?" "Well—no—not yet; we are thinking about it." "Well," said the old man, "the offer seems plain, and, thank God, we may yet die free from debt; for we have some debts we were never able to pay." And they both started for the door of the office. "That's right, old man," exclaimed one; "you go in first, and let us know how you fare." "Well," said another, "I guess he'll find himself fooled after all." "And," said another, "I guess he'll go back to the poor-house just about as he came." Such were some of the comments and remarks as to the old couple; but, disregarding them all, they went forward and entered the office.

Within, they found Mr. A—— and his steward. And the old man laid his statements on the table, saying, "There, sir, are my debts. I have no property, but live in the poor house; but that matters little, if I can but pay what I honestly owe, and so die free from debt." "But why should I pay your debts?" asked Mr. A——. "I do not know, except that you say you will; and I fully believe your promise and rely upon your word." "That is enough," said Mr. A——; and turning to his steward he told him to fill out a check for the whole amount, which being done, he signed it, and handed it to the old man, who received it with the deepest thankfulness, and then started for the door, saying, "I must go and tell all those outside, of your kindness, that they, too, may come as I have done." "No," said Mr. A——, "you must not tell them; they must trust my word for themselves, as you have done." And so the old couple were shown into another room, to wait till twelve, while Mr. A——, being satisfied that their poverty was their misfortune and not their fault, ordered the lease of a nice little place to be made out to them for life, and added this to the check he had given them.

Outside the office, time wore away; some wondering why the old couple did not come out, and some concluding that they must have failed, and that, after all, there was nothing in the matter. The hour of twelve drew near. Men looked at each other, but still did not go in. At last, the hour rang out from the church-clock; and, with the last stroke from the bell, the door opened, and the old man and his wife were seen coming out. "How is it? how is it?" cried the people. "Have you got the money?" The old man showed them his check. "Good," he said, "as solid gold; it was all so." And at the same moment, Mr. A—— came out: and, as he went to his carriage, there was a rush toward it, each one pressing forward with his statement, and crying, "Here, Mr. A——, will you not pay my debts?" "Here is my account." "Will you not look at my statement?"

"Friends," was the reply, "it is after twelve o'clock. *The hour is past. It is too late!*" And he drove away!

"Now is the accepted time;" and "*now* the day of salvation!" "Strive to enter in at the strait gate; for many, I say unto you, shall seek to enter in, and shall not be able *when once the Master of the house hath risen up and hath shut to the door!*"—Selected.

A Safe Dwelling-place.—Now that our labors in New South Wales are nearly concluded, it is my lot to dwell much under the feeling of emptiness and unprofitableness. For this I desire to be thankful; for were it otherwise,

I might be in danger of taking to myself the glory of any little services that I have been enabled to perform, instead of giving it to the Lord, who gave the qualification, and in whose sight no flesh may glory, without condemnation.—*James Backhouse.*

*MORNING WORSHIP IN THE ROCKY MOUNTAINS.

Refreshed, from the sleep of the night, we arise
Amid grandeur of earth, beneath splendor of skies,
Fanned by health-bringing breezes from summits of snow,
On the desolate wastes where the sage-bushes grow,
Where no beast treads the sands and no bird skims the air,
We turn to our morning devotion and prayer.
On the fast-moving train as the Scripture is read,
And silence is over our company spread,
For thanksgiving and prayer is fit utterance found,
And here is the desert made hallowed ground.
In these solitudes vast, and these altitudes high,
We are freshly assured that our Father is nigh.
I would not forget what we feel in this hour,
Of the presence of God, of his goodness and power;
Of the calm of his peace, and the strength of his care:
His own benediction and answer to prayer.
6th mo. 19th, 1882.

J. B.

Selected.

THE LOOM OF LIFE.

All day, all night, I can hear the jar
Of the loom of life, and near and far
It thrills with its deep and muffled sound,
As tireless the wheels go round and round.

Busily, ceaselessly, goes the loom
In the light of day and the midnight gloom,
And the wheels are turning early and late,
And the woof is wound in the warp of fate.

Are we spinners of good in this life-web, say?
Do we furnish the weave a thread each day?
It were better, then, by far to spin
A beautiful thread than a thread of sin.

Selected.

RESOLUTION.

If you've any task to do,
Let me whisper, friend, to you,
Do it.

If you've anything to say,
True and needed, yea or nay,
Say it.

If you've anything to love,
As a blessing from above,
Love it.

If you've anything to give,
That another's joy may live,
Give it.

If some hollow creed you doubt,
Though the whole world hoot and shout,
Doubt it.

If you know what to do to light,
Guiding others through the night,
Light it.

If you've any debt to pay,
Rest you neither night nor day,
Pay it.

If you've any joy to hold,
Next your heart, lest it get cold,
Hold it.

If you've any grief to meet,
At the loving Father's feet,
Meet it.

If you're given light to see
What a child of God should be,
See it.

Whether life be bright or drear,
There's a message sweet and clear
Whispered down to every ear—
Hear it.
—*Harper's Magazine.*

* Our party of Friends numbered ten. Most of our fellow passengers in our car, and occasionally some from others on the train, gathered together to our morning readings. Also to a First-day (Friends') meeting for worship, which was an impressive occasion.

Selected.

JESUS ON THE SEA.

When the storm of the mountains on Galilee fell,
And lifted its waters on high;
And the faithless disciples were bound in the spell
Of mysterious alarm—their terrors to quell,
Jesus whispered, "Fear not: it is I."

The storm could not hurry that word in the wave,
For 'twas taught through the tempest to fly;
It shall reach his disciples in every clime,
And his voice shall be near in each troublous time,
Saying, "Be not afraid: it is I."

When the spirit is broken with sickness or sorrow,
And comfort is ready to die;
The darkness shall pass, and in gladness to-morrow,
The wounded complete consolation shall borrow
From his life-giving word, "it is I."

When death is at hand, and the cottage of clay
Is left with a tremulous sigh,
The gracious fore-runner is smoothing the way
For its tenant to pass to unchangeable day,
Saying, "Be not afraid: it is I."

When the waters are passed, and the glories unknown
Burst forth on the wondering eye,
The compassionate "Lamb in the midst of the throne"
Shall welcome, encourage, and comfort his own,
And say, "Be not afraid: it is I."

Nathaniel Hawthorne.

Prohibition not a Failure.

An article by Thurlow Weed published in the *New York Tribune* on Intemperance, says: "Maine laws have been so generally either violated or evaded as to satisfy calm thinkers that drunkards are not to be reformed by prohibitory enactments. The great champion of Prohibition, Neal Dow, worn out by long years of indomitable efforts, has announced his intention to retire."

To this Neal Dow replies:

"I am so far from being worn out in temperance work that I was never more active in it than now, and so far am I from any intention of retiring that I was never before so full of heart, hope and confident expectation of success in the near future." "Prohibition is now, and has been from the day of its enactment in Maine, a great success, and it is for that reason that Kansas and Iowa have imitated our example, and have resorted to prohibition by their constitutions, in which line of policy Maine will immediately follow their lead, as will Michigan and Indiana."

From the resolutions of the Maine Republican convention of 1882, he quotes the following paragraph:

"We refer with confidence and pride to the general record of the Republican party in support of the policy of prohibiting the traffic in intoxicating liquors, the wisdom and efficiency of which legislation in promoting the moral and material interests of Maine have been demonstrated through the practical annihilation of that traffic in a large portion of the State; and we favor such legislation and such enforcement of law as will secure to every portion of our territory freedom from that traffic. We further recommend the submission to the people of a constitutional prohibitory amendment."

Neal Dow concludes his letter as follows:

"It is in the face of such declarations widely published to the world, of which no shrewd politician should be ignorant, that Mr. Weed has ventured to affirm Prohibition in Maine to be an abortion. There is no distillery or brewery in Maine—not one; all have been suppressed by the law. Three-fourths of our territory is now practically free from the liquor traffic, so that *The Port*

nd Press said a little while ago: 'In a large part of our territory an entire generation has grown up practically unacquainted with the liquor traffic and its effects.' Our State is now more prosperous by far than it ever was before. The liquor traffic which lingers here is on the sly and on a very small scale, and is confined to our larger towns and cities, from which it will soon be expelled by certain amendments to our law that are necessary to that end. The whole face of the State has been wonderfully changed for the better by the policy which has so largely driven the liquor traffic out, thereby saving to the people the wages of their labor and the profits of their business, which now go to build up and stimulate every legitimate industry. Formerly the entire valuation of all our property of every kind was spent in strong drink in every period of less than twenty years, making Maine the poorest State in the Union, while now it is one of the most prosperous. There are a great many districts in many States not yet having Prohibition, where the liquor traffic is under the ban of the law, by virtue of local option or of special enactments. The same thing is true of the Dominion of Canada, and in England there are more than thirteen hundred parishes under Prohibition, while in Scotland, Wales, and Ireland there is Prohibition for the Sunday, and the policy of Prohibition is rapidly extending in the United Kingdom. As to Mr. Weed's suggestion that wine is a remedy for intemperance, it is as wide of the mark as his declaration that Prohibition is an abortion in Maine, and therefore Kansas and Iowa put that policy to their Constitutions. I do not care to write a line even, upon that matter; it is an old piece of lumber, laid away with dry-rot, and worm-eaten long ago.

NEAL DOW.

Portland, Me., July 11, 1882."

For "The Friend."

Westtown Boarding School.

6th mo. 8, 1838. "The consideration of the appointment of a literary head to the institution was again brought before the committee, and as no way opened for action on the subject at present, it was concluded to defer its further attention at some future meeting." The following report on the subject of warming the house was received, and the committee was continued to make an experiment of the proposed plan so far as it relates to the heating of a few of the rooms with coal; the remainder of the report was deferred for attention at a future meeting. The report is as follows: "That having conferred with the superintendent and made careful inquiry in her quarters, they have arrived at the following result,—It is the judgment of the committee that the house may be more comfortably warmed and with much less risk to the building by the use of coal. For this purpose there will be required 100 tons of coal, which can be delivered at Norristown at \$4.50 per ton,

	\$450.00
Hauling do. at \$2,	200.00
Carrying coal and making fires,	60.00
	\$710.00
Cost of new stoves, &c.	287.10
	\$997.10

Should it be concluded to substitute coal for wood, it is proposed that 40 acres of wood

should be sold off, which according to the estimate of the superintendent will bring \$90 per acre. The proceeds of this sale would enable the committee to erect a saw mill, which is much wanted in the neighborhood, and could be profitably employed, and leave a fund of \$3000 for any other desirable purpose, while the land thus cleared would be productive under tillage. As a supply of wood is already prepared for the consumption of a year, it is suggested that the experiment should be made during the ensuing winter in a few of the school-rooms only. The expediency of providing a substitute for wood in cooking has engaged the attention of the committee, but they have not arrived at any conclusion which they deem safe to submit with the report. Signed on behalf of the committee,

BENJAMIN COOPER.

BARTHOLOMEW WISTAR."

10th mo. 11th, 1838. The committee on the orchard report that 180 trees have been planted.

From the report submitted to the Yearly Meeting in 1839.

"We believe there are few, if any, seminaries, which offer greater advantages for the acquirement of useful knowledge in all the elementary departments; and when we combine with this the smallness of the charge for board and tuition, the religious instruction, and the watchful care exercised over the morals of the scholars, and their being sheltered from many of the temptations incident to the period of youth, and to indiscriminate association in mixed schools, the benefits which the Society derives from the Boarding School, are strikingly apparent." "In conformity with the concern which has so long existed in the Yearly Meeting, that the religious education of the children of our Society may keep pace with their literary improvement, endeavors are used to instruct the scholars in our doctrines and testimonies. Meetings for divine worship are regularly held on First and Fifth-days, in which the deportment of the scholars is orderly; and we trust that through the condescending goodness of the Shepherd of Israel their minds are at times favored to experience a degree of that solemn quiet and introversion of spirit which is the preparation for acceptable worship."

Soon after the commencement of the winter session, the measles made their appearance among the children, introduced by one of the girls who had been exposed to the infection a short time before leaving home. Although the disease was of a mild form, and many of the invalids had it very lightly, yet it imposed a heavy duty on the care-takers and nurses, occasioned a loss of many weeks time to some of the scholars, and in a few cases its effects proved of a serious character. The scarlet fever having been introduced into the school in a similar manner at the opening of a former session, the committee deem it incumbent on them earnestly to request that no child may be sent to the school who is known to have been exposed to the risk of contracting any infectious disorder.

At this trying period there were about 172 pupils in the institution, 94 of whom had the measles. The nursery accommodations were not so comfortable as now, two rooms on each side in the main building being all the space devoted to nursery purposes, until beds were placed in two of the school-rooms and thus occupied.

The kind attention of Edith Jefferis, (a valuable minister, daughter of the matron, Martha Jefferis), who came to assist in nursing, her gentle manners, as well as her endeavors to make good impressions on the minds of the children, are still held in lively and grateful remembrance by some who were then there as pupils.

Nothing unrighteous, impure, or unregenerate can enter the kingdom of heaven. And even were it possible for us to enter that holy habitation, unprepared, what would it avail us? Surrounded by holiness, we could not be happy unless we were holy ourselves; no, we should be wretched indeed, without the mantle of righteousness, in the presence of an infinitely holy Being.

If I must pass through the furnace of refinement, of what consequence is it in what manner it is done or what the temperature is? Thou knowest, Almighty Father, that while sustained by thy supporting arm, it is immaterial to me whether by pain and sorrow, trouble or sickness, if thy will may be fulfilled and my heart made acceptable, it is all, it is more than I am worthy to ask; but knowing thy matchless goodness I believe it possible, and will still hope through the merits of the blessed Saviour.—*Catharine Seely.*

For "The Friend."

Religious Items, &c.

Pere Hyacinthe.—In conversation with some intelligent Frenchmen I learned that the non-success of his movement is generally admitted. He preaches to a small audience, and his list of followers does not include a single Frenchman of prominence. His fatal error has been his open opposition to Protestantism. Though he professes to be a communicant in the Church of England, he has repeatedly declared that Protestantism can do nothing of permanent value to France. The result is that the Protestants of England and France cannot hopefully rally to his support. As to the reforms in the Romish Church, for which he eloquently pleads, they are all well, except that they do not go far enough.—*Correspondent of Chr. Advocate.*

Responsibility for Drunkards.—In a Westchester County Court, recently, an old man of eighty-two years of age was summoned by the Overseer of the Poor of Portchester, who wished him to provide for a worthless, drunken son, thirty years of age. The old man proved that his income was not sufficient to maintain the family dependent upon him, among whom were a blind son, and a daughter subject to fits, and with choking utterance tried to tell how much he had done for the drunken son whose maintenance the town was trying to avoid. Judge Gifford firmly declined to grant the order asked for. "The town," he said, "has licensed the establishments where this old man's son buys his rum, so the town must take care of the drunkard. I cannot order a man of eighty-two to provide for a son, who, were it not for rum, could, and should now be, caring for his father."

The United Christian Army.—The United Christian Army recently held its Annual Conference at Goole, England. Most of its members originally belonged to the Salvation Army. The United Christian Army has stations in Yorkshire and North Lincolnshire, and is purchasing and acquiring property at its several stations, the last purchase being

the Public Rooms there, which cost them \$8,500. The main business of the Conference was to settle a code of doctrines, as well as rules and regulations, for the government of the "Army." The doctrines defined, are of the simplest—the belief in God, Christ, and the Holy Ghost, and the efficacy of Christ's atonement. The rules place the government of the body in the hands of an annual conference. Over 100 delegates and evangelists were present.

For "The Friend."

Natural History, Science, &c.

Corns.—Whenever any part of the surface of the body is for any time subjected to greater friction and pressure than usual, the outer layer of the skin thickens in response to the need of increased protection to the tender parts underneath. If we examine the cuticle with a microscope, we find that it is made up of innumerable minute scales matted together, their edges overlapping in accumulating layers. These are secreted from the true skin underneath, and a constant condition of shedding of the outermost scales and the formation of new ones is going on throughout life. This is the source of the scurf, the dandruff, the scarf-skin which we find forming upon our persons.

Pressure and friction upon the skin of the toes provokes an increased formation of these scales as a protection; the pressure mats them together, presses them back again down into the skin, which increases the irritation of the skin; increased effort at protection results, a thicker mass of scales is formed, and thus a *corn* is produced. There is so little of soft flesh in the make-up of the upper surface and sides of the toes, that the skin, when pressed upon, finds itself between the hard bone within and the compressing leather without, neighbors who stand firm against pressure, so that the poor skin has to bear it all! Whenever, as the result of unusual irritation, the skin underneath the corn becomes inflamed, (a comparatively frequent occurrence,) the suffering may be extreme, and the tortures of walking in the customary shoe unendurable.

The great secret of thoroughly and easily removing a corn is to get under its edges where it merges into the surrounding natural cuticle, and to work in under it from all points toward the centre, gradually lifting it up until it is completely lifted away, and the soft, somewhat reddened depression in the skin, which formed its bed, is exposed. To do this one does not want too sharp a knife; after the first approaches at the edges have been accomplished, the sharp knife should be put aside, and something less likely to wound be substituted; a pair of seissors will often answer admirably for slowly snipping a way under the corn. The practice of simply shaving off the most prominent layers of the corn with a razor or sharp knife is not a good one, for the relief which it affords is very transient. The use of pastes and caustics is thoroughly bad, and even dangerous, for in many cases it has provoked serious inflammation of the toes and feet.

Whatever is done will produce only a temporary effect unless the cause is removed; if the same ill-fitting, cramping shoes continue to be worn, the corns will continue to reappear. Indeed, after a corn has once become

established, by right of long possession of its site, it will take far greater watchfulness to keep it down than it would to have prevented its development in the first place. The toes must have room to spread and to get away from each other; this is the essential fact to be borne in mind in every effort to prevent or cure this annoying affection. One who is compelled to simply wage a prolonged warfare against these pests is to be pitied. The relief which proper dressing for the feet does bring in these cases is marvellous. A strong and broad sole, with a soft and ample upper, a low heel, and a firmly grasped instep constitute the best defence against corns, and are susceptible of giving an entirely new color to life.—*L. S. Pilcher in Chr. Adv.*

The Nebula in Orion.—Dr. Henry Draper has succeeded in photographing four times the spectrum of the nebula in Orion. The same spectrum has been photographed by Dr. Huggins, of England. Dr. Draper has also taken photographs of the nebula itself, so as to watch for changes in it, and observe whether the process of aggregation into stars can be detected. Collated with the photographs of the spectrum, they show clearly, it is said, evidences of condensations.

Anecdote of a Horse.—J. Nelson Smith tells me that, while examining one of the American mines, he saw a horse which was doing his work without the assistance of any driver. As soon as his cart was filled with ore, one of the miners gave his signal, and the animal went off to the spot where his load was to be dumped, waited until the cart was unloaded, and then returned for another load. The strangest point in his conduct was, that he had to take a certain number of loads daily, and knew when his task was finished, as well as did any of the men. J. N. Smith happened to be present at the time when he deposited his last load for the day, and, on seeing him trot off quickly in another direction, was told that he knew his work to be finished, and that he was going home, where he would meet a kind reception from his mistress.—*J. G. Wood in Man and Beast.*

A Welsh Pony.—At Rhyll there are many of these animals let for temporary hire, and among them there was one that was ridden by a young lady in delicate health, who was obliged to keep to a very slow pace. One day in 1873 the pony was seen dashing along at full gallop, until it reached a blacksmith's forge, into which it went without a pause, carrying its unwilling rider with it.

The astonished blacksmith tried to lead the animal out of the forge, but it resisted this strongly, and he found it had east a shoe, which it wished to be replaced. In this instance, as in many others, reason conquered instinct. The instinctive feelings of horses are strongly opposed to the operation of shoeing, and it requires a determined exercise of reason to induce an animal voluntarily to counteract its own instincts.—*J. G. Wood in Man and Beast.*

Insects on the surface of Oranges.—When a dish of oranges is seen on a table for dessert, the fact is hardly realized that in all probability their surface is the habitat of an insect of the *Coccus* family. This tiny creature is found on the orange skin in every stage of transformation, from the egg to the perfect insect, during the winter months, instead of remaining dormant in the cold weather, as is the case with most of the insect tribe. It

would hardly be possible to find a St. Michael or Tangerine orange that had not hundreds of these little creatures in various stages of development on their surface. Lemons, too, are frequently covered. Upon inspection, the skin of an orange will be found to be dotted over with brownish scarlet spots of various sizes; these specks can be easily removed with a needle, and when placed under a microscope an interesting scene is presented, consisting of a large number of eggs, which are of white bodies standing on end, like little balls of flour, some of the inhabitants of which may very probably be seen in process of emerging from the opened end of the egg. The female insect upon leaving the egg, has six legs, two long hair-like appendages, and no wings; she thrusts a sucker into the orange in order to obtain nourishment and never moves again, passing through the various stages of development until it lays its eggs and dies. In the case of the male insect, the chrysalis after a short period opens and the insect flies out. The male is supplied with wings twice the length of its body, and each of the legs has a hook-like projection; it has four eyes and two antennae, and is so tiny that it cannot be seen when flying.

From some parts of Spain oranges come to us having their rind covered with a *coccus* of quite a different type. The surface of orange indeed, affords the possessor of a microscope an infinite amount of interest and amusement.—*Chambers' Journal.*

THE FRIEND.

NINTH MONTH 2, 1882.

We have received a book written by A. L. Washburn, and published by Garrigue Brothers, Philada., entitled, "*Wayward and Obedient.*" It consists mainly of a narrative of the outward travels and inner experience of a young man for a period of seven years from about the age of 15. It was written by the author as narrated by the young man himself; the facts and thoughts, though not the language, being scrupulously preserved.

He was a Kentucky boy, whose father had removed to Arkansas. There the child became very ill, so that it was not thought likely he could recover. He had for several years been under religious convictions, and these were deepened by a knowledge of his dangerous situation. After enduring much mental conflict, he was enabled to yield up his own will, and trust himself unreservedly in the hands of God. This was followed by a feeling of relief and a sense of the forgiveness of his sins and of acceptance with the Lord.

In detailing his subsequent religious progress, he describes two occasions in which he was unusually affected by Divine visitations. These he regards as marking special eras in his history, or planes of religious experience. We think the difference between these and the usual manifestations of Grace, is more in degree than in kind. When through the Lord's goodness any have been brought to submit to his visitations, and been made sensible of his love, and that the door of mercy is open to them; they must still follow on to know the Lord, by waiting on Him in spirit, and seeking to maintain communion with Him, so that they may partake of spiritual food and be preserved in a living condition.

this daily watch and the constant warfare against evil are maintained, they will grow grace, and the Lord will make known to them the mysteries of his kingdom, unfolding their spiritual vision one thing after another, as they are prepared to receive it. This is the path in which all Christians should walk. Those who become negligent and careless fall away from the good condition they were once in, and would become spiritually dead, if it were not for the renewed visitations of the Lord's Spirit. In a sense of this danger, Isaac Pennington exhorted the Friends at Chalfont, "that none of you grow slothful, drowsy, or negligent, and so, unfaithful, in relation to the great talent, which God hath put into your hands; and so, the Lord be provoked against you, and suffer the enemy to tempt and prevail upon you." On another occasion he addresses them in these stimulating words: "My dear Friends, be encouraged to wait upon the Lord in the pure fear, the precious faith and hope which is of Him; and you will see and feel He will exalt the power of his Anointed in you over the power of that which is unanointed, and will creep, and cleanse, and purify, even till He hath left no place for the impure; and then, ye shall become his full dwelling-place, the place of his rest, the place of his delight, the place of his displaying his pure life and glory; and He will be your perfect dwelling-place forevermore!"

The most prominent thought in the book before us is the possibility, reality and blessedness of so trusting in God and living in communion with Him, as to be sensible of his aidance and help in our outward concerns as well as in our religious experiences. This is in accordance with the scripture declarations, "In all thy ways acknowledge the Lord, and He shall direct thy steps." It is one of the unspeakably valuable privileges of the true Christian to feel, that the Lord is ever watching over him; and that, if we are attentive to his voice, He will lead us in the way which we should go, both inwardly and outwardly, and overrule everything for our ultimate good. "Because thou hast made the Lord which is my refuge, even the Most High habitation, there shall no evil befall thee," the encouraging language applicable to the sincere follower of the Lord Jesus.

Our author tells many interesting incidents of the experience of the young man whose story she relates, showing how he was assisted to make long journeys and voyages to distant countries, though poor and in feeble health. Some of these incidents are very simple in their character; and the reader may doubt whether the traveller has always put right construction on them.

Conversion, and the indwelling of the Holy Spirit, are spoken of as *wholly distinct* experiences. Though a distinction may be made between them, yet conversion is effected in us through the presence and power of the Spirit turning him from evil, and influencing him to yield in all things to the government of the Spirit of Christ, which is to be his Guide and Leader through life. So that conversion may be regarded as the early stage of that dwelling with Christ which is to continue through life.

The book as a whole is interesting and instructive; and it leaves on the mind an increased conviction that "a good man's steps are all ordered of the Lord."

SUMMARY OF EVENTS.

UNITED STATES.—A statement prepared at the General Land Office, Washington, shows that during the fiscal year ended 6th mo. 30th, 1882, there were 15,699,848 acres of land disposed of for "about" \$8,361,091, against "about" \$5,000,000 received for lands in the previous year.

The New York, Lake Erie and Western Railroad Company's elevator, at Buffalo, New York, was by an explosion of gas burned to the ground late on Fifth-day night. Loss \$410,000, insurance \$190,000. Five of the employees lost their lives.

The steamer Coptic, which arrived at San Francisco last week from China and Japan, confirms the reports of the insurrection in the capital of Corea on the 23d of 7th mo. All the Japanese in the city, including several members of the Japanese Legation, are believed to have been killed. The Japanese Envoy and Consul escaped to a British vessel. The insurgents took possession of the palace and murdered the Queen and all the royal family except the King. Thirteen Ministers of State and other dignitaries were also slaughtered. The massacre is attributed to the ex-Regent Fai In Kun, father or uncle of the King, a violent opponent of foreign intercourse. Japan has taken prompt measures to secure reparation for the murder of her representatives, and will make war if it is refused. Admiral Clitz has been advised from Washington of the rejection of Commodore Shufeldt's treaty with Corea, requesting that a ship of war be sent to Corea, and stating that Young, the U. S. Envoy to China, would assume diplomatic control of the question.

The second artesian well bored at Yankton, Dakota Territory, has developed powerful magnetic properties. A piece of steel held in the water becomes speedily magnetized.

Special despatches from the Indian Territory say that "the election of Overton for Governor is a great triumph for the stalwart Indian element as against outside influences and the violation of treaties. He has been Governor for four years, and the Indian nation made giant strides during that period. Overton opposes the railroads."

Major Sumner has advised the War Department that Red Cloud and the dissatisfied Sioux have demanded an investigation, and will put Agent McGillicuddy off the reservation by force within the notified sixty days. Red Cloud, he says, is cool and determined, and has quite a following, which is daily increasing.

Advices received at military headquarters in Chicago show that the Piegiens, a band of Blackfeet Indians, are suffering from hunger, and likely, in consequence, to "go upon the war-path." They recently stole a number of horses, and three companies of soldiers had to be sent to "overawe them." It is requested that speedy action be taken by the authorities to relieve their distress. Agent Miles, of the Cheyenne and Arapahoe Agency, in the Indian Territory, reports that the Northern Cheyennes have "declared their intention of migrating to the Pine Ridge Agency in Dakota, regardless of the wishes of the Indian Office in the premises. These Indians had previously requested permission to make the removal to the Pine Ridge Agency, but, receiving no reply from the Commissioner of Indian Affairs, they have resolved to act upon their own responsibility."

A telegram from Wichita reports the notorious Captain Payne encamped on the Canadian river, in the Indian Territory, with "a colony embracing 27 fighting men, who are well armed and well mounted." Neither Indians nor Federal soldiers have yet interfered with the raiders.

The Smithsonian Institution at Washington has received from Professor Forster, of Berlin, the announcement of the discovery by Palica at Pola, on the 22nd instant, of a planetoid of the twelfth magnitude, in 22 hours 18 minutes right ascension and 13 degrees 41 minutes south declination.

Professor Daniel Kirkwood, the astronomer, reports the observance of 1526 meteors at Bloomfield, and 521 at the State University, in Indiana, on the night of the 10th inst. He considers this an extraordinary display of August meteors.

Surgeon General Hamilton, of the Marine Hospital Service, reports that the deaths from yellow fever in Brownsville have numbered 40, of which 17 occurred last week. The total number of cases of fevers of all kinds has been 343. An effective cordon has been established around the infected district by means of mounted guards, and the disease "is now confined within the triangle bounded by the Rio Grande, the Gulf and the cordon extending from Laredo to Corpus Christi." Forty-six new cases of yellow fever and three deaths were reported in Brownsville on First-day,

eighty-six new cases and eight deaths on Second-day of this week.

Seven more cattle died at Weedsport, New York, on Seventh-day, of the Texas fever, which has been prevailing at that place. The "ticks," which accompany the disease, are being found in many fields near the infected pastures, and there is great excitement among the farmers.

On Fifth-day last, the 24th inst., about twenty-seven hundred persons, descendants of John Sharpless, a Friend, who landed at Chester two hundred years previously, gathered at Ridley Creek, near Chester, to celebrate that event. There were representatives present from Florida, Kansas, Missouri, North Carolina, South Carolina, New Jersey, Mississippi, New York, Delaware, Minnesota and Ohio. They all gathered at the old homestead and indulged in a social reunion. Several relics of interest were displayed.

The Acting Treasurer of the United States, in accordance with an appropriation for the purpose made at the last session of Congress, has ordered the transfer to the Philadelphia Mint, for recoinage, of all the uncurrent subsidiary silver held at the different depositories throughout the country. About \$500,000 of these coins are held at the various offices, including three-cent, five-cent and twenty-cent silver pieces and other uncurrent silver.

For the week ending 8th mo. 26th, there were 356 deaths in Philadelphia, as compared with 439 for the previous week, and 349 for the corresponding week of last year. Of the whole number 191 were males and 165 females; 42 died of consumption, 33 of cholera infantum, 25 of marasmus, 17 of diphtheria, 13 of inflammation of stomach and bowels, and 11 of typhoid fever.

Markets, &c.—U. S. 3½'s, 101½ a 101½; 4½'s, registered, 113¼; coupon, 114¼; 4's, 120; currency 6's, 133. It is estimated that three-and-a-half per cent. bonds, aggregating about \$300,000,000, have been surrendered to the United States Treasury Department for exchange into the new 3 per cent. bonds.

Cotton.—Prices remain about the same as last quoted. Sales of middlings are reported at 13¼ a 13½ cts. per lb. for uplands and New Orleans.

Petroleum.—Standard white, 6½ cts. for export, and 7½ a 7¾ cts. per gallon for home use.

Flour continues in fair demand at former rates. Sales of superfine, at \$3 a \$3.25; western and Pennsylvania extras, \$3.50 a \$4.50; sonr at \$4.25 a \$6; 400 barrels Minnesota extras, clear, \$6.75 a \$7; 350 do. Minnesota extras, clear, straight, good, at \$7 a \$7.50; 550 do. Pennsylvania extra family, good, \$5.12½ a \$5.30; 600 barrels do. fancy, \$5.37½ a \$5.50; 100 do. Ohio do. do. good and choice, at \$6 a \$6.25; 100 do. St. Louis do. do. on private terms; 100 do. winter wheat patents, \$7.50 a \$8.75; 200 do. Minnesota do. at \$7.50 a \$8.75; 800 do. do. city mills, family, on private terms. Rye flour was dull; sales in small lots at \$3.50 a \$3.75. In corn meal there was very little doing, and prices were nominal. Feed.—Sales are reported at \$20 a \$20.50 for winter, and \$19 a \$19.50 for spring wheat bran.

Grain.—Wheat was unsettled and rather lower. Sales of 7500 bushels red and amber for milling at \$1.10 a \$1.18, as to quality and location; 3000 bushels do. at \$1.16½; 2000 bushels do. at \$1.16½; 1700 bushels ditto at \$1.16; 3300 bushels spot at \$1.16½; 1900 bushels spot at \$1.16½; 1800 bushels spot at \$1.16, and 70,000 bushels No. 2 red at \$1.15½ a \$1.16. Corn was unsettled; sales of about 9000 bushels, lots at 89 cts. for yellow, 88 cts. for mixed, 87 cts. for steamer, 87 cts. for No. 3 84 cts. per bushel for rejected, and 30,000 bushels sail mixed at 87½ a 88½ cts. Oats were also unsettled; sales of 10,000 bushels white at 65 a 68 cts., and rejected and mixed at 53 a 55 cts. per bushel, and 20,000 bushels No. 2 white at 60 a 61 cts.

Hay and Straw Market, for week ending 8th mo. 26th, 1882.—Loads of hay, 330; loads of straw, 45. Average price during the week—Prime timothy, 90 cts. to \$1 per 100 pounds; mixed, 80 cts. to 90 cts. per 100 pounds; straw, 55 to 65 cts. per 100 pounds.

Beef cattle were in fair demand at about former rates: 4000 head arrived and sold at the different yards at 4 a 7½ cts. per pound, as to quality.

Sheep.—Good sheep were in demand at full prices: 15,000 head arrived and sold at the different yards at 2½ a 5½ cts. per lb., as to condition.

Hogs were in demand at an advance: 2800 head arrived and sold at the different yards at 11½ a 12½ cts. per lb., as to quality.

FOREIGN.—Earl Spencer, Lord Lieutenant of Ireland, having ordered the dismissal of five of the sub-constables who objected to being removed from Limerick to the north, the event caused considerable excitement.

The discontent of the constabulary extended to the

metropolitan police. Four hundred of the latter met to complain that they were not compensated for extra work. While the meeting was proceeding, the Chief Commissioner appeared and ordered the Chairman to quit the chair. The Chairman refused. The Commissioner threatened to make an example of the Chairman. The meeting dispersed shortly after.

In Limerick there have been thirty resignations from the constabulary in consequence of the dismissal of the five sub-constables. The Inspector General made an attempt to address the men who have resigned, but they refused to listen to him.

The city was without the usual police on beat on the night of the 28th.

The straits in which many Irish landlords find themselves is illustrated by a recent experience of Allies, Secretary of the London Catholic Poor School Committee, who is the proprietor of two islands off Galway, containing 3140 acres, with a nominal rental of \$3,170. Having been sued for \$1000 for poor rates, he, by legal advice, paid it, and then wrote to Gladstone to ask if the Government could not intervene to help him in view of the fact that for four years he had not received a penny of rent, and his agent had informed him that any attempt to evict would be at the risk of his life. Gladstone replied, expressing his great regret that he was utterly unable to assist him.

The majority of the French papers comment very unfavorably on the action of the British in occupying the Suez Canal.

In consequence of the representations made by Lord Dufferin, the British Ambassador, the Porte has authorized the exportation of mules from Smyrna for British service in Egypt.

The hesitation of the Sultan to ratify the Military Convention with England, is stated to be principally due to the receipt of anonymous threatening letters from Syria, Arabia and Egypt.

Constantinople, 8th mo. 28th.—Austria supports Nedidoff, the Russian Ambassador, in his effort to have the Military Convention, when signed, officially communicated to the Conference, and to obtain from Great Britain a declaration that she will seek no exclusive advantage in Egypt, and will submit the final solution of the question to the decision of Europe.

A despatch to Reuter's Telegram Company from Constantinople, on the 25th, states that Said Pacha and Assym Pacha, the Turkish delegates to the Conference, yesterday advanced fresh demands relative to the Military Convention with England, to the effect that the Turks should land at Alexandria, and that the proclamation relative to Arabi Pasha, instead of declaring him a rebel, should summon him to submit to the Khedive.

De Lesseps adheres to his opinion in regard to the National party in Egypt. He says he still considers Arabi Pasha a noble patriot, and he felt happy to think that he (M. De Lesseps) had had a great share in preventing France from participating in an adventure which he believes will have even more disastrous consequences than those of the French expedition to Mexico. He believed the campaign would be a long one, and that the English would encounter a determined resistance.

A despatch from Ismailia to Reuter's Telegram Company reports that the Egyptians have cut the fresh water canal near there, but states that the supply of water will suffice for some time.

A despatch to the *Times* from Ismailia, states that Arabi Pasha's soldiers are doubtless suffering great hardships, as those captured by the British look worn and feeble. The English also are suffering from the heat of the sun and its reflection from the sands.

Some fighting occurred last week, in regard to which General Wolsey telegraphs from Ismailia, under date of the 27th, as follows: "I have just returned from the outposts, and find that our actions on Thursday and Friday had far more important results than I was aware of yesterday. The enemy were completely routed, and fled toward Zigazig, throwing away their arms and accoutrements. A very large amount of camp equipment and munitions was captured. Mahmoud Fehmy, Arabi Pasha's Chief Engineer and Military Adviser, is now a prisoner in my camp."

A telegram received in London from Hong Kong, dated Fifth-day, last week, says: "Four thousand natives have died of Asiatic cholera in a single Philippine province, but the epidemic is now decreasing. There have been only six fatal cases among European residents."

Pink-eye has again become prevalent among the horses at Ottawa, Ont., and its immediate vicinity.

There were nineteen deaths from yellow fever in Havana last week.

RECEIPTS.

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Remittances received after Fourth-day morning will appear in the Receipts until the following week.

CORRECTION.—In essay "Desultory Selections and Pencillings," in last issue of "The Friend," 24th line from beginning, for "large majority," read "large minority."

FRIENDS' SELECT SCHOOLS.

These schools, under the care of the three Monthly Meetings of Friends in this city, will re-open on Second day, Ninth mo. 18th, 1882.

A limited number of children will now be admitted who are not members of our religious Society, who parents may desire to have them educated free from the unnecessary but fashionable accomplishments, too common in many schools at this day.

The attention of Friends residing in the city and neighborhood is invited to them. The terms are moderate, and Friends belonging to Philadelphia Year Meeting, sending children to these schools, (also members), who may find the charges burdensome, can be fully relieved.

The principal schools will open for the next term under the care of John H. Dillingham and Mary Wocman, as Principals, both experienced teachers of many years' experience. Facilities for illustration are afforded by a valuable collection of philosophical and chemical apparatus, minerals, and Auzoux's models of parts of the human system, &c.

The primary Schools on Cherry St., and at Sixth and Noble Sts., will be continued under their former efficient management.

Further information may be obtained upon application to the Treasurer of the Committee,

JAMES SMEDLEY, No. 415 Market St.

MOORESTOWN ACADEMY.

This institution, under care of Chester Monthly Meeting of Friends, offers good opportunities for the instruction of youth, from 7 years upwards, under teachers of good attainments and qualifications, and subjected to moral and religious influences. Boarding may be obtained at reasonable rates.

Opens Ninth mo. 4th. Circulars and full information may be had from SETH WARRINGTON, Moorestown, Burlington Co., N. J., or WM. EVANS, 252 South Front St., Philadelphia.

FRIENDS' ASYLUM FOR THE INSANE,
Near Frankford, (Twenty third Ward,) Philadelphia.
Physician and Superintendent—JOHN C. HALL, M.D.
Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

DIED, on the 31st of 7th month, at her residence in Philadelphia, after a short illness, ABIGAIL WOOD, widow of Horatio C. Wood, in the 70th year of her age. This dear friend's latter days shone brighter and brighter, so that she often remarked, "If more joy were her portion, she did not think she would be able to bear it." She felt her time was short, and earnestly pursued the path she believed her loving Saviour was leading her in. On the 29th of 7th month, the day she was taken ill, she queried of a friend if she thought she would recover? On being answered in the affirmative, she asked, what her daughter thought? A similar reply being given, the friend inquired what she thought herself. She said, "I feel my Saviour very near me underneath are his everlasting arms bearing me up—what is his will, will be done, and that is best." Several times she alluded to feeling her Saviour near her. On First-day she spoke only when roused, being in state of extreme weakness; which continued until she quietly ceased to breathe, on Second-day as the morning was beginning to break. "The path of the just as the shining light, that shineth more and more to the perfect day."

—, at Newport, R. I., on the 14th of 8th month, REBECCA F., widow of Charles H. Abbott, and daughter of the late Robert L. and Elizabeth Pitfield, in the 58th year of her age, a member of the Monthly Meeting of Friends of Philadelphia for the Northern District.

THE FRIEND.

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JOHN S. STOKES,
NO. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

For "The Friend."

Wanderings South and East.

(Concluded from page 26.)

CHINA—MEXICO—PERU.

China and Japan have been made so familiar to modern readers, that W. Coote's visit to those countries may be passed over very briefly. An excursion from the city of Peking to see the tea plantations on the Paeling Hills, gives so pleasant a picture of peasant life, that it may be quoted here.

Immediately on reaching the crest of the hills we found ourselves amongst the tea plantations. On all sides of us were men, women and girls stooping over the little bushes and gathering the leaves into large bamboo baskets. They only pick certain young and green leaves, which must be selected with some care, and they do it with wonderful quickness and dexterity. From these plantations we passed on to the little tea-houses, where we found them carrying out the various other processes for preparing tea for the city market. On being brought from the fields it is spread out on large mats in the sun for a short time, after which it is put into flat trays of four or five feet diameter and rolled by men's feet. The coolies roll their toes like fingers, and curl the tea into a large ball, rolling it in that manner round and round the circular tray; by this process the first curl is given to the leaf. When it is spread out again in the sun for a while, and then curled once more, this is done more carefully and by hand. At last the tea is dried a third time until almost all the green color has left it, when it is ready for firing. Very little firing goes on in the tea districts, that little being done over red-hot charcoal in the peasants' cottages. The final operation consists of packing it tightly into bags weighing half a picul or sixty-four pounds, in which state it is sent down Foochow.

We met scores of women and young girls on our way up, carrying these bags upon their backs. They hang one on each end of a bamboo pole, which makes their load at least a hundred and thirty-four pounds apiece. This enormous weight they all take for ten, twelve and fifteen miles a day. Many of the girls were not more than sixteen or seventeen years old, and more healthy, merry and even pretty

young women no one could wish to see. They were all neatly dressed, wearing wide and very short blue trousers, which covered only very little of their brown round sturdy legs. Above these garments was a loose blue tunic, which covered, though failed to hide their well-proportioned figures. Their hair is always of the deepest black and shiny, I am afraid, with grease, but ornamented with bright silver hairpins and scarlet or white artificial flowers. People who have only seen the yellow, sickly, washed-out women of the Chinese cities, can form no idea of these rosy-cheeked, chubby wenches of the Paeling Hills; down they came in files of eight or ten or twelve, singing a little grunting tune to which they kept step in order to make their loads more easy.

"The wild flowers, amongst which such familiar ones as azaleas, rhododendrons and violets were conspicuous, excited my surprise no less than these bright pretty peasant women, for I had no idea that China produced such homely objects."

The Spanish-American countries in general did not impress our traveller favorably.

"Mexico in its earliest days of independence stood at the very top of the tree of ancient civilization in the New World; the Tezucans and the Aztecs in many ways surpassed even the Incas of Peru in their advancement. Again, Mexico in the early days of colonization was the most magnificent of all the Spanish possessions. It has now fallen to the very lowest place among nations, and has become an actual bye-word 'with none so poor to do it reverence.' As I think of this I am tempted to quote a few lines from the works of one of the old kings of this land, a monarch who reigned many years before Columbus discovered the West Indies, and who was the most high-minded and enlightened perhaps of all barbaric potentates. In his old age, this king, Nezahualcoyotl, the Tezucan, retiring from the government of his country to pursue his literary inclination, perhaps anticipating the downfall of his great empire, wrote as follows:

"All things on earth have their term, and, in the most joyous career of their vanity and splendor, their strength fails, and they sink into the dust. * * * The great, the wise, the valiant, the beautiful, alas! where are they now? They are all mingled with the clod; and that which has befallen them shall happen to us and to those which come after us. Yet let us take courage, illustrious nobles and chieftains, true friends and loyal subjects, let us aspire to that heaven where all is eternal and corruption cannot come. The horrors of the tomb are but the cradle of the sun, and the dark shadows of death are brilliant lights for the stars.' I fear there are few modern Mexicans with either the wisdom or the religion of this old royal philosopher."

Of the Oroya railroad in Peru which climbs

the Andes to the height of 15,722 feet, W. Coote says; "The scenery throughout the whole ascent is simply tremendous, and nothing more grand or awful could be conceived. The crags, precipices and peaks are those of nightmares and dreams, the whole terror and awful magnificence of the Andes being laid open to the spectator."

"There was a feature of the valley scenery far more interesting to me than any other. The sides of the mountains for many miles at a time are covered with irrigation works of the old Inca race. These works are in the form of terraces, though smaller than the rice terraces of China and Japan, being in places mere horizontal ledges but a few feet wide, yet admirably adapted to the growth of corn. The work that these terraces represent, scattered as they are over miles and miles of hillside, and reaching to incredible heights, is so stupendous, that it is, in my opinion, a no less wonderful specimen of human capability than the railway itself.

"No one can travel in Peru without a feeling of wonder at that vast organism—the Inca empire: it is only with the temples of Egypt and of Nineveh that such works as these of the Incas can be compared. I have always felt most keenly the contrast between those past and these present days; it is ever upon the field of the greatest human works of the past that the most despicable human conditions of the present are to be found. In the Nile valley and amongst the ruins of Syria; at poor modern Tunis, or amongst the hovels on the plain of Smyrna, turn where you will to seek monuments of the past, and the very Pariahs of modern races shall you find. And if the lowest of Eastern peoples are to be found at Thebes and Carthage and Ephesus and Nineveh, the same fact is no less observable in the new world, where the Tezucans and Aztecs have been supplanted by the lawless Mexicans, and the royal land of the Incas has given place to poverty-stricken Peru."

"We passed out of Peru with the Chileno flag flying over one of her most valuable districts, and an expensive and disastrous war raging along her whole coast line; with Callao in a state of perpetual alarm at the reported advent of the Chileno fleet, and Lima in the now almost chronic throes of revolution and anarchy. There seems to be a judgment on these Spanish Americans for that great crime at Caxamalea, when the ransomed Inca was burnt in the great square, and the honor of Spain and the fair name of Christianity were dragged in the very dust. That murder perpetrated by Pizarro three hundred and fifty years ago is, perhaps, the foulest crime in the long black list of wickedness that history can show: it seems that his own assassination in Lima was not punishment enough; it seems that the fall of his race and at last of the whole line of Viceroy was not enough; it seems that the crimes of those bloodthirsty Conquerors are

still bearing their punishment even unto these last generations of these that have hated Him."

For "The Friend."

Desultory Selections and Pencillings.

PLAINNESS AND SIMPLICITY IN DRESS.

Dress, to be consistent with the spirit of Quakerism, should not be merely plain in color and form, but in the simplicity and inexpensiveness of the material. Such a garb for our poor perishing bodies as would show that we took little thought about it, further than was necessary to convenience and neatness. Such as should not occasion the remark that is often made, that the Friends' dress though peculiar in its style of plainness, is often made of the richest of silks and the finest of cloths.

There surely never was a time which called for more faithfulness in holding up our standard of plainness and simplicity, and in such a manner that we shall not be stumbling blocks to those who are inquiring into the ground of our testimonies. The tide of fashionable folly seems at its very height, and its votaries are following its course of extravagance to the extent of wicked indulgence, so that dress and show would seem to be the *object of life* with some of the young women who parade their finery in our streets; it is enough to make the more thoughtful blush with very shame for their sex.

The modest attire of many of our young people is a safe-guard against the evils which follow in the course of fashion—the corrupt conversation—the pernicious reading—the dangerous maxims and debasing pleasures of a world lying in wickedness. When adopted, not in the spirit of self-righteousness or sectarianism, but in simple obedience to the light of Truth as manifested to the waiting, watchful soul, it will be a means of preservation to them. So may our dear young friends not be discouraged by the cry so often raised against plainness, that it is a form of self-righteousness; that it is not bearing the cross of Christ, but making a cross for ourselves; but if they feel that the Master calls for this sacrifice from them, offer it in child-like, unquestioning obedience, and they may find that this humbling, mortifying way of confessing their Saviour, is just what their spiritual health requires. "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be * * even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

"No less care should be exercised and observed with respect to the size of our houses, the style of our furniture, and the general manner of our living; so that the precept of the apostle be not trenced upon: "Let your moderation be known unto *all men*:" for the superadded reason, "*The Lord is at hand*."

It was a sage testimony borne by Samuel Bettle the elder, and one which he no less commended by his consistent practice, that a man's increase of means was no excuse for indulgence in excesses of any kind; especially if such excesses might tend to entangle himself with the affairs of this life, might prove prejudicial to his children, might be a bad example to others, or might abridge his charity to the poor. If we are truly "not of the world," how can we do other than prove by

our consistent godly lives, that we have renounced its ways, wages and customs! and are, as we profess, the filial, self-denying followers of Him who "pleased not himself;" who bought us that we might glorify Him; verifying the language: "Ye are not your own"—"ye are not of the world, even as I am not of the world."

The injunction, "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven," has lost none of its binding obligation upon every follower of Christ. Then is there not danger of our so swimming with the current, in our so amply providing for the desires of the fleshly mind in relation to these worldly gratifications and indulgences, as to overlook consistency, and to render in the view of critical observers any real difference between man and man—between the professor of Christ and him who denies Him—to be very questionable?

Under these circumstances, how imperative becomes the "watch" so enjoined by our blessed Lord and Lawgiver!—"Watch and pray lest ye enter into temptation." Nothing short of this can preserve any steadfast in the truth as it is in Jesus. And oh! that there was more heed given to his still small voice—to his internal reproofs—to the restraints of his cross—to the preciousness of his holy example—to his law written on the heart, as our sufficiency and guide into all truth! This would induce a "Looking diligently lest any man fail of the grace of God;" with also a "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour, Jesus Christ; who give himself for us, that He might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

BEWARE OF BEING STUMBLING-BLOCKS.

"As *every degree* of luxury hath *some* connexion with evil; for those who profess to be disciples of Christ, and are looked upon as leaders of the people, to have that mind in them, which was also in Christ, and so stand separate from every wrong way, is a means of help to the weaker. * * I have felt an increasing care to attend to that Holy Spirit which sets right bounds to our desires, and leads those who faithfully follow it, to apply *all the gifts of Divine Providence to the purposes for which they were intended*."

"I trust there are many who at times, under Divine visitation, feel an inward enquiry after God, and when such in the simplicity of their hearts mark the lives of a people who profess to walk by the leadings of his Spirit, of what great concern is it that our lights shine clear, that nothing in our conduct carry a contradiction to the Truth as it is in Jesus, or be a means of profaning his holy name, and be a stumbling-block in the way of sincere inquirers."

"When such seekers, wearied with empty forms, look towards uniting with us as a people, and behold active members among us depart in their customary way of living from that purity of life, which under humbling exercises has been opened before them as the way of the Lord's people, how mournful and discouraging is the prospect! and how strong-ly doth *such unfaithfulness* operate against the spreading of the peaceable, harmonious principles and testimony of Truth amongst mankind!"—*John Woolman*.

AN EXAMPLE OF SELF-DENIAL AND FAITHFUL DEVOTEDNESS.

It is related of Daniel Wheeler that when on his religious visit to the South Sea Islands he was solicited to visit a volcano not many miles off, and which, as he had never seen would undoubtedly have been an object of interest to him. He replied "No; that was not in his certificate; and that he was afraid to lose the time, not knowing *what might depend on it*."

Should not the above relation convey cautionary hint to those of our members who appear, perhaps to an increasing degree, feel at liberty to consult only self-inclination and then to go when and where they list in pursuit of new things—even to crossing the ocean for a wider field of scenic view or of a tiquarian research and novel entertainment? If, as saith the apostle, "we are not our own ought there not to be a recognition and consultation, with a felt permission of Him "whose we are and whom we profess to serve," before going on such tours of relaxation, and before setting such examples? Is such "lose time" which, it may be in the counsels of Heavenly wisdom, should be otherwise appropriated, and thence without "knowing what may depend on it?" Time and influence and even life, are talents to be used under the direction of the Great Husbandman, and for which a strict account must be rendered. How faithfully, then, should we seek to know whether heavenly approbation, direction and unction—within the reach of all—be vouchsafed! which are so necessary to a right war and warfare through this perilous journey of very responsible existence.

A TESTIMONY CONCERNING THE CHURCH.

"The middle of the last century was a very low period with the Christian Church under various names and in most countries. Of the state and condition of the Society of Friends in Pennsylvania and the Jerseys, during the period from 1750 to 1820, it may be more difficult to speak with precision. In many parts much weakness existed, particularly in the period preceding the revolutionary war. Profoundly in the things of time, too many were forgetful of those pertaining to eternity. Job Smith, of Marlborough, in Pennsylvania, an aged minister, who had witnessed, as he believed, considerable declension among his brethren, expressed himself on this subject in 1764, in a meeting of ministers and elders, to the following purport: "That he had been a member of our Society upwards of sixty years, and he well remembered that in those early times, Friends were a plain, lowly-minded people; and that there was much tenderness and contrition in their meetings. That a twenty years from that time, the Society increasing in wealth, and in some degree conforming to the fashions of the world, true humility was less apparent, and their meetings in general were not lively and edifying. That at the end of forty years, many of them were grown very rich; and many of the Society made a specious appearance in the world; that marks of outward wealth and greatness appeared on some in our meeting of ministers and elders; and as *such things became more prevalent, so the powerful overshadowings of the Holy Ghost were less manifest in the Society*. That there had been a continued increase of such ways of life, even until the present time, and that the weakness that had

w overspread the Society, and the barrenness manifest among us, is matter of much sorrow."

THE LORD WILL STILL HAVE A PEOPLE.

"Whatever may be the good pleasure of Him, who raised us up by the breath of his word, with regard to the undisturbed enjoyment of those sweet privileges of fellowship together, as a visibly distinct body, of which we have so long and so unworthily partaken, it is more and more clear to me, that the faithful, and those that humble themselves in the dust before Him, will never be utterly forsaken or forgotten:—that these will never altogether disappointed of their confidence, though they have the bread of affliction and the cup of adversity administered for a long season and in large measure:—the Lord will still have a people peculiarly formed for Himself, who shall purely show forth his praise, and be enabled to lift up his standard to the nations. Those who love our Lord Jesus in the truth, not feignedly,—and who in proof thereof are given up to follow Him in the reprobation and daily cross, I trust will not be permitted to be moved by afflictions, nor be tried away by delusions, nor exalted by abundance of revelations, nor turned aside by business or the pleasures, the cares or the joys of this life, or by the love of other things; but these are concerned to lie low before the Lord, and to be crucified with Christ; and so they may say in truth, 'I live, yet not by Christ liveth' and moveth and reigneth with me."—*John Barclay.*

For "The Friend."

African Malaria.

The journals of most of the African explorers contain frequent allusions to the malarial fever, with which many parts of the continent are so infested, that few travellers can remain long in its precincts escape one or more attacks of the disease; and many of them die from its effects.

In the narrative of the "East Central African Expedition," written by Joseph Thomson, some interesting statements are made of the effects of this fever, and of the best means for resisting its depressing influences. This writer, who speaks from experience, says:

"It is a well known fact that the only way to resist successfully the enervating effects of the humid tropical climate is by constant exertion, and by manfully fighting the baleful influence. The man who has nothing to do, won't do what he has to do, is sure to succumb in a few months, and degenerate into an idiot or a baby. He becomes the helpless victim of manifold bilious troubles, and is continually open to attacks of fever, diarrhoea, dysentery. His mental energy flies with his physical, till any sustained thought is impossible, and to pass the time he must doze night and day, except when he is grumbling and defaming the climate. Hard constant work is the great preserver. Sweat out the malaria and the germs of disease, and less will be heard of the energy-destroying climate of the tropics."

As he ascended the mountain ridges which form the flanks of the central plateau of Africa, he felt more evidently the effects of his long sojourn in the malarious lowlands, which are thus described:

"The poison began to show itself, and as we were to ooze out under the effects of a

purer atmosphere. It seemed to take the form of rheumatic fever, and acted with such dire effect on my lungs and heart that I thought it would kill me. The hard work of an entire day seemed concentrated in each step I took. Every few feet I had to stop, gasping for breath and blowing like a broken-winded horse, while my heart palpitated in the most alarming manner. My mind became dazed and stupid, while my poor limbs seemed made of jelly, so utterly incapable of supporting me did they feel.

"In this dreadful condition I continued my journey, wearily dragging myself behind the caravan, and struggling desperately to keep up with it, but finding myself each day gradually falling back till I would be left alone with my servant in the lonely solitude of the mountains, to wonder where all this would end."

About a month later the party reached a point almost in sight of Lake Nyassa, towards which they had so long and wearily tramped. "Yet," he says, "I felt as if it required more strength than I possessed to reach it. The frightful fever which attacked me on first leaving the lowlands, still clung to me like a vampire, sucking my heart's blood. But for the rule I adopted I think I should never have survived to get so far. That rule was simply to keep marching on as long as my legs would sustain me, and never to be carried by my men. For an African traveller to halt that he may get better is the worst policy possible. With nothing to amuse him, he lies and groans in his tent. There is little to think of but his troubles, his delays, and his thousand and one vexations, while a burning sun pours down on his flimsy tent. He is thus apt to become worse rather than better. But when on the march it is different. He has his route to think about; he has to note the characteristics of the country, to hold consultations with guides and chiefs, and keep a vigilant eye on the men, so that everything may be straight. His mind is thus drawn away from his troubles. The physical exertion helps to keep his system in better working order, and enables him to eat and sleep."

"On this principle then I moved on. I never allowed my illness to stop me a single day. Perhaps some may be skeptical when I say that I have frequently marched till I have fallen on the road, but carried I would not be. Poor Johnston's tortures rose too vividly before my eyes. For more than a month at this time my memory entirely forsook me, so that I have sat at night vainly attempting to write up my diary, and almost tearing my hair in despair. The day's journey would appear as a perfect blank, and I would sit and stare at vacancy like an idiot, when I tried to think whether or not we had crossed any streams, passed any villages, or seen any mountains. I could not remember the names of any of my friends. And thus I would sit in the most ludicrous plight, endeavoring to recall what had marked our course. I have actually a clearer idea now of the incidents of each day's march than I had at the close of any particular day, and but for my constant habit of jotting down at the moment whatever occurred or was seen, my map and diary would have shown a considerable hiatus. And now when I had got almost within reach of Nyassa I was so weak that I could hardly lift a weight of six pounds.

Under these conditions mountains were crossed, and more lay before us.

"On leaving Mtandala we had a long march to reach the next village. The men got into camp after midday, but I was so far behind with my good servant Uledi that the men became alarmed, and came back with a hammock to carry me. That I knew would only have been torture amongst such precipitous hills. However, as I could not get along, a rope was tied round my waist, and with this I was hauled up the mountain, while two men steadied me behind. I was thus brought triumphantly into camp like a valuable prisoner of war."

At a later period of his journey, as he rose in altitude and got into purer air the same effect was produced, already described as marking the change from the coast lowlands to the mountains. The malaria began to work out and reduced him terribly. He became partially delirious and excessively irritable. He says, "I felt like an untamable animal newly caged, and in my impotent rage would almost dash my head against any obstruction. The weaker I grew, and the more unable to wreak my vengeance physically on any of my men who thwarted me, I developed a certain strength of language which would have astonished those who know me. I make this confession in justice to the Zanzibar porters. We hear frequently about their troublesome conduct, desertions, obstinacy, &c. But we are never told how much they have to bear from their masters, when they have lost all moral control of themselves by incessant troubles, and throw on the most frivolous pretexts, sticks, books, boots or the strongest language of Billingsgate, at them."

For "The Friend."

Docks.

We had on our farm an old enclosure which lay long uncultivated. Owing to the press of business, incident to farm occupations, it was little looked after, till at length our attention was attracted by noticing that the spot was growing up with weeds. Among them we saw *docks*, and knowing them to be "vile weeds that spoil the land," we took a leisure moment to endeavor to eradicate them. Some were mere seedlings, of recent growth, and these yielded to a smart pull and came out, root and all; but some were more vigorous, well rooted in the soil, and resisted the attempt to remove them. Being in earnest to succeed we applied more strength, and persevered, till those which could not be pulled up were broken off, and our lot was cleared of them.

We went our way, and at times looked with pleasure on the clean appearance it presented, clothed with grass and free from weeds. We were busy, here and there, for some time, and almost forgot our old experience with the weeds, when we one day found a few *weakly* docks here and there among the grass. They looked insignificant, but at a leisure moment we went over the ground, intending to eradicate these intruders also; but when we attempted to pull them they invariably broke off instead of drawing out, and at last we found they were shoots from the *old roots* left behind when we first tried to clear our ground of them. They were again broken off and left, again to put up an appearance later in the season and once more to give us the trouble of trying to be rid of them. At last we were

forced to do, what ought to have been done at the first, to get a dock-spade and lift the roots out of the ground. They were old, well set in the soil, and hard to move; but by the aid of the spade, and some hard labor, they were all taken out and the land cleared of a spreading and evil weed.

Now reader, for the moral of all this. The Christian, desirous of doing his duty, as he enters the vineyard of his own heart to labor, is careful to watch lest any evil of this world's growth take root and mar the beauty of a clean heart. But the cares and daily occurrences of life sometimes get so entangled with our better moments that they gain an undue ascendancy, and habits are formed, or ways of worldliness fallen into, which mar the sweetness of our early love for the Truth. If these are not watched against, the weeds of the world take root and become fixtures in our characters, hard to turn away from. After a time some of them become quite conspicuous to ourselves, and we are led to look over our conduct—the loving Master moving us there-to by his Spirit—we see and mourn our weakened love, and earnestly set our hearts to overcome these *failings*, as we call them. If we do so as we ought, and come humbly to our Lord asking the help and strength He can give us, we will know a victory which will be permanent; but too many of us do, as we did with Docks, go to work in our own strength and will to break off from what we see are wrong in our ways. We turn from these growing evils, and watching over ourselves, realize a reformation for a season. Thinking we have known an overcoming, we guard against them for a time, but busy times of a worldly character intervene, and we become slack in this watchfulness, till at length we waken up to the knowledge that the old evil roots have sprung up once more in our hearts. We sometimes try to excuse ourselves thinking they are but little things, brought out by care and trouble, and we are tempted to pass them by as some of the frailties of human nature—matters of small moment, though forced to admit they mar our happiness:—wishing to ignore the truth that these little things spring from the old unradicated root of wrong.

Well will it be for us if, in merey, we early see our state, for if we would know a returning and rest we must get down to the root of the matter,—not now in our own way and strength, but seeking in heartfelt prayer for divine help, know these evils *eradicated* from our hearts. Ah me! what work some of these *old roots*, grown too near to our hearts, give us, ere we know a thorough cleansing, and the sweet peace of a pure heart is again ours.

Reader, thoroughly search thy heart; it may be some wrong things thou thought destroyed are faintly coming to the surface again because the old roots are yet alive. Beware of Docks, new or old! W.

Use Your Books.—Individual owners of books do not always get much advantage from the books on their shelves. A very small percentage of the volumes contained in many a home, are put to constant and serviceable use. The books are there, ready to instruct or to amuse; but their possessors fail to "get the good of them." Just as men and women express their desire for more faith and more grace, but do not use the faith and grace they have, so do they sigh for more books, and

lament the poverty of their book-shelves, while neglecting to avail themselves of the existing stock. A good beginning for a profitable use of one's books is the formation of a habit of looking up things at the time when they are uppermost in the mind. You are not quite sure of the spelling or meaning of a certain word; perhaps you have dodged it for say five to fifty years; get down your Webster or Worcester, and fix it in your mind. The reader who overcomes the first feeling of inertia, and, instead of postponing his studies to a time that never comes, makes *now* his opportunity, will be surprised to find how soon his sense of increased intellectual strength will become apparent to himself and his friends.

TO WHICH KINGDOM?

A TRUE INCIDENT.

A hush in the school-room prevailed;
Each heart with expectancy burned,
For the Kaiser was coming that day,
And all eyes to the portals were turned.

And now he has entered the room,
Lo, that Kaiser, so stately and proud;
He has gazed on each sunny head there
That before him in reverence is bowed.

And now every heart gives a throb,
As before him is stationed a class,
And the Kaiser, so great and so tall,
Thus questions a bright little lass:

"To which kingdom belongeth this rose?"
Taking one from the vase by his side;
Her blue eyes were lifted to his,
"To the Vegetable," quick she replied.

"Right, right, little maiden; and this?"
And forth from his pocket he drew
A fair jeweled watch, with its chain,
And then held it up to her view.

Not a doubt to her blue eyes arose,
As she stood 'neath the Kaiser's proud gaze,
But clear came her answer again:
"To the mineral, sir, if you please."

With a smile at her answer so quaint,
Said the Kaiser, so mighty and high:
"And now, little maid, can you tell
Of which kingdom a member am I?"

Ah! poor little maid, 'twas indeed
A specimen strange to her eyes:
She gazed at the Kaiser, so tall,
But mute were her lips with surprise.

A specimen rare—that wise little maid
That question had not heard before;
Of the kingdoms three, to which he belonged,
That Kaiser—it puzzled her sore.

The elephant great she had seen,
And the spotted tigers as well,
And the lions, too, with bristling mane,
And their kingdom she quickly could tell.

But a Kaiser! ah, never before
Had she seen one so stately and grand;
Sure, not with the rose or the watch,
Or the elephant huge, could he stand.

A sweet puzzled look filled her eyes,
And she stood in a wondering maze;
On the stately form and the kingly brow
Of the Kaiser she fixed her gaze.

But now springs a light to her eyes,
As, placing his hand on her head,
"To which kingdom?" he questions again;
"To the Kingdom of Heaven!" she said.

Ah! wise little maid! may thy words
A prophecy truly unfold;
And when thou shalt enter the Kingdom above,
Thou may'st then the Kaiser behold.

N. Y. Tribune.

Selected

SINS CAST INTO THE DEPTHS OF THE SEA

"Thou wilt cast all my sins into the depths of the sea."—Micah vii. 19.

Deep sea! in whose unfathomed caves
Our sins are cast and found no more;
No tempest rage, no surging waves,
Can beat them back upon the shore.

Low in unsounded depths they lie,
Like Egypt's submerged chivalry.

Like the army and horse, the shield, bow and quiver
They slumbered deep down on the coral-paved floor

So our legion transgressions are buried forever;

In judgment they rise to condemn us no more;

Buried forever!

Evermore!

"Thou wilt cast all their sins into the depths of the sea!"

How gracious the tidings for you and for me!

Deep sea! the load from sight is lost;

But where the mighty burden fell,

Though many a gallant ship has crossed,

There is no milestone left to tell.

Unsounded caverns, low and deep,

Forever will the secret keep.

Oh, yes! the great burden is sunk in no river,

Which the drought of the summer to sight might restore;

It is plunged in the ocean depths, buried forever,

In judgment to rise and condemn us no more;

Buried forever!

Evermore!

"Thou wilt cast all their sins in the depths of the sea!"

Thrice blessed the tidings for you and for me!

J. R. Macduff.

For "The Friend."

A Word in Season.

As a friend was walking along the street of Philadelphia about the middle of the day he passed the corner of Second and Walnut streets, where at that hour may generally be found a group of loungers. His attention was arrested by hearing, behind him, the name of the Supreme Being uttered in a careless tone. Looking around, he noticed that it came from a stout-built, weather-beaten man, perhaps past the meridian of life, who had just joined one of the small knots of men who were lounging about; and that it seemed to be a mere salutation to his friends, and not the result of any feeling of anger.

Our friend paused a few moments to consider what was his own duty in the case. It was very possible that any advice from him would not be kindly received, and might not prove of any real benefit to the person to whom it was addressed. But yet it was important to keep his own conscience clear of any neglect of duty. After deliberating a short time, the right course seemed clear; and finding a lull in the conversation, he spoke to the man and requested his attention. He willingly stepped aside, and listened to the advice given him to avoid using the sacred name unnecessarily. There was no irritation; but a kind response to the remarks made, and repeated and hearty thanking of the one who had thus shown an interest in his welfare.

The friend passed on, not only relieved of the concern that had pressed upon him, but with a sweet sense of tenderness and spiritual refreshment, which reminds one of what was said many years ago of Samuel Emlen,—that he earned his *daily bread* by jobbing.

Simple and common-place as this little incident is, it illustrates the way in which Christians are led. Their preservation and growth in grace largely depend on the watchfulness to the pointings of duty, often in very little matters; and on the honest faith

ness with which they obey the commands of the Lord of the vineyard, and perform the work which He assigns them. Such will experience the fulfilment of the Scripture promise—"If ye be willing and obedient, ye shall have the good of the land." J.

For "The Friend."

Spiritual Gifts.

Those who occupy the responsible position of ministers and elders, should be changed persons, should know the work of regeneration in their own particulars, and also a right qualification for the work to which they are led.

Among the gifts which God bestows upon the members of his church, that of true spiritual discernment holds a prominent place. It is virtually the basis of all other gifts. The slave who is instructed unto the kingdom of heaven, and qualified to bring forth out of the treasure, things new and old, has given heed to the evidence of right and wrong, that has been afforded in the lines of his own experience. By this evidence, the minister gains to soundness in word and doctrine, to follow the Shepherd's putting forth; to recognize the provision that a compassionate Saviour deigns to bless for the benefit of the people. And each disciple is enabled to know what portion they have to hand forth, and when the people have enough. It is practical wisdom for ministers to know and observe the right time to begin and conclude their service. To feed, but not overcharge the people. By a faithful exercise of this gift of God, the elder is made quick of discerning in his work.

Those on whom God is pleased to bestow special gifts, He prepares for the position to which He designs them. Many are the trials to which they are subjected in the fiery furnace. In these severe operations the vessel may be marred by the enemy in transformations, suggesting an easier way. But as there is a passive endurance until judgment is brought forth unto victory, ability is given to offer unto the Lord an offering in righteousness. In such an experience there is a growth, as from the child to the strong man. As in the physical developments when health and the enjoyment of suitable food and exercise, the growth is as rapid as God signs it should be. There is an increase in wisdom. Those who have to teach doctrine, and to feed the flock, have first to be taught themselves, and to partake of the food that is convenient for them. If they are to be ministers of Christ, He must first minister to them. He, from time to time, enlarges their minds in spiritual things, giving them understanding in the Scriptures. During these varied experiences they may have to endure severe temptations. The enemy, with his deviousness, may present himself as an angel of light, and make suggestions to the teachable mind that are liable to be mistaken for the teachings of Christ; and will lead from the simplicity of the truth as it is in Jesus; the mind becoming vainly puffed with the thought of superior attainments—which is a spiritual disease. When such is the case, the rough temptation in whatever form, there is but one Physician that can prescribe, or apply the remedy. A refusal to take the prescription, or receive the application, will aggravate or prolong the disease. A careful attendant nurse is very useful under such cir-

cumstances. When such nurse or nurses are father or mother, or both, having a good understanding of the mind of the physician, and a deep interest in the health of the children, and faithfully advise submission to the needful treatment, such advice ought to have a salutary effect. Herein the younger in religious experience should be subject to those who have arrived at greater maturity. The members who are under the care and teaching of the one Master, will be very much of one mind, and will witness a comfort and strength in being "subject one to another in love." May the heart of the fathers be turned to the children, and the heart of the children to their fathers, that God's blessing may rest upon the earth.

Empress Eugénie and the Crimean War.—In the late Count Kesseléff's memoirs which are coming out (in French) at St. Petersburg, is an account of the visit of the Grand Duke Constantine to the Imperial Court of France. Count Kesseléff, be it remembered, was then ambassador of the Czar Alexander to Napoleon III., and an elderly, grave, and observant old gentleman who wished to think the best of everyone. At the dinners and *dejeuners* given in honor of the Grand Duke, his Imperial Highness sat on the right hand of her Majesty and Count Kesseléff on the left. They found her voluble, laughter-loving, and yet pretentious, and animated with a burning desire to prove that it was she who really held the sceptre. One morning, at a gala *dejeuner*, she suddenly, in her talkative way, said to the Grand Duke, "Oh! I was going to tell you yesterday in what way the Crimean war happened, when the Emperor interrupted me. It began in a letter from the Czar Nicholas, in answer to the one in which we had announced our marriage. The Emperor took it into my room one morning to read it to me. When he was folding it up he observed that it was cold. I said, 'It is worse—it is severe.' The exact word I made use of was (here the Empress turned round, and put her lips close to my ear,) 'it is coarsely rude' *grossière*. 'How do you make that out?' returned the Emperor. 'Why read it again, and you will see.' He re-read. He admitted that I was right, and said he would reflect over the matter. I took care he should. From that moment the war was resolved upon.' 'And so your Majesty,' I interposed, 'caused the death of 200,000 men and the destruction of eight milliards of francs!' 'I did, and I don't repent of it a bit,' she retorted. 'Such perturbations must take place in the lives of nations. France (the Emperor and herself) was determined to hold her head high and regain her ancient position. Thanks to the English alliance, we attained our object. With England, we shall be powerful abroad and tranquil at home.'" The Emperor, who was seated opposite, was on pins and needles. He called over to the Empress, "I dare say you are talking politics." She was going to answer, when he rose, and made a sign to her that the breakfast was at an end. The Empress was also the author of the war with Prussia. She called it *ma guerre à moi*. She is sorry that she risked it, I believe, but it does not appear that she has "repented" in the theological sense of the word. The motives of Hartmann and his associates which led them to blow up a railway train were certainly, as compared to those which the Empress Eugénie

avowed to Count Kesseléff, infinitely noble. She was animated by wounded vanity, and incurred no personal destruction when she caused the death of 200,000 men and the waste of eight milliards of francs. The "Yes; and I don't repent of it a bit," seems more horrible than the destruction.—*Herald of Peace*.

For "The Friend."

Religious Items, &c.

Methodists in Rome.—The *Christian Advocate* speaks encouragingly of the progress of their denomination in Rome. They have recently received two persons who had been Catholic priests, and whose labors it was hoped would be useful among the people.

Judicial Oaths in France.—In the French Chambers the bill from the Committee on Judicial oaths proposed a uniform secular declaration or affirmation. The Government recommended a religious oath, with a dispensation for persons entertaining religious scruples; while the Roman Catholic chiefs demanded the retention of the old Church oath, with the infliction of heavy penalties in case of its violation. Some parts of the debate were intensely exciting. The most powerful speech in favor of the Committee's report was made by Jules Roche. He described with wonderful effect the Roman Catholic efforts for centuries to tyrannize over the conscience, and hurled against the defending logic of their leaders, with tremendous emphasis, the stubborn facts connected with the massacre of St. Bartholomew, and their prolonged persecutions of the Huguenots. He closed by denouncing these persecutions as *crimes from whose consequences France is still suffering*. The effect of his argument is shown by the vote which followed the debate. An amendment, ingeniously offered to meet all objections to the oath by defining it as a mere attestation, not implying any profession of religious belief, was lost by a vote of 220 to 205, and the formula, "On my honor, faith, and conscience I swear," was adopted.

Hindu Approval of the Bible.—A Hindu paper, published in Bengal, speaks as follows of the excellence of the Bible: "It is the best and most excellent of all English books, and there is not its like in the English language. As every joint of the sugar cane, from the root to the top, is full of sweetness, so every page of the Bible is fraught with the most precious instruction. A portion of that book would yield to you more of sound morality than a thousand other treatises on the same subject. In short, if any person studies the English language with a view to gaining wisdom, there is not another book which is more worthy of being read than the Bible."

Intoxicating Liquors.—The *Mariposa Gazette* says the Methodist Conference in session at Memphis prohibited the manufacture and sale of intoxicating liquors by any member of that church.

For "The Friend."

Natural History, Science, &c.

An Electrified Party.—Professor W. G. Adams, of Kings College, London, describes in *Nature* certain electrical effects experienced in the Alps. We reached, he says, the top of the Jungfrau Joeh at 10.5 A. M.; and were met by a violent hailstorm, which came rolling up from the northern side of the Col. We at once started to return, and had been walking for two hours down the centre of the Aletsch

glacier when the electrical effects began to be felt. We were enveloped in cloud, above which there were no doubt other clouds charged with electricity, and as they approached we were gradually being charged more and more strongly by induction from the lower cloud, and when the discharges of thunder occurred we were suddenly relieved by an electric shock. A kind of brush discharge of gradually increasing intensity went on for some minutes, followed by a sudden shock, and this process of bringing us up to the right state of excitement, to be relieved by a sudden shock, was repeated over and over again several times.

The hissing sounds were first heard in the alpenstocks, and gradually increased in loudness up to the sudden discharge. There were clear indications that, as condensers of electricity, we were not all of the same capacity. We were roped together in threes; in one set of three I was in the middle. While the charging was going on I felt a pricking sensation at the waist on the side where the cord was knotted, showing that those who were more influenced by electrical induction were charging the others through the rope, which acted as a conductor.—*Chr. Advocate.*

Colossal Fern.—Recently a huge stump-fern, *Todea*, was brought away from its seclusion in the Dandenong Ranges, near Port Philip. After the removal of its hundreds of fronds, the stump-like trunk weighed 2900 pounds. It required to be dragged by a train of oxen out of its recess, where it may have grown for more than a century to accumulate the substance of its massive stem. This monster fern was to be placed in the conservatory of Melbourne. Giant *Todeas* may be obtained from South Australia (Mount Lofty Ranges), various places in Victoria, Tasmania, New South Wales and Queensland, but specimens weighing over half a ton (without fronds) are rare. This colossal fern has also the recommendation of bearing a considerable amount of frost, so that in temperatures like that of Arran it could be grown in the open air. In South Africa it seems never to attain to the enormous weight of extra large Australian specimens. *Todeas* are often seen in American collections of exotic ferns, usually kept under glass cases, as it seems almost impossible for them to thrive anywhere but in a close and damp atmosphere. In such glass cases, however, they thrive amazingly, and those who have them usually feel that they have something to be proud of when they exhibit them to admiring friends.—*Gardener's Monthly.*

Mischievous Plants.—That water-eress which I gathered with such delight from the sparkling brook at Kawan has proved anything but a boon to the Southern provinces, where what was originally so carefully planted in the streams has spread in such dense masses as literally to obstruct the course of rivers and choke their mouths. In Otago and Canterbury Provinces, destructive floods, which have resulted in loss of life and property, are attributed solely to the increase of this simple plant; and thousands of pounds are annually expended in the effort to check its too luxuriant growth. The innocent daisy, round which weary, toil-worn men assembled in almost tearful homage, does not seem to have done any damage; but the tall purple thistle which was brought to New Zealand by a too zealous Scot, now runs riot over the land. I

saw it growing in thickets on the waste lands near Auckland; and, though some enthusiasts maintained that it was doing good work in preparing the soil for more remunerative crops, I think the farmers would certainly have preferred its absence. Certainly, those of Australia do not attempt to conceal their dismay at its extraordinary increase. It is barely a quarter of a century since the very first thistle was imported to Australia and landed safely at Port Philip. Every Scotchman in Victoria made pilgrimage to the capital to have a look at the old familiar emblem and dream of home. A great public dinner was given in its honor, and the precious plant occupied the post of honor on the table. Many were the speeches made and toasts drunk on the occasion, and the enthusiasm knew no bounds. Afterward, this thistle was carefully planted in its new kingdom, and right royal has been its rule. Never was conquered country held with a firmer grip. The stately thistle proved so prolific in the congenial soil and kindly climate that now thousands of acres of the farmers' best land are completely cropped with thistles, and no efforts can by any possibility eradicate this pest. Thousands and tens of thousands of pounds have been expended in carrying out various schemes for its extermination; but the hardy invader laughs at them all, and blooms as fresh and fair as ever it did on its own native soil. Indeed, it is a much stronger and handsomer plant than were its Scottish ancestors. Another plant, which in all these isles has taken a too vigorous hold of the soil is the common sweet-briar. Introduced for the sake of its fragrant perfume, it now, especially in Tasmania, has become so strong and so tenacious that it is impossible to keep it within bounds. Its thick roots penetrate the soil to a great depth; and it forms a dense scrub, to the total destruction of what were formerly pleasant pasture-lands. Just in the same way, both in Ceylon and Tahiti, I have seen the lantana, introduced a few years ago as an ornamental garden shrub, now overrunning thousands of acres, to the despair of the cultivators; and in Tahiti and Hawaii, I have ridden through miles of guava scrub, all descended from a few guava bushes introduced in fruit gardens.—*Gentleman's Magazine.*

Sympathy of a Dog.—A gentleman living in Edinburgh sent me this remarkable anecdote of sympathy in a dog:

"I once gave a spaniel, called 'Jack' to a farmer friend in the neighborhood of the city and Jack's kennel was placed in the farm-yard, where the poultry were daily fed. Amongst them happened to be a poor, unfortunate, unpopular cock, which was not allowed to have a share of what was going, but was punished severely whenever he made an attempt to get any food.

"Jack somehow observed this, and, feeling sympathy for the poor bird, was seen daily to leave some of his food, to carry his 'bicker' which contained it into his kennel, and wait there until all the poultry were gone. He would then take his bicker outside, put it down where the cock could get it, and stand on watch all the time in order to protect him. Sometimes he would leave the bicker inside the kennel, and, if the bird were near at hand, he would go round about him until he got him into the kennel, so that he might take his food without being disturbed."

The end of this strange friendship was re-

markable. The ill-usage of the other bird still continued, and at last the cock was accustomed regularly to take refuge in the dog kennel. Probably from the perpetual bullying which he endured, he fell ill, and one morning was found dead in the kennel, lying closely pressed to his only friend.—*J. G. Wood.*

THE FRIEND.

NINTH MONTH 9, 1882.

We have received a letter from a friend in Canada, which refers to the short account of the proceedings of their Yearly Meeting published in No. 1 of the present volume. Our correspondent thinks that the terms used—"A Yearly Meeting for Canada"—"virtually gives to the other meeting a right to be identified as Canada Yearly Meeting; and it does not accord to us any right to such identity.

In reply, we may state that we did not suppose our words would bear such a construction, and we had no intention of conveying such an impression. As the status of the two bodies in Canada is a question which has not been investigated by our own Yearly Meeting, we simply desired to avoid an expression of opinion upon it.

The letter received gives the following brief outline of the position of the two bodies:

"In Norwich, the other party set up the separate meeting which they managed to get the Yearly Meeting to acknowledge, and let our meetings untouched which we held in a isolated manner, and made no report for two years. In 1880, the party having contrived managed to adopt a new discipline (containing doctrines at variance with Friends' principles) in the face of a protest, and many Friends would not submit to it, and West Lake Four Months' Meeting was so divided in sentiment that a separation took place. One part adhering to the old discipline determined to meet at Pickering and re-establish the Yearly Meeting on original ground, and invited [Norwich Friends] to join them. The other part sanctioned the act of the Yearly Meeting and met at Norwich."

Not having received a copy of the printed minutes of that body which accepts the new Discipline, we have published no account of the proceedings of their late Yearly Meeting. From other sources we learn that several of its members are uneasy with the charge that have been made, that the body with which they are connected did not maintain testimony to the original principles of our Society; and that both Yonge Street and West Lake sent up a request for the Yearly Meeting to issue a confession of faith, so that it might be seen that they stood on right ground. This proposition was strenuously opposed in the Yearly Meeting, and after considerable discussion a vote was taken on the subject, when a majority were found to be in favor of issuing such a statement of doctrine. Its preparation was referred to the Select Meeting, which decided not to report till next year.

A letter written by a friend of Pickering says: "The report on Pastoral work opened the way for [one of the strangers in attendance] to advance some of his views. He said the time had come when the members of Canada Yearly Meeting would have to put their hands into their pockets, and support

work. The Quaker Church must come out. There was no getting around it. They sent preachers out to gather souls to Church. Which resulted in a collection being taken up."

We wish to bear a decided protest against the practice of submitting to vote questions affecting the doctrines of our Society, which suppose is sanctioned by the new discipline under which one of the bodies claiming to be Canada Yearly Meeting is now acting; also against hiring persons "to gather souls to the Church," which we regard as a decided step in the abandonment of those principles of worship and ministry, which have heretofore distinguished the Society of Friends.

The *Western Friend*, whose editor has recently been paying a religious visit in Canada, writes that in Yonge Street Quarterly Meeting, which is far the largest of the three meetings, and where no separation has taken place, there is a strong conservative element opposed to the "Regressive methods and doctrines" which have been the fruitful source of trouble among Canada Friends as well as elsewhere. We are quite prepared to believe that this is the case; and we would heartily rejoice if such Friends would unite in removing those things which have been destructive to the unity of the body, and prepare the way for a reunion of all those who believe in the original doctrines of our Society, and are willing to bring their practices into conformity therewith. Those, whose belief or preference would lead them in a different path, could not join themselves to whatever body they might desire—as some have done already;—three of the Regressives ministers" having, we said, "gone into water-baptism, and are now preaching for other denominations."

The General State Temperance Convention held at Harrisburg on the 19th and 20th of the first month last, provided for a State committee. We have received a copy of an address issued by this body, signed by Joshua Bailey as chairman, and containing an article proposed to be added to the Constitution of the State of Pennsylvania prohibiting the manufacture and sale of intoxicating liquors for drinking purposes. This article it is proposed to lay before the next General Assembly, with the prayer that it may be committed to the qualified electors of the Commonwealth.

We do not doubt that many of our readers will be so impressed with a sense of the evils which flow from intemperance, that they will be ready to assist every right movement looking to its suppression or discouragement. The effect of the proposed amendment is as follows:

ARTICLE XIX., Sec. 1.—The manufacture and sale of alcoholic or intoxicating liquors, whether fermented, brewed or distilled, or compound of such liquors which can be used as a beverage, is prohibited within this Commonwealth; but the manufacture and sale of such liquors, or compounds thereof, for purposes other than a beverage, shall be regulated by law. The General Assembly, at its next session after the adoption of this article by the qualified electors of the Commonwealth, shall enforce its provisions by adequate penalties."

We observe the "State Committee" is con-

stituted in part of representatives from such organizations as "Sons of Temperance," "Good Templars," &c. The paraphernalia, display, processions, &c., of such bodies we do not believe to be consistent with the profession of "Friends," nor calculated to promote the best interests of our members. However good may be the object they professedly aim to secure, there is a better way for us to perform our part of the social, civil and religious duties that claim attention, than by uniting in such organizations; which we hope all under our name will be careful to avoid.

We have received a few lines from a friend, who, in commenting on a selected article that recently appeared in our columns, revives the doctrine ever held by our religious Society—that it is only by the help of the Holy Spirit of Christ, that we can approach the throne of Grace, not in our own time, nor in our own words, for He that knoweth our need will teach us what to say. We believe the views held by the unknown writer are correct, and that his concern was an honest one; but we think he need not have withheld his name and residence from the Editor.

SUMMARY OF EVENTS.

UNITED STATES.—A telegram from Salt Lake City says the Utah Commissioners have concluded the work necessary to secure a thorough revision of the registration lists. "Officers are being appointed in every county, with deputies in each precinct, amounting to over 350 in all, with power to purge the lists of every voter disfranchised by the Edmunds law. To accomplish this it became necessary to direct that every person, male or female, who, since the passage of the law of 1862, has at any time lived in violation of said law, be refused the rights of franchise. It is not expected that the result of the election will change materially the existing condition of affairs in the Territory, the monogamic Mormons being in the majority."

The six thousand Sioux Indians now at Standing Rock Agency, 65 miles south of Bismarck, Dakota, have, most of them, become farmers, and will harvest ten thousand bushels of wheat this season. They have a white teacher in husbandry.

The *Galveston News* publishes a summary of the amount and value of the products of the State of Texas for the year ending 8th mo. 31st, 1882, as follows:—Cotton, 878,854 bales, value, \$50,094,678; wool, 22,299,652 pounds, value, \$5,128,919; hides, 13,572,795 pounds, \$1,628,735; cattle, 681,367, \$16,654,070; horses and mules, 13,724 head, \$1,093,100; lumber and shingles, \$7,644,329; grain and hay, \$8,497,625; cottonseed, cottonseed cake and oil, \$2,485,740; miscellaneous products, \$3,427,568; sugar and molasses, \$725,694. Total value, \$97,380,458. During the year there were completed 1641 miles of railroad, at an estimated cost for construction and equipment of \$44,525,000. The State now has 5908 miles of completed railroads, costing for building and equipment \$165,800,000.

Captain Payne and six of his followers were arrested in the Indian Territory on the 23rd ult. The arrest was made by the military authorities, and as Payne refused to leave the Territory peacefully he and his gang were disarmed and taken to Fort Reno as prisoners. The Acting Secretary of the Interior has requested the Secretary of War to order Captain Payne to be turned over with his followers to the civil authorities at Fort Smith, Arkansas, for trial.

The oat crop of Illinois, this year, is officially reported at 99,275,000 bushels, which is 24,000,000 bushels greater than the crop of 1875. The crop is mostly threshed, and its quality is generally good. The winter wheat crop exceeds 50,000,000 bushels, and it is the largest, except that of 1880, ever harvested in that State. The spring wheat aggregates over 52,000,000 bushels, a little under the average of 1879, but the quality is much better. The hay crop is reported at 4,389,000 tons, which is 345,000 larger than the heaviest previous crop, that of 1878. The crop is generally in good condition, but not of the best quality, being rather rank.

Shipments of wheat are being made from Kansas City direct to St. Paul and Minneapolis, for milling

purposes. Over 1,000,000 bushels have been sent, and 250,000 more are contracted for.

The wheat prospects throughout Oregon are "flattering." It is estimated that the amount available for export will be 235,000 tons.

The *Charleston News and Courier* says the yield of wheat, oats and corn in South Carolina "far surpasses that of any previous season," and the business of Charleston shows an increase of \$5,000,000 compared with last year. There are now in the city 138 factories, employing 4456 persons, and a new cotton mill with nearly 20,000 spindles is ready to start. The city debt has been reduced \$362,000 during the last twelve months.

Nine steamers—eight British and one German—sailed from Baltimore last week with full cargoes, for various European ports. Among the exports were 843,109 bushels of wheat.

The Cincinnati *Price Current* estimates the total corn crop of the present year at 1,800,000,000 bushels, or 50 per cent. larger than the crop of last year.

A telegram from San Antonio, Texas, confirms the report that 120 human lives were lost by the Concho flood; 15,000 sheep, cattle and horses also perished, and the loss in property is estimated at nearly \$100,000.

Edwin Smith, of the U. S. Coast Survey, who is chief of the party selected for observation of the transit of Venus, left Washington Seventh-day for New Zealand, where the observation is to take place. He will be joined at Omaha by Professor Pritchett, his principal assistant. After the task in New Zealand is completed, E. Smith will go to Japan to make pendulum observations.

How the cost of some public works grows with their progress is shown by the great East River Bridge. The original estimated cost was \$5,000,000; the Comptroller of New York now estimates its cost at completion at \$20,000,000.

The public debt statement shows the total debt, less cash in the Treasury, to be \$1,658,926,171, and the decrease during 8th month \$16,128,262.

Diphtheria is reported to be very prevalent in Lunenburg county, Virginia. In some instances two or three deaths have occurred in a single family.

The total number of cases of yellow fever officially reported in Brownsville during last week was 482, and of deaths 26. Total of cases from the beginning of the epidemic until Seventh-day noon last week, 1113; deaths, 66. There is great destitution in the city, and the Mayor is about to issue another appeal for aid. The protective cordon established around Brownsville and other infected places on the Rio Grande is maintained. Several deaths from the same disease have taken place in Pensacola, Florida.

There were 372 deaths in Philadelphia for the week ending 9th month 21, as compared with 356 for the previous week, and 375 for the corresponding week of last year. Of the whole number 108 were under one year of age; 200 were males and 172 females; 50 died of consumption, 38 of marasmus, 31 of cholera infantum, 19 of inflammation of the stomach and bowels, 24 of old age, 14 of typhoid fever, and 13 of diphtheria.

Markets, &c.—U. S. 3½'s, 101½; 4½'s, 113½; 4's, registered, 119; coupon, 120; currency 6's, 133.

Cotton is steady at 13½ cts. for middling uplands.

Petroleum is dull at 6½ cts. for refined in barrels, and at 9½ cts. for cases.

Flour and Meal.—Flour is quiet and unchanged. Sales of 1650 barrels, including Minnesota extras, at \$6.75 a \$7 for clear, and at \$7 a \$7.50 for straight; Pennsylvania family at \$5.12 a \$5.25; western do. do. at \$6 a \$6.25, and patents at \$7 a \$8.75. Rye flour is steady at \$3.50 a \$3.75.

Grain.—Wheat is dull and ½ a ¾ c. lower. Sales of 8000 bushels red at \$1.07 a \$1.17. Options closed with \$1.12½ bid for 9th mo., \$1.12½ for 10th mo., \$1.13½ for 11th mo., and \$1.11½ for 12th mo. Rye.—None here. Corn was unsettled and ¾ a 1½ c. lower. Sales of 6000 bushels No. 3 and steamer at 82 a 84 cts. Sail mixed closed with 83½ c. bid for 9th mo., 82½ c. for 10th mo., 77c. for 11th mo., and 67c. for 12th mo. Oats were dull and lower. Sales of white at 45 a 50 cts., and rejected at 40 a 42 cts. No. 2 white closed with 46c. bid for 9th month, and 45½ cts. bid for 10th, 11th and 12th months.

Hay and Straw Market, for week ending 9th mo. 2nd, 1882.—Loads of hay, 231; loads of straw, 49. Average price during the week—Prime timothy, 95 cts. to \$1.05 per 100 pounds; mixed, 90 cts. to \$1 per 100 pounds; straw, 60 to 70 cts. per 100 pounds.

Beef cattle were dull and rates were barely steady; 3800 head arrived and sold at the different yards at 4 a 7½ cts. per pound, as to quality.

Sheep were dull and ¾ c. lower on the top grades, while common stock was fully ¾ c. lower; 16,000 head

arrived and sold at the different yards at 2½ a 5½ cts. per lb., as to condition.

FOREIGN.—On the 1st inst. 234 members of the Dublin Metropolitan Police force were dismissed. Great excitement prevails in the city. All the police stations occupied by a strong guard of military. Rioting broke out on College street in the evening. The mob was very violent. Some policemen who remained on duty at the College Street Station were brought out in a body, but were obliged to retire before the mob. The whole police force, comprising 883 men, besides the 234 men who were dismissed previously, left the service, only the officers, numbering 26, remaining. The men who resigned sent a memorial to the Castle in the evening, expressing deep regret at their action, and respectfully asking Lord Spencer to consider their case. Lord Spencer replied that if they returned to duty at once their case would receive the fullest consideration. A number of the men returned to their posts. This result unquestionably saved the city from scenes of rioting, as many of the special constables who came forward were unable to cope with the disorder. The military were, however, employed in clearing some of the streets; there was much stone throwing; a number of persons were injured, one fatally.

Dublin, 9th mo. 4th.—Evening.—The military are not out to-night. The constables who have returned to duty were allowed a good rest to-day. They apparently desire to discharge their duties faithfully. The special constables have ceased wearing badges, in order not to attract marked attention. A proclamation has been issued by the Lord Mayor thanking the citizens for their hearty response to the appeal for aid and for special constables, and giving notice that there is no necessity for the appointment of any more constables.

The annual report of the wheat crop in France shows it is excellent in twenty departments, good in forty-five, fair in eleven, poor in nine, and bad in one—that of Corsica.

On the 4th inst. a train of cars, running between Freiburg and Colmar, left the rails near Hugstetten, Germany. Nineteen coaches were smashed or shot down an embankment into a swamp, where their weight caused them to sink. It appears that the train was overtaken by a heavy wind and rain storm. One account ascribes the disaster to the washing away of a part of the embankment by an overswollen brook. A telegram from Mulhouse states that 160 persons were killed and 300 others injured by the accident.

The Siberian plague is appearing to an alarming extent in most widely-separated quarters of European Russia. One death from the disease has occurred at Odessa.

Four German expeditions will soon leave Hamburg for America to observe the transit of Venus, being destined for different points of view on the northern and southern continents. Each party will consist of two astronomers, a student and an assistant. The points of observation allotted to the Germans are in Connecticut, South Carolina, Costa Rica and the Straits of Magellan.

A hail storm occurred near Pesth on Second-day last week, destroying vineyards and maize fields and partly demolishing fifty houses. Many workmen were killed.

A syndicate of London capitalists have entered into contract for the construction of an electric railway, upon the Edison system, between Geneva and Ferney and Geneva and St. Julien.

All the Powers, including England, have replied favorably to the proposition of Italy, that Holland and Spain be admitted to take part in the collective protection of the Suez Canal. It is believed, however, that in consequence of the recent turn of affairs, the proposal for collective protection of the canal will be without result.

A contest has been entered upon between Greece and Turkey, in Thessaly, on account of disputed territory. On the 4th inst. Said Pasha, Turkish Minister of Foreign Affairs, had a conference with Candouriotis, the Greek Minister. The Porte is disposed to surrender the territory claimed by Greece, except a portion bordering on Lake Zenas. It is believed that the matter must again be submitted to an European conference before a final settlement can be obtained. Austria has remonstrated with Greece on the subject of the latter's action on the Thessalian frontier, and has declared that Europe cannot permit Greece to disturb the peace.

Lord Dufferin, the British Ambassador, informed the Sultan that he had been authorized to assent to the landing of 2000 or 3000 Turkish troops at Port Said. It is understood that Dervisch Pasha will command the expedition, and that Baker Pasha will be his Chief of Staff.

Cholera is prevailing to an alarming extent in the Philippine Islands. As many as 300 have died of the disease in one day.

Out of 775 cases of cholera within twenty days at Yokohama, 572 cases have proved fatal. At Tokio about eighty cases and fifty deaths occur daily.

A despatch to the *Times* from Durban states that besides the Kafir chief Secocoeni, his son and fourteen followers were also killed. The killing was done by Mampoor, the chief put into his place by the British.

The yellow fever epidemic in Matamoras is reported to be slowly abating. During the 8th mo. the deaths from the disease numbered 214, in a population of about 8000.

Extensive forest fires are destroying valuable timber in Annapolis county, Nova Scotia. The crops in that province are suffering from drought.

The stock of sugar now in Cuba is reported to be 64,000 tons in excess of that at the corresponding date last year. The customs receipts of the island for 7th mo. were \$199,178 in excess of those for 7th mo. 1881.

Thirteen deaths from yellow fever were reported in Havana last week.

RECEIPTS.

Received from Sarah T. House, Pa., \$2.10, vol. 56; from Benjamin S. House, Pa., \$2.10, vol. 56; from Ezra Barker, Ind., \$2.10, vol. 56; from Benjamin Hoopes, City, \$2, vol. 56, and for W. Walter Hoopes, \$2.10, vol. 56; from Jacob Smedley, Pa., \$2.10, vol. 56; from William Webster, Pa., \$2.10, to No. 11, vol. 57; from Edward C. Jones, Pa., \$2.10, vol. 56; from John Trimble, Agent, Pa., \$2.10, vol. 56, and for Caleb E. Thomas, Rebecca Larkin, Harvey Thomas, Thomas M. Webster, Samuel Fogg, and Henry L. Paschall, \$2.10 each, vol. 56; from John E. Darnell, N. J., \$2.10, vol. 56; from William P. Smedley, Pa., \$2.10, vol. 56; from Joseph B. Cooper, Gtn., \$2.10, vol. 56; from Horatio G. Cooper, Pa., \$2.10, vol. 56; from Mary E. Branson, City, \$2, vol. 56; from N. Newlin Stokes, M. D., N. J., \$2.10, vol. 56; for James McLaughlin, N. Y., \$2.10, vol. 56; from Jehu L. Kite, Agent, O., \$2.10, vol. 56, and for Edwin Holloway, Joseph Lynch, David Ellyson, Robert Ellyson, Abner Woolman, Eliza Ann Fogg, Sarah Stanley, Mary Woolman, Mary Warrington, James A. Cope, Rebecca Painter, Joel Kirk, Anna W. Cobb, Edwin Fogg, Samuel R. Smith, and John Brantingham, \$2.10 each, vol. 56, and for Lydia Warrington, \$2.10, to No. 18, vol. 57; for Daniel Peckham, N. Y., \$2.10, vol. 56; from Edmund S. Fowler, Agent, O., for James Hiatt and Ellwood Dean, \$2.10 each, vol. 56; from Hetty Ann Bellah, Del., \$2.10, vol. 56; from Rebecca V. C. Pugh, Pa., per T. Valentine, \$2.10, vol. 56; from Lucy Pope, Pa., \$2.10, vol. 56; from George M. Haverstick, N. J., \$2.10, vol. 56, and for William Matlack, \$2.10, vol. 56; from Elijah Haworth, O., \$2.10, vol. 56; from Asa Garretson, Agent, O., \$2.10, vol. 56, and for Benla Roberts, Esther Wilson, Isaac N. Vail, George Tatum, Dr. Ephraim Williams, Joseph Doudna, Robert Plummer, Elisha Doudna, James Steer, Lydia H. Bailey, Sarah S. Bundy, Sarah M. Bailey, Rebecca W. Bundy, Elizabeth Bailey, Jesse Bailey, Jesse K. Livezey, Jehu Bailey, Joseph Cowgill, Aaron Frame, Eli Stanton, Joseph W. Doudna, Elizabeth Wilson, Francis Davis, William Stanton, Esther Sears, Jonathan T. Scofield, John Bundy and Anasa Frame, O., and Homer Gibbons, Io., \$2.10 each, vol. 56; from Sarah R. Whitall, N. Y. City, \$2.10, vol. 56; from Mary H. Pennell, W. Philada., \$2.10, vol. 56; from John M. Roberts, N. J., \$2.10, vol. 56, and for Amos Roberts, \$2.10, vol. 56; from Edward L. Sonth, City, \$2, vol. 56; from Hannah Twitchell, O., \$2.10, vol. 56; from John Woolman, City, \$2, vol. 56, and for Elizabeth Wright, N. J., \$2.10, vol. 56; from Pelatiah Gove, Vt., \$2.10, vol. 56; from Mary Eldridge, Pa., \$2.10, vol. 56; from Seth Warrington, N. J., \$2.10, vol. 56; from Joseph Brinton, Pa., \$2.10, vol. 56; from Margaret Robinson, Gtn., \$2.10, vol. 56; from Mary R. Maule, City, \$2, and Edward R. Maule, N. J., \$2.10, vol. 56; from Job McCarty, Pa., \$2.10, vol. 56; from Joseph Snell, Pa., \$2.10, to No. 12, vol. 57; from Abel J. Hopkins, Del., and Lawrence Hopkins, D. C., \$2.10 each, vol. 56; from Josiah W. Leeds, City, \$2, vol. 56; from Hannah J. Reid, City, \$2, vol. 56, and for James F. Reid, Pa., \$2.10, vol. 56; from John Tatum, City, \$2.10, vol. 56; from T. Chalkley Palmer and Mary C. Palmer, Pa., \$2.10 each, vol. 56; from Mahlon M. Child, Del., \$2.10, vol. 56; from Finley Hutton, City, \$2, vol. 56, and for Mary H. Fritchman, O., \$2.10, vol. 56; from John Forsythe, Pa., \$2.10, vol. 56, and for Edward Forsythe, Ill., \$2.10, vol. 56; from Dr. Isaac Huestis, Agent, O., \$2.10, vol. 56, and for Burwell Peebles, Joseph Doudna, Harmon Rhodes, Hannah Ann Vanlaw, Belinda H. Schofield, Jesse Hiatt, Abel

W. Bye, Thomas E. Vanlaw, David Smith, Ann Smith, Eliza Branson, Henry Crew, Amy John, Jane H. Sear, Clarkson Burgess and Fleming Crew, \$2.10 each, vol. 56; from Joseph Masters, Kana., \$2.10, vol. 56; from Rebecca E. Bacon, City, \$2, vol. 56; from Ovee Rosdai Io., \$2.10, vol. 56; from George D. Smith, O., \$2.10, vol. 56; from Isaac Roberts, Pa., \$2.10, vol. 56; from Joshua T. Ballinger, Agt., Pa., for J. Jones McFadgion, E. Malin Hoopes, Alfred Embree, Lydia Embree, Samuel Worth, and Albina B. Carpenter, \$2.10 each, vol. 56; from Isaac W. Stokes, N. J., \$2.10, vol. 56; from Susan Brinton, Pa., \$2.10, vol. 56; from Elizabeth C. Cooper, City, \$2, vol. 56; from James W. Haine, N. J., \$2.10, vol. 56; from Juliann Hoyle, O., \$2.10, vol. 56; from Richard P. Gibbons, Del., \$2.10, vol. 56; for Daniel Blackburn, O., \$2.10, vol. 56; from Isaac Leeds, N. J., \$2.10, vol. 56, and for I. Powell Leed, \$2.10, vol. 56; from Henry R. Post, L. I., \$2.10, vol. 56, and for Lydia Post, \$2.10, vol. 56; from Mary I. Maris, Del., \$2.10, vol. 56; from Joshua Brantingham, Agent, O., for Edward Y. Cope, Josiah Cameron, Joseph Stratton, Uriah Price, Joseph Winder, Cyrus Brantingham, Alfred Brantingham, William Brantingham, Nathan Whinery, and Joshua Coppock, \$2.10 each, vol. 56, for Anna M. Edgerton, \$4.20, to No. 5, vol. 56, and for Charles W. Satterthwaite, \$2.10, to No. 19, vol. 57; from Eliza J. Barton, City, \$2, vol. 56.

Remittances received after Fourth-day morning will not appear in the Receipts until the following week.

In the notice of the decease of ABIGAIL WOOD, in the last number of "The Friend," it was omitted to state, that she was a member and a minister of the Monthly Meeting of Friends of Philadelphia.

WESTTOWN SCHOOL.

A stated meeting of the Committee on Admission will be held in the Committee-room of Arch St. Meeting-house, on Seventh-day, the 16th inst., at 10 A. M.

TOUGHKENAMON BOARDING SCHOOL

Will re-open Ninth mo. 18th, 1882.

H. M. COPE, Principal.

Toughkenamon, Chester Co., Pa.

WANTED,

Teachers and assistant teachers for the Evening Schools for Adult Colored Persons, men's and women departments. Apply to

Ephraim Smith, 1110 Pine St., Philadelphia

Thomas Elkinton, 400 S. Ninth St., "

Thomas Woolman, 858 Marshall St., "

Finley Hutton, 400 Chestnut St., "

FRIENDS' SELECT SCHOOLS.

These schools, under the care of the three Month Meetings of Friends in this city, will re-open on Second day, Ninth mo. 18th, 1882.

A limited number of children will now be admitted who are not members of our religious Society, who parents may desire to have them educated free from the unnecessary but fashionable accomplishments, too common in many schools at this day.

The attention of Friends residing in the city and its neighborhood is invited to them. The terms are moderate, and Friends belonging to Philadelphia Year Meeting, sending children to these schools, (also members), who may find the charges burdensome, can be fully relieved.

The principal schools will open for the next term under the care of John H. Dillingham and Mary V. Woolman, as Principals, both experienced teachers many years' experience. Facilities for illustration are afforded by a valuable collection of philosophical and chemical apparatus, minerals, and Auzoux's models parts of the human system, &c.

The primary Schools on Cherry St., and at Sixth and Noble Sts., will be continued under their former efficient management.

Further information may be obtained upon application to the Treasurer of the Committee,

JAMES SMEDLEY, No. 415 Market St.

DIED, at her residence, Greenwich, New Jersey, 8 mo. 22d, 1882, ANN H., widow of the late John Bacon, aged nearly 83 years. "Blessed are the pure in heart for they shall see God."

WILLIAM H. PILE, PRINTER,

No. 422 Walnut Street.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. LVI.

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NO. 6.

PUBLISHED WEEKLY.

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Articles designed for insertion to be addressed to
JOSEPH WALTON,
MOORESTOWN, BURLINGTON CO., N. J.
Advertisements, payments and business communications, received by
JOHN S. STOKES,
NO. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

For "The Friend."

The Christian Seaside Resort, Pacific Grove
Retreat, Monterey Co., California.

On the westerly shore of the beautiful Bay of Monterey, in a grove of pines, surrounded by scenery of the most diversified character, is a lovely spot, nestled beside the restless, surging sea, and sheltered by the swaying of wide branching trees, and the songs of woodland warblers, is the pleasant watering place known as the Christian Seaside Retreat.

Feeling the need of a summer resort, free from the follies and vicious influences of more pretentious fashionable places, some good Christian people, a few years ago, conceived the idea of fixing upon this spot as likely to combine all the requirements for camping and other purposes. As its adaptability and beauty became better known and appreciated, its popularity increased; and now thousands flock thither each summer, and many permanent and temporary, neat, comfortable cottages are to be found there, and the place has assumed quite the air and proportions of a large flourishing village.

To me it was very interesting to pass through the labyrinth of pines and its many paths, lined on either side with the pretty hut-like structures and cosy cottages of its settlers. At night, canopied by trees and relieved by myriads of lights, the songing of the wind, and the "sound of many waters," added to it a charm peculiarly its own. Here and there are seen handsome houses, their sides garlanded with sweet-scented flowers and vines, and beautifully furnished and decorated within, indicative of wealth and culture, indicating that those in the different spheres of life are alike attracted by the salubrity of the climate and the many natural advantages. Immediately below the "Grove" is the bathing ground, and then, just beyond, a ledge of large granite rocks projects seaward, against which the waves dash in wild fury. Within easy walking distance of the Grove are shell-heaps and quiet rocky nooks, where the sea's limpid waters ripple on the pebbly sands. Passing around Point Pinos Light-house, about two miles away, are extensive grass-lined beaches, with smooth, firm, white shores of sand.

On the drifting sand hillocks here, and in many places along the shore, is found the

tunitas, or wild fig, a pleasant refreshing fruit. Its leaves are a bright green, somewhat resembling the iceplant, bearing rich purple flowers. The fruit is much sought after by the native Spanish Californians.* The wild verbena (or a flower resembling it) grows in great profusion near the shore line of the bay. There are many curious plants and flowers found on the rocks and sands near the margin of the sea in that region, which would doubtless interest the botanist; the rocks and sands also abound with sea life.

By taking a public or private conveyance over a fine macadamized driveway (built by the "Pacific Improvement Company," who own most of the "Grove" and immense tracts of lands adjacent,) with the ocean nearly always in sight, Point Cypress, Pebble Beach, the old Carmelo Mission and other points of interest are reached, after an exhilarating ride of about twenty miles. The old Carmelo Mission is worth more than a passing notice, the quaint old ruins are visited by hundreds, if not thousands yearly. The antique looking front is still in a good state of preservation, and presents quite an imposing appearance. After looking back about a hundred years, we can here see in its stone walls, arched and tile-covered roof, and its interior vestiges of ornamentation and architectural finish, the industry, zeal, and energy of its early Spanish founders. We pass on to the old town of Monterey, the ancient capital of California, with its curious old Mission, finely preserved and always open to visitors. All around are to be seen old adobe tile-covered houses still occupied or in ruins. A little further on is the elegant Hotel Del Monte, in the midst of a grove of large live oaks, with park-like grounds, tropical plants, and a profusion of brilliant shrubs and flowers, forming a rare and wonderful combination of views and scenery. There is a fine beach near, and a large swimming bath-house attached, supplied with warm and cold salt-water, where the timid can indulge in bathing with safety. Lastly may be mentioned the "old Monterey Whaling Company," with their boats and the various "warlike" implements used by them in this dangerous occupation. Whales frequent the Bay of Monterey in the fall, winter and spring months, and are sometimes captured in large numbers; the bones of these sea monsters, bleached and whitened, are strewn along the shore, and can be had for the taking—great quantities being carried away by curiosity seekers.

The charges at the "Grove" are quite moderate, and the homelike feeling pervading brings a peaceful influence not often found at popular watering places. Intoxicants and gambling are prohibited, which largely tends to produce quiet and good order. This is where the Chatanqua Literary Society of

* It is largely cultivated in the handsome flower-beds of the Hotel Del Monte.

California meet annually, and religious gatherings are encouraged.

Here, in the lovely climate of California, standing on the margin of this fine bay, and looking out over its blue waters, a feeling indescribably grand and delightful seems to steal over the senses—there we see a long sweep of shore-line of glistening sands, surf-washed with snowy foam that beats ceaselessly against its whitened margin—here, at our feet break the resistless surges of wave lines on rock and cavern; then again, we stand gazing on the majestic waves of the mighty Pacific as they roll in beside us, each succeeding wave seeming more grand and awful; dashing high, with quickened and tremendous force, a cloud of seething foam bursts on the frowning rocks. Contemplating this sublime and overpowering scene, how utterly helpless and insignificant man appears. The Creator is exalted, and we are led to exclaim, "Great and marvellous are thy works, Lord God Almighty!"

Here, too, are scenes of quiet beauty. The sun gilds the surface of the water and warms and vivifies with many tints the sands of the sea shore; the fisherman's boat moves noiselessly over the bay, giving it new life; the sea-birds wheel past in long curving lines; and porpoises and sea-lions are seen disporting themselves; landward, ranges of rugged mountains, purpled by the evening sunlight, fade away in the dim shadowy distance, the whole forming a picture somewhat similar, but grander and more expressive than the famous Bay of Naples, without the terrors of Vesuvius. The sun, imparting its setting glory to all, sinks below the water line, and as the evening shadows lengthen into the darkness of the night, I bid farewell to a scene not easily forgotten, and that has so wonderfully and charmingly embraced, the wild, the romantic, and the beautiful! J. BELL.

San Jose, Cal., 8th mo. 1882.

Worth the Diamonds.—The Princess Eugenie, only sister of the present King of Sweden, is known less widely than she deserves to be. It is known that she not only gives out of her abundant wealth, but she also makes personal sacrifices in order to insure the success of charitable schemes she sets on foot. One of her designs was the building of a hospital for the sick. This was of so extensive a character that her present resources were exhausted before the building was completed. But in order that no delay should take place, she sold her diamonds to raise the necessary funds. Since the hospital was completed and in working order, the princess has paid it a visit, and talked with many of the sick. One man, overcome with the intensity of his emotions, wept as the princess approached his bed. The scene was one of deep solemnity; and the princess, standing by his side, said, "Ah! now I see my diamonds again."—*Selected.*

For "The Friend."

Selections.

FIRST-DAY SCHOOLS—RELIGIOUS INSTRUCTION.

The *Methodist* says: "Religious instruction by schools ought not to become a means of abrogating the duties of parents. We have, in recent years, read often with growing amazement that Sunday-schools are depended upon by the Church to give her children religious instruction. It is a most astonishing theory, for it implies a communistic order of ideas—that children are not in the custody of particular persons called parents, but of a body of persons called a church. If the Church has in this communistic fashion forgotten all about parents, and undertakes to do without their service of childhood, it is not very surprising that the Sunday-school is 'regarded as falling short of its duty.' No possible Sunday-school can ever do the mother's work. If any are troubled on this subject, they will do well to labor for a *restoration of parental obligations* rather than for a Sunday-school which shall do away with any moral and religious uses of parents."—*British Friend*, 7th month, 1882.

A TESTIMONY CONCERNING THE QUAKERS.

The following is the substance of a declaration made in 1877, to ———, by an elder in another religious organization concerning the Society of Friends:—"I want to say to you, that the Quakers (I mean no disrespect by the term) have been of incalculable advantage to Christendom.

"You must not come to us, we are going to you. But I fear many of your people are departing from original Quakerism; and I think you will have to take a new start on the original foundation.

"I am a Quaker in many respects; and among other things do not approve of instrumental music in our churches, nor the adornment of them.

"I think I know what Quakerism is; and should not be surprised if I understand the departures being made by some of the members, better than they do themselves."

He said he thought there was especial need now, for Friends "to press their views of spiritual worship, as there was an evident tendency in the different churches to magnify and to depend upon things not of vital importance."

TRUE STANDARD OF SIMPLICITY.

"I believe myself called upon to bear an open, unequivocal, unflinching testimony, not only against all pride, extravagance, ostentation and excess, but also in a particular manner against all the secret insinuations and covered appearances, under which they are *creeping in, and growing up* amongst us as a Society. I have for years believed, that the declension among Friends *from the true standard of simplicity is great*; and I am of the mind, that if they had diligently hearkened unto, and implicitly obeyed the dictates of best Wisdom, they would have been led to 'apply all the gifts of Divine Providence to the purposes for which they were intended.' I believe that it is my duty to live in such a humble, plain, homely, simple manner, as that neither in the furniture, food, or clothing used, any misapplication of the gifts of Divine Providence be admitted or encouraged."—*John Barelay*.

A CHRISTIAN EXAMPLE.

"Both the father and mother of the Bishop of Alet were persons of superior piety. Distinguished for affluence, they were yet more so for Christian simplicity, self-denial, and humility; a simplicity which they were not only careful to maintain throughout their whole household economy, but with a love for which, they were very peculiarly anxious to inspire their children, which is often *too much neglected amongst religious parents*. The bishop's house exhibits a model of true Christian hospitality, as well as of primitive simplicity."—*Memoirs of Port Royal*.

A SCHOOL FOR HAPPINESS.

"If men consider the world on the true Scripture ground, as a state of probation; if they consider religion as a school for happiness indeed, but of which the consummation is only to be enjoyed in heaven; the Christian hope will support them, the Christian faith will strengthen them. They will serve diligently, wait patiently, love cordially, obey faithfully, and be steadfast under all trials, sustained by the cheering promise held out to him, 'who endures to the end.'"—*Hannah More*.

THE SCHOOL OF CHRIST.

This is a day in which, while there may be much surface work, there appears to be too little of "that sub-soil upturning of the heart with the plough-share of the Holy Ghost." Too little of the washing of regeneration and renewing of the Holy Ghost, which make men and women for God. Hence the low estate into which the Society has fallen. "As our members more generally come to experience the heart-changing power of Divine grace in themselves, whatever may be their rank or station in life, they will be taught in one common school; a school very different from that in which the acquirement of knowledge depends upon the vigor and subtlety of the intellectual powers; a school in which the lessons taught break down the pride and haughtiness of man, reveal to him his incapacity to judge in holy things, except as he is enlightened by the Spirit of his divine Master; and in which he is instructed to value obedience to the least intimation of that Master's will, beyond all the deductions of his unsanctified reason, or the judgment of a fallen and corrupt world. It is of members thus disciplined and instructed that the true Church is made up, and when met together for the transaction of its business, and waiting in reverent dependence to be qualified to order its affairs aright, its adorable Head condescends to communicate to such as these the mind of the Spirit, enables them to act and speak in his own authority, and preserves them from being led astray by their own fallible understandings, or by the suggestions of that spirit which is always seeking to exalt itself into His place, and to mislead by its deceptions."

PARENTAL DEFICIENCY, WITH ITS CONSEQUENCES.

* * * I have a secret hope thy little ones will grow up to be a help and comfort to thee, and in order that it may be so, and that the Lord may delight to bless them, I doubt not but it is thy solicitous care, to watch over the tender plants, lest any budding of pride, or any wrong shoot, spring up and frustrate the gracious intentions of Heaven in any de-

gree towards them; and carefully and assiduously to nurture them up in that simplicity of manners and appearance which Truth leads into. Many parents, it is to be feared in our day, have been miserably deficient in the education of their offspring; checking, hindering, and preventing that which ought to be cultivated in them, and cherishing, forwarding, and encouraging what ought to be rooted out and destroyed; and hence it comes to pass that so little tenderness of spirit and amiable simplicity is to be seen in our youth, and very little of a succession of testimony-bearers in prospect. One of the first temptations thrown in the way of children, after the age of infancy, is a little finery in dress, and the convictions of grace remonstrating against being resisted, the reproofs of that Divine Monitor, (through repeated resistance,) become less forcible, less clear and less felt, and so disregarded too much; and hence for *want of faithfulness in the little*, and in the early discoveries, there is not a right growth experienced, but the contrary prevails, and he is *one great reason* that the city of our fathers' sepulchres waste.—*From a Letter of Richard Shaakleton*.

A WORLDLY SPIRIT IN PARENTS, WITH NEGLIGENCE OF DUTY.

"I next went to ———, where I had pretty full meeting, which was painful and exercising under a sense of a worldly spirit with parents, that caused them to neglect their duty to their children, with respect to teaching them the principles of Truth and the fear of the Lord; an evil much to be lamented and hard to be removed. This has the effect to settle such children in the form of godliness without the power, whereby they become a grievous burden to Society; for parents feed their children with what *they* love and teach them what *they* admire; thus the old Pharisee educates the young to follow his steps, and they become a burden to the next generation."—*Journal of Joseph Hoag*.

A CALL TO GREATER FAITHFULNESS.

"Many affecting scenes I passed through in this land, feeling the language pass through my mind: Oh! that Friends did but enough consider what our forefathers passed through in support of the principles we profess, and the righteous blood that was shed for the liberty we enjoy, they would not wander from the secret enclosure of Israel's King as the do; seeing the Lord doth not withhold anything that is for the good of those that love Him."—*Joseph Hoag in England*.

YE SEE YOUR CALLING, BRETHREN.

"As a religious body, did God call us out of darkness, out of gross and superstitious worship, into his marvellous light; and now it is at our very life that Satan is striking—the inward revelation of the Lord Jesus, the true light, borne testimony to by many faithful martyrs, and preached again with power by our enlightened predecessors—and it is *from among ourselves* that the enemy is trying to take and make instruments to suit his purpose.

"There is a path which no fowl knoweth which the vulture's eye hath not seen, the king's highway to holiness; it is so contrary to flesh and blood, to the highly cultivated natural understanding, and to that which on the wing exploring the depth of science

at few there be that find it. In it, through tribulation and suffering, did our predecessors pursue their holy course; and now, when so many things present, in the garb of religion, to divert from it, we should be cautious of being drawn aside from the simplicity of the truth as it is in Jesus."

COUNT THE COST OF BEING A CHRISTIAN.

Thus we find it will cost much to be a Christian; and that if we mean to purchase a goodly pearl of gospel salvation, we must give up back no part of the price, but sell all that we have to give in exchange for it. But how hard is this doctrine! how few can bear it. What pleadings of nature, what torturing of the Scriptures, what ingenious pretences, what learned evasions in favor of the sin that so easily besets us, and to reconcile duty with inclination!"—*Hartley*.

OUR DEPENDENCE FOR SALVATION.

All that Christ hath done for us, without which will avail us nothing, unless we be inwardly transformed, and renewed in the spirit of our minds, unless we become new creatures, unless we make it the continual and sincere endeavor of our lives to keep the commandments of God."—*Richard Claridge*.

The Periodical Literature of India.

The heathen are not all illiterate. The members of society in all the castes of India, in a sense, educated. They read and write at least. In old times knowledge was confined to the higher castes, and even among them, all were not allowed the key of knowledge. The mysteries of every profession, or even trade, were not divulged needlessly to outsiders. It was the advent of Western peoples that stirred up the demand for the press to the consequent supply. To-day there are 230 different newspapers published in the vernacular languages of India. It was the missionary from Christian lands who longed to sound out the great Gospel message, who first made use of this mighty organ in the use of his Master. Soon opposition was aroused, resulting in the present large number of newspapers, which represent every region in the land, and in some instances the various schools of thought in the same region. The old Brahmins have their paper, the young Brahmins theirs. The Keshab Chunder Sen sect, who have renounced Brahminism, have theirs. The latter offshoots of this sect have theirs. So with the Mohammedans and others.

As it is a fact that the native vernacular newspaper started in the interest of religion, it has kept on. A few have taken up politics, but the statement is correct that religion occupies the greater part of their discussions. For awhile this class got so bold, so terrible in their rulers, that Lord Beaconsfield established a censorship over the whole vernacular press. This measure, however, was opposed by some of the most enlightened Englishmen even in the Indian office. A few papers were suppressed, but this whole measure was evidently wrong and unnecessary, and Gladstone has removed the embarrassing conditions his predecessor had imposed, and the press is free once more.

The English press in India never was interfered with by the Government. A Hindu writing in the English language had rights, and would find him if he wrote in the vernacular.

This itself was inconsistent. There are to-day several non-Christian sheets published in India in English by educated natives.

It is surprising to a stranger to see how many English newspapers India supports. There are five or six in each of the large cities, such as Calcutta, Bombay, Madras; one or two in such cities as Allahabad, Agra, Delhi, Lahore. It is a careful estimate to say there are from fifty to seventy-five English newspapers published in India.

Now this has been proven, that the natives who conduct the vernacular press are in many, if not in most, instances men acquainted with the English language; and that the English newspaper, in the language of their rulers, has the latest news which they covet. *The English press largely influences the vernacular press.* Thoughts and discussions in the English newspapers are translated and read by the Hindu in the secret chamber of his home. The effete civilization of that ancient land is being constantly touched and shaken by the freshest discussions of this advancing generation. The language of the most pronounced Christian nations of the world is giving its burden of pure thought and ideas to one of the neediest lands on the globe.—*J. H. Gill*.

For "The Friend."

Grace Evans.

A tribute to the memory of Grace Evans, of Springfield, Delaware Co., Pa., who deceased 17th of Eighth month, 1867.

"A woman that feareth the Lord,
She shall be praised."

From the pleasant remembrance I have, and also the exemplary Christian walk of my beloved aunt, Grace Evans, I feel constrained to give forth a short testimony concerning her; not only as a little tribute of love, but also with a view to magnify the power of Divine grace, that made her what she was; and to incite us, her survivors, to follow in her self-denying, careful walk, as she endeavored to follow her blessed Redeemer.

She was one whose affectionate and cheerful disposition, joined to a pious consistent life, rendered her company very pleasant. She felt tenderly for her friends, and others, under the varied trials incident to this life, manifesting in tender love her sympathy for the afflicted.

She was a loving and faithful wife, and an affectionate, careful mother over her children; an example also in industry, rising early in the morning, and encouraging her family to do so,—often reminding us that the morning was the most lively part of the day, and if we rose early it would forward our outward business, and we would have more time for reading and meditation. She used the things of this world as "not abusing them;" being a good example of moderation in all things. A diligent attender of all our religious meetings for worship and discipline, and thoughtful in making way for others under her care. She was fitted and qualified and willing to support the good order of our Society; and her services in her own Monthly Meeting, and also the Quarterly Meeting, were acceptable to her friends.

She attended the Quarterly Meeting at Concord in the Eighth month, 1867, and seemed very lively in her spirit; and on returning home remarked, she thought we had a favored meeting, and hoped it would be remembered. She spoke afterwards of the exer-

cises of the meeting being fresh in her mind, and requested me to get the Bible and read several passages that were quoted, that had much impressed her; and seemed comforted in hearing them revived.

She appeared to be in her usual health until Sixth-day, when she spoke of feeling indisposed, but was able to be down stairs, and employed at her sewing, as she generally was; and conversed cheerfully with her family; and, as her dear husband remarked after she was gone, seemed remarkably sweet in her spirit all that day—the last she spent with us on earth. In the evening after tea she was not so well, and thought she would retire early. The pain returned with much severity in the night, and she suffered some time before she was willing the family should be disturbed. When we came to her, she said she was sorry to have us called; and after taking medicine and bathing her, she thought she soon would be relieved, and desired us to go to bed. We left the room a short time but soon returned, finding she was no better.

While we were preparing applications to relieve her, she was engaged in fervent supplication. At one time she said, "Cast me not off in the time of old age; forsake me not when my strength faileth." We inquired of her if she could take a little nourishment. She replied, "yes;" but we found she could not swallow; and soon after she prayed very fervently, "Oh, holy Father! thou wilt not lay more upon us than thou wilt enable us to bear." These were the last words that we could understand. She appeared to be entirely sensible, although articulation had ceased. She looked at us all very sweetly, and soon after became very quiet and calm, as if falling into a sweet sleep, and passed peacefully away, we doubt not, to her Heavenly rest.

Although thus suddenly called away, we believe her work and labor of love was accomplished before any shade came over to veil her loveliness; and her sun went down in brightness, and she has been permitted, we doubt not, to "enter into the joy of her Lord."

L. K.

The number of signatures to the petitions in Great Britain against the opium trade, at last accounts, was 73,926. Additional petitions are being circulated. One of these, on which there are over 400 names, contains the signatures of the Bishop of Bedford, the Bishop of Rangoon, the Archdeacons of Middlesex and Southwark, the Dean of St. Paul's, and many other dignitaries. Now that the anti-opium cause is making so much headway, its opponents are putting out some hitherto unheard-of arguments—asserting that "opium-smoking is not only an innocent, but even a beneficial practice, and that the promoters of the trade are really philanthropists laboring to effect a great temperance reform, and that it is pure hallucination to suppose that China was ever under constraint in the matter." This may certainly be called assuming a bold front. It has a pretty close parallel in the assertions of the liquor dealers of this country. Griffith John has done signal service to the cause in a pamphlet entitled, "Plain Questions and Straightforward Answers about the Opium Trade." He appeals to those who have "a simple desire to see things as they are, and to act justly towards all men;" and that class of men will find in his pamphlet an unanswerable condemnation

of the traffic. The *Friend of China*, from which we gather the above items, reprints Dr. Thoburn's articles on "The Opium Shops of Calcutta," in which he shows that one has no need to go outside of India to learn the terrible results of opium smoking.—*Chr. Adv.*

Garibaldi on War.—In 1860 Garibaldi issued a manifesto headed, "The present state of Europe and what it might be, for the benefit of Governments and of Populations." In this document he urged a general disarmament of the overburdened nations of Europe, —a movement which he believed "only to need a powerful and generous initiative," so that "the immense capital which is almost always wrung from the wants and the miseries of the people, and is prodigally spent in murderous and unproductive armaments, would be converted, to their advantage, into a colossal development of industry, into the construction of roads, the building of bridges, the cutting of canals, the foundation of public establishments, and the erection of schools, which would rescue from misery and ignorance so many poor creatures who in all countries of the world, whatever be their degree of civilization, are now condemned to a state of brutishness, to prostitution of soul and body, by the selfishness, calculation, or bad administration of privileged and powerful classes. With the disbanding of these forces, the minds of sovereigns, ceasing to be occupied with schemes of ambition, conquest, war, and destruction, would be directed towards the creation of useful institutions." Thirteen years later, just after the adoption by the British House of Commons, of the motion in favor of international arbitration, introduced by H. Richard, the member for Merthyr Tydfil, Garibaldi headed an address of congratulation, signed by most of the other leading men of Italy, in which they declared that, "Inasmuch as the English Parliament has now set a noble example to all nations, by its sanction of this excellent method, we hereby give expression to our joy at this event, both as Italians and as men sincerely devoted to peace between all civilized nations —peace which is a blessing to the whole world, injurious to none, and the most effectual means of securing real progress and true liberty."

Do Your Best.—A gentleman once said to a physician, "I should think, doctor, that at night you would feel so worried over the work of the day, that you would not be able to sleep."

"My head hardly touches the pillow till I fall asleep," replied the physician. "I made up my mind," he continued, "at the commencement of my professional career, to do my best under all circumstances, and so doing, I am not troubled by any misgivings."

A good rule for us all to follow. Too many are disposed to say, "No matter how I do this work now; next time I'll do better." The practice is as bad as the reasoning. "No matter how I learn this lesson in the primary class; when I get into a higher department then I'll study." As well might the mother in knitting a stocking say, "No matter how the tip is done; even if I do drop a stitch now and then, I'll do better when I get further along." What kind of a stocking would that be?

As well might the builder say, "I don't

care how I make the foundation of this house; anything will do here; wait till I get to the top, then I'll do good work."

Said Sir Joshua Reynolds once to Dr. Samuel Johnson, "Pray tell me, sir, by what means have you attained such extraordinary accuracy and flow of language in the expression of your ideas?"

"I laid it down as a fixed rule," replied the doctor, "to do my best on every occasion, and in every company to impart what I know in the most forcible language I can put it."—*Review and Herald.*

THE LITTLE COMFORTER.

Selected.

I have a little comforter
That climbs upon my knee,
And makes the world seem possible
When things go wrong with me.
She never is the one to say,
"If you had only been
More careful and more sensible,
This thing had been foreseen."
She blesses me,
Caresses me,
And whispers, "Never mind;
To-morrow night
All will be right,
My papa, good and kind."

To give me wise and good advice
I have of friends a score;
But then the trouble ever is,
I knew it all before.
And when one's heart is full of care,
One's plans all in a mess,
The wisest reasoning, I think,
Can't make the trouble less.
My Mamie's way
Is just to say,
"O papa, don't be sad;
To-morrow night
All will be right,
And then we shall be glad."

Some think I have been much to blame;
Some say, "I told you so;"
And others sigh, "What can't he helped
Must be endured, you know."
Of course, if trouble can be helped,
Then crying is in vain;
But when a wrong will not come right,
Why should I not complain?
In Mamie's eyes
I'm always wise;
She never thinks me wrong;
It's understood
I'm always good—
Good as the day is long.

All day I've kept a cheerful face,
All day been on the strain;
Now I may rest, or I may sigh,
Or, if I like, complain.
My daughter thinks as papa thinks,
And in her loving sight
I am a clever, prudent man,
Who has done all things right.
Faith so complete,
Oh, it is sweet,
When neither wise nor strong;
But Love stands best
The bitter test
Of Sorrow and of Wrong.

Then come, my little comforter,
And climb upon my knee;
You make the world seem possible
When things go wrong with me.
For you've the wisdom far beyond
The reach of any age,
The loving, tender, hopeful trust
That best can strengthen age.
Say, "Papa dear,
Now don't you fear;
Before to-morrow night,
The cares you dread
Will all have fled,
And everything be right."

—*Harper's Weekly.*

From "The Recorder and Covenant."

The following lines brought to me in a severe spell of illness, by a dear friend, so much sweet comfort to me, that I desire very much to make them messenger of the same to some other sorely tried ones.

Faithfully yours,

C.

"Blessed Jesus! I am lying
On my weary couch of pain,
Night and day, to thee I'm crying—
Do not let me cry in vain!
Blessed Jesus
Speak in love, to me again!

I am lying still before thee,
Racked with pain by night and day,
Yet I know thou'rt bending o'er me,
Hearing more than I can say;
And thy presence
Turns my darkness into day!

Let thine arms of love enfold me,
Make me lean upon thy breast—
With thy gracious strength uphold me,
Soothe me into perfect rest.
Blessed Jesus!
In thine arms I'm fully blest!"

For "The Friend."

Dublin Meeting-house.

The endorsement at the foot of that interesting paper, "Germantown Friends' Protest against Slavery," is dated "At our Monthly Meeting at Dublin, 30th, 2nd mo. 1688," as signed on behalf of the Monthly Meeting 1 Jo. Hart. The question was naturally raised, Where was Dublin Meeting-house? Some research in the matter, I think, has enabled me to answer the question.

In 1857, Ed. Y. Buchanan delivered a "Historical Sketch of the Parish of Trinity Church, Oxford, Philadelphia." A few extracts from this address, which was printed in pamphlet form, will, I think, give us the information needed.

Before, however, turning to the pamphlet I will take a few lines from Comly's Miscellany relative to the settlement of Byberry Meeting, which throws light on the subject. It says, the Monthly Meeting in 4th mo. 1688 "Ordered that the meeting which of late hath been held at Giles Knight's, be removed to the house of John Hart." In the 6th mo. following it is stated—"Friends did free accept of ten acres of land given by Walter Forrest for a burying-ground for the service of Friends, near Poetquesink creek, and it was left to the trust and care of Joseph Fisher, John Hart, Samuel Ellis, and Giles Knight, to get the ground surveyed and a deed of conveyance to be made from Walter Forrest to themselves for the only use and behoof of Friends forever."

When George Keith disturbed the harmony of the Society with his schism, John Hart went off with him, and after a few changes became a preacher among the Baptists. "Some disorders and disturbances are reported to have taken place in the meeting at Poetquesink, so that Friends were induced quietly to abandon the meeting-house and meetings, and afterwards held their religious assemblies at the house of Henry English."—*Comly*. Henry English emigrated to America in 1683.

To return to Buchanan's pamphlet.

"Evan Evans, Episcopal Minister of Christ Church in Philadelphia, in a letter dated 1707 says: 'Trinity Church, in Oxford Township lies in the county of Philadelphia, nine miles from the city, where for the first four years after my arrival in Philadelphia I frequently

ached and administered both sacraments, I had, when I last preached in it, about a hundred and forty people—most of the people brought over to the Church of England by Quakers, Anabaptists and other persuasions." Page 8.

"The church to which Mr. Evans refers, is a building, probably of logs, which, according to Keith, had been put up, or at least ed, for a Quaker meeting-house, but had been given by its proprietors to the parish—most of them having become converts to the church." Page 9.

"It probably stood near the present church-building, and may have been the one afterwards spoken of in the records of the parish as the 'School-house belonging to Oxford Church.' Previous to the donation of it to the church it may have been used, and probably was, by the Dutch Anabaptists and Swedish Lutherans of the neighborhood, as well as by the English Quakers from whom it came." Page 9.

"The passage in which Keith speaks of the place whence it was received by the church have transcribed. It reads thus: 'The place at Frankfort in Pennsylvania,'—or Frankfort alias Oxford,—as he had before written—'where the congregation assembles on the Lord's day, is called Trinity Chapel. It was formerly a Quaker meeting-house, built or fitted by Quakers, but some time ago had been given to the church by such who had the right to it.' Pages 9, 10, quoted from Keith's Journal, P. E. Hist. Society's edition, page 51.

Though some doubt may be felt, there could be good grounds from the above to believe that the meeting-house where Dublin Monthly Meeting was held stood on the grounds now occupied by Oxford Trinity Meeting-house, Philadelphia.

WILLIAM KITE.

A Sailor's Wife.—There have been heroines as well as heroes on the sea, and of these Annie Wilson is one. When she was four years of age she married the captain of a vessel, and for seven years accompanied him on his voyages around the world without incident.

But in 1872 the ship encountered a terrible storm off the banks of Newfoundland. The captain was knocked down and his shoulder was broken. The first mate and several of the crew were also disabled, and the second mate was so frightened that he could not give any orders. The captain was carried down, lashed on a door, into the cabin; and when his wife saw him rendered helpless in this way, instead of yielding to lamentations, she only thought of what she could do to supply his place. She rushed on deck, and led the men around her.

"Boys, our lives are in danger," she said; "stick to me, and I'll take you into port right."

She set them to work to clear away the wreck. They manned the pumps; and when the gale had subsided a little, they rigged up jury-mast, under their new captain's orders, and sailed again, and in twenty-one days the ship was safely anchored at St. Thomas.

After the necessary repairs had been made here, and as her husband was still quite helpless, the brave woman worked the ship to Liverpool, and made the voyage in thirty days. After this she settled down in New

York, and for seven years supported her crippled husband and her child by working in a dry-goods store.

When her husband died Secretary Sherman appointed her to the post of Inspectress in the New York Custom-house.—*Harper's Young People.*

For "The Friend."

Westtown Boarding School.

At a meeting of the committee, 4th mo. 24th, 1840. "A communication was received from Nathan Sharpless and Martha Jefferis, informing that they have looked towards being released, in the 4th month of next year, from their present stations of Superintendent and Matron of the Institution. The subject was referred to the Committee on Instruction, to report when prepared.

The report made to the Yearly Meeting in 1841, states that "Our friend Thos. Stewardson, who has long and faithfully served the institution as Treasurer, having requested to be released from that station, the committee united in appointing Jos. Snowdon to succeed him." Then follows a list of securities received by J. S., and signed by him.

At the meeting held 6th mo. 1842, a legacy was reported from Ann Swigett, deceased, amount not stated. At the same time there is recorded an extract from the will of Jos. Ely, deceased. After devising to his wife, Ann Ely, an estate for life in his brick dwelling house, did further devise in the words following, viz: "And at her decease, I give and devise to Henry Cope, merchant, and Thomas Evans, druggist, and their heirs, all that aforesaid three-storied brick dwelling house, No. 190, and lot or piece of ground thereunto belonging, situate on south side of Mulberry St., between Delaware 7th and 8th Sts., in the city of Philadelphia, * * * together with the appurtenances, to hold to them, the said Henry Cope and Thomas Evans, and the survivor of them, &c.: In trust, nevertheless, for the sole use and benefit of an Institution established at Westtown, Chester Co., Pa., (under the care of the Yearly Meeting of the religious Society of Friends, which has for many years held and still continues to hold its meetings and transact its business in the Friends' meeting-house on Mulberry St., between 3d and 4th streets, in the city of Philadelphia,) commonly called and known by the name of the "Westtown Boarding School," and upon this further trust absolutely to dispose of and convey the same, either in fee or for such other estate and in such way and manner as the committee for the time being having charge of said Boarding School, shall or may at any meeting or meetings, by minute of their proceedings in writing, direct, order and require." Geo. Williams, Henry Cope, Thos. Kimber and Chas. Yarnall, Committee on Trusts, made a report of their condition at this meeting, which was placed on record.

12th mo. 1842. "It being represented that the amount of outstanding debts due the institution is large and increasing, a committee was appointed to consider the subject, who at the next meeting proposed that a committee of eight Friends, chosen with regard to their location in different parts of the Yearly Meeting, be appointed to aid the Treasurer in collecting the outstanding debts," &c. The Committee on Collections, thus established, continues yet to afford valuable assistance in this department.

From the report of 1843: "The frequent reading of the Holy Scriptures is practised, and portions thereof are committed to memory by the pupils; they are taught the principles of our Society as set forth by our approved writers, and endeavors are used not only for their literary improvement, but to afford them the advantage of religious instruction, and to encourage them in the practice of virtue and piety. The examination which recently took place, afforded to the committee satisfactory evidence of the attention bestowed by the teachers in these respects, as well as of application on the part of the scholars, many of whom evinced a degree of proficiency in their studies which was quite commendable."

The following is worthy of consideration at the present time:—"Notwithstanding the ample means provided in this institution for accommodating the children of Friends, it is probable that during the approaching session the school will be considerably smaller than usual; this is a source of regret, especially as the committee believe that owing to the operation of the school law and other causes, a number of our youth are receiving instruction in situations where a due regard is not paid to their moral and religious improvement."

Extract from the will of Ennion Cook, deceased, which was proved 8th mo. 8th, 1842. "I further direct that the residue of my estate, after paying the foregoing sums, be divided as follows, viz: one half of said residue to be distributed among the persons before named who are relatives of my said wife and myself * * the other half of said residue be paid over by my executors to the treasurer for the time being of the Boarding School in Westtown township, Chester county, under the direction of the Yearly Meeting of Friends held on Mulberry St., in the city of Philadelphia: the said sum to be appropriated first to the fund for increasing the salaries of the teachers of said institution, and then in any other way the committee having charge of said school may deem proper for its benefit."* Ennion Cook resided near the meeting-house at Birmingham, Chester Co., Pa., and was for some time usefully engaged in conducting a boarding school there. Residue, according to the administrator's account filed, \$4970.13,—(\$2472.43 was subsequently received as the net amount of this legacy.)

At a special meeting held 9th mo. 15th, 1843. This meeting was called at the request of the Committee on Instruction, whose minute, dated the 28th ult., was now produced and read, informing that Pennock and Sarah Passmore had offered themselves to fill the stations of Superintendent and Matron at the boarding school, and that they had agreed to forward the subject for the consideration of this committee. The application of these friends being now read and deliberately considered, after a full expression of sentiment, it was unitedly agreed to accept this offer, and they are accordingly appointed to their respective stations, to enter upon their duties at the opening of the winter session. Saml. Bettie, Thos. Evans, Ann Mifflin and Rebecca Allen, are appointed to inform them of this

* It is very desirable that the example here set by E. C., should be followed by others who may have property thus to dispose of viz., that of leaving the distribution of it to the discretion of the committee, unless the testator has some special object of benevolence.

conclusion and to introduce them into the school."

The Higher Criticism.—A contemporary gives the following very clever slash at what is styled the "higher criticism," which speaks of two Zechariahs, several Isaiahs, and half a dozen or more Moseses. The writer proves as satisfactorily as any of these writers have done on the same method that there could not have been less than six Robert Burns. "For it is beyond a doubt, and indeed admitted on all hands, that there was one Robert Burns who wrote poems and songs in the broadest Scotch Doric. But then there was another Robert Burns who wrote the 'Cotter's Saturday Night,' and 'Mary in Heaven,' in the purest Saxon English. So that, according to the critics, in their two perfect incompatible styles, we have clear and unmistakable evidence that there must have been, at least, a second Robert Burns. But this is not all. For there must have been a third Robert Burns who held low Democratic-Radical principles, and wrote 'A Man's a Man for a That.' And a fourth Robert Burns, who was at heart a Jacobite loyalist, and had no sympathy with the divine rights of the people. Further, there must have been another Robert Burns of very questionable religion and morality, who wrote 'Holy Willie's Fair,' who could not possibly have anything in harmony with the writer of the 'Cotter's Saturday Night.' And to sum up all, there must have been some editor or interpolator of a later period who wrote the epitaph of the poet. For how could it be possible for a man to write his own epitaph, and tell the very place he was to die and be buried, and the character and the quality of the grassy sod? No, no! It must have been written by some editor of a later period—say 100 or 200 years later—one that had examined into all facts of the history of the primitive Robert Burns.—*London Freeman.*

John Bright's Resignation.—Much as I regret the loss sustained by Gladstone and his cabinet, I rejoice on many grounds in this resignation. John Bright is the foremost champion of the peace party. He holds that the commandment, "Thou shalt not kill," is broken when men are slain in war. He cannot approve, much less justify, bombardments, military occupation, armed intervention in the affairs of Egypt. To be consistent with himself and loyal to his convictions, he could do none other than resign his membership in a government which ordered Admiral Seymour to bombard the forts at Alexandria, and which has sent out some thousands of soldiers to coerce Egypt into compliance with the proposals of England. Bright has covered himself with honor, alike by his resignation and by the dignified and patriotic statement he made in response to the calls upon him for an explanation. Better far that the government should lose Bright than that he should be unfaithful to his conscience, or disloyal to the Prince of Peace.—*Correspondence of Nat. Bapt.*

It is well to attend to the making of one's will in proper season, and to remember, that in the Day of Judgment, account will assuredly have to be rendered for the right use and the disposal that has been made of the talent of property, as for that of any other talent.

Marriage in Stamboul.

The state of society was revealed to me with rather startling force one day. I called upon a young Mohammedan whose English education has made him one of ourselves in all respects, saying that it has not shaken his religious faith. He held in his arms a lovely child of two years old or so, who screamed with passion. A small Circassian boy, fair haired, blue eyed, was trying to appease her, but the apparition of the "Chelebi" was more successful.

The children were presently dismissed to the harem, and my friend observed:

"I dread to think of that boy's departure. My baby has the temper of a little fiend, and only he can manage her."

Knowing the small Circassian to be a slave, I asked why he was leaving.

"I must send him to Robert College soon," was the reply, "and get another playfellow for the child."

Robert College is the American school where so many middle-class youths are being educated—well educated, too, though perhaps the training is not in all respects the best.

I said, "The kindness of your people toward their slaves is well-known to me, but I did not think it ran so far as to pay their expenses at college."

He answered, laughing: "Not as a rule, of course. But my intention is to marry those two if Ahmet turns out well. He is clever and well disposed. The missionaries will keep him honest, I hope."

This was such a novel view of the relations between bondsman and mistress, that I discussed the matter at length several times.

My friend told me that such matches, never rare in Turkey, are now quite usual. The state of morals is such in Stamboul, that parents do not willingly take a daughter or son-in-law from families of their own rank. They distrust all the world. It has lately become a common thing to choose a slave, boy or girl, to grow up under their eyes. The first expense averages, perhaps, forty pounds, and the female child costs little. She is taught truthfulness and virtue, fine sewing, the mystery of coffee-making and of filling a pipe—the arts of a very simple housewife. A boy is vastly more expensive, as in this case he must be sent to school, launched upon some kind of employment, and provided for until the parents are satisfied that he will make their child happy. Then the pair are married and the ex-slave becomes a member of the family, though that makes little change to him.

My Moslem friend is on such terms with me that I speak of his wife almost as freely as I should speak of a Christian's. Remember that he was brought up in England and speaks the language as well as we. Many readers acquainted with Constantinople will know to whom I refer.

To my question how the child's mother regarded this idea, he answered that it was her own conceiving. And then he related various stories of domestic misery and crime within her knowledge which had brought his wife to a fixed resolve that her daughter should not wed a Turk of Stamboul.

I asked what they proposed to do if this little slave died before marriage.

"In that case," said the father, "we are determined to look out a husband in Syria, where there are still honest men."

Such is the view which a Turk, educated in the real sense, expresses of his countrymen—not the elder, but the new generation, whom so much is hoped.—*All the Year Round.*

Origin of Names in Eastern Pennsylvania.—The following are the meanings or significations of some of the names of rivers, streams and places in the eastern part of Pennsylvania in the Schuylkill and Lehigh Valleys:

Schuylkill, (Holland Dutch,) originally Schuilen, "hidden or concealed," kill, "river or creek."

Lehigh, from Lecha, or Leechaw, "water branch."

Manayunk, or Manajung, (one of the Indian names of the Schuylkill river,) "our place of drinking."

Perkiomen, Pakihomink, Pakkehomal "cranberry place."

Catasauqua originally Caladaque, meaning " parched land."

Manch Chunk, "bear mountain."

Manatawny, Mahanatawny, or Menhattink, "the place where we drink."

Coplay, from Copeechan, "a fine running stream."

Hockendauqua, from Hockondogue, "searching for land."

Towamencin, or Towamensing, "wilderness."

Wissahickon, from Wisamekhan, "catfish creek."

Skippack, or Schkipeek, "stinking or stagnant pool."

Wyoming, from Maughwanwame, "large plain."

Susquehannah, "long crooked river."

—*Selected.*

A Question and Reply.—Said a cavalier of the Bible and religious truth, whose delight it was to propound questions which might puzzle and confuse the Christian professor to a good man whose face had been set heavenward for many a year, "What do you think of this doctrine of annihilation? As for me, the more I think of it, the more I believe in it. It doesn't seem like God to punish the wicked eternally. What do you think about it?"

"I don't think much about it," was the reply. "It doesn't concern me, for I am not going that way. I have started for heaven and I mean, by the grace of God, to get there and take others with me. I don't care whether it is hell or annihilation. You must not come to me. Ask those who are travelling that way. They ought to know what kind of a place they mean to fetch up at."

The cavalier was silenced, and his question thrown back upon him in a way he did not expect. An honest doubter deserves consideration, but a caviling spirit merits more of slight than rebuke.—*American Messenger.*

For "The Friend."

Religious Items, &c.

Faith-Cure Camp Meeting.—The Faith-Cure Camp-meeting at Old Orchard Beach is one of the things that it is very difficult to comment upon, yet which is deserving of serious notice. On the one hand, we have no desire to say a word that could be construed into disparagement of the faith or zeal or Christian character of so devout and earnest a man as Dr. Cullis. On the other hand, the spectacle of 600 invalids passing in procession before the

or, some tottering on crutches, some carried in invalid chairs, dwarfs, cripples, blind men, each to be anointed with oil, and laid over, for the purpose of being healed, do not seem to us altogether edifying. Some of these persons declared themselves healed. We said that some threw away their crutches, and walked off in the consciousness of regained strength. Others feel themselves greatly benefited, though not cured. Many experience no change in their condition. What is the effect on this latter class? If it is the power of faith that is to heal the sick, why not all of them, as well as five out of a hundred? Is any one sure that the persons related cured were as helpless as they supposed themselves to be? These may be called questions of skepticism, but they are questions that naturally arise, and to which it is not that an answer should be given before we acknowledge that the day of miracles has passed.—*Chr. Adv.*

Missions in Egypt.—One effect of the war in Egypt has been to suspend the work of the missionaries employed there. Many of these have left the country and sought refuge elsewhere.

Liquor and Tobacco Statistics.—The report of the Commissioner of Internal Revenue for the year ending 6th mo. 30th, 1880, gives the amount of distilled spirituous liquors used for drinking purposes in the United States in 1880 as over 66,000,000 gallons; of wines, 100,000 gallons; of ale, beer, and other fermented liquors, 14,000,000 barrels; of tobacco, consumption was more than 136,000,000 pounds; and the number of cigars and cigarettes consumed in smoke approached three millions.

The money expended in these useless luxuries in two years would probably pay the whole of our national debt; and a small fraction of it would suffice to pay the expenses of government, and to support hospitals, schools and other institutions for the good of the community in all parts of the country. When we reflect that the effect of these stimulants is injurious to health and character, and that therefore the sums spent on them are more than wasted, it is difficult to see how their use, or the trading in them can be reconciled with the advice of the apostle—"Avoid every appearance of evil."

THE FRIEND.

NINTH MONTH 16, 1882.

The duties that devolve upon different persons are very different; yet, however unlike the lines of service may be which open before them if they are performed in the fear of the Lord and with an eye to the promotion of the cause, all will tend to our own welfare as well as that of others. So closely interwoven are our mutual interests, that it may truly be said of the church, if one member suffer all are affected with loss, and if one member prospers all partake in its joy. And those qualities which seem comparatively of a humble and inconspicuous character are as essential to the welfare of the body, and their faithful performance may yield as rich a reward of peace, as those of a more public nature which more fully attract the notice of others.

We believe there are few members of the Christian church that are more worthy of sym-

pathy and respect, than those faithful mothers who are bringing up their families in "the nurture and admonition of the Lord;" watching carefully over the development of character in their offspring; looking after their physical and intellectual culture; checking the buddings of evil propensities in the young children; turning their thoughts to their Heavenly Father as an ever-present witness of all that they say, and do, and think; and directing their attention to the impressions of his Spirit in their minds as a guide to their steps. Those who occupy such a position will necessarily partake of the exercises of spirit which attend all laborers, of whatever kind, in the Lord's vineyard. Such exercises tend to humble our self-confidence; lead us to seek to the Lord for wisdom and strength; and teach us to depend on his blessing for success in our endeavors.

In a recent conversation with one of these "honorable women," she feelingly referred to the manner in which the multitude of little distracting cares connected with her flock and household drew away the mind from that communion with the Source of all good, which is so essential to the preservation of spiritual life; and to the constant occurrence of little things which tended to produce a mental unsettlement which was not favorable to true peace or to the proper discharge of her duties. We do not doubt that she expressed the feelings which often rise in the hearts of many mothers. But cannot all such take comfort in the thought, that this burthen is one, which in the ordering of the Lord has been allotted to their position, and that if it is patiently borne, it may be blessed to themselves, and effectually help forward their own growth in grace?

Since writing the above, we have met with the following scrap, which may prove strengthening and encouraging to some.

"WAIT.—'Oh, the drudgery of this everyday routine!' cries many a business man, and many a house-keeping woman. 'To get through the day, and to have the same round to traverse to-morrow!' Yes, but how do you know what use the gracious Superintendent of your life is making of this humdrum, as you call it? A poor, blind mill-horse treads his beat, hour after hour, and it all seems to come to nothing. But the shaft he is turning is geared into others, and they into wheels, that in other rooms, above him, far away beyond his hearing, are working out results that he could never comprehend. Wait until you see no longer through a glass darkly, and see the unknown bearings and connections of your life-work with other generations, and may be with other worlds."

While we cannot know the unseen results of our labors and prayers and exercises, the humble and devoted follower of Christ may be comforted by the belief that the Lord will do all things well, and that his blessing will assuredly rest on those who honestly and sincerely move forward in the path which He assigns them.

A recent excursion into some of the Eastern parts of Pennsylvania gave evidence of the spread in those fertile lands of the cultivation of tobacco. It awakened a feeling of regret, and a desire that the members of our own religious Society, at least, might be preserved from such an eager desire after gain as would

lead them to devote their fields to the production of a plant whose general use is certainly injurious to mankind. That a plant of such strong narcotic and poisonous properties may have a useful place in the economy of civil society, we do not doubt; and if its use was confined, even approximately, to such purposes, there might be a reasonable excuse for a Friend to cultivate it. But there is no reason to believe that one pound in a thousand is applied to uses which promote the good of mankind; on the contrary, with a very slight exception, the tobacco crop is devoted to ministering to a depraved appetite, and injuring the health and impairing the vitality of our fellow-men.

As Christians, we are called upon to do everything with an eye to the glory of our Creator. "Whether ye eat, or whether ye drink, or whatsoever ye do, do all to the glory of God." If we devote our labor and our lands to the production of a substance which is hurtful to mankind, and which we are reasonably certain will be so used as to do harm; or if, by trading in such an article, we are instrumental in bringing it within the reach of those who will use it to their own injury; how can we suppose that in so doing we are acting to the glory of our Creator, or doing his will?

We desire not to hurt the feelings of anyone who may have been drawn into these things without sufficient consideration; but rather to invite such to carefully and submissively regard the feelings of uneasiness with their course which we believe the Light of Christ in their own hearts will inspire.

SUMMARY OF EVENTS.

UNITED STATES.—Recent investigations into the management of the Almshouse in Philadelphia, have shown that Ellis P. Phipps, the late Superintendent, has been in the practice of fraudulently disposing of a large amount of articles of food and other movable property under his charge, for a considerable time past; and been engaged in dishonest transactions involving a large amount of money. Phipps having fled from the city, a reward has been issued for his arrest. Some of his accomplices have been taken into custody and released on bail. The value of property plundered from the city during the past nine years it is thought will amount to several hundred thousand dollars.

For the week ending on the 9th inst., there were 375 deaths in Philadelphia. Of these 135 were of children under 5 years of age; 40 deaths were from consumption of the lungs; 33 from cholera infantum; 26 from marasmus; 17 old age; 17 diphtheria; 13 typhoid fever.

The crop reports of the Agricultural Department at Washington for the 9th month, indicate that the corn crop in all the region south of Pennsylvania and of the Ohio river, is in high condition in every State except West Virginia, represented by 100 or higher figures. In the New England States there has been a decline in the probable crop, as compared with the prospect last month, excepting in Vermont, as is also the case in New York, Pennsylvania and New Jersey. If early frosts do not injure the crop the yield, it is thought, will be materially larger than last year.

The oats crop when harvested was in unusually high condition, and the rye crop is also above the average.

A verdict in the trial relating to the Star postal routes, which commenced in the 3rd month last, was rendered on the 11th inst. Two of the accused, John R. Miner and Montford C. Rerdell, were found guilty, two others were found not guilty, and in reference to three, the jury were unable to agree. Attempts were made to bribe the jury, which are to be investigated.

At a recent meeting of the National Telephone Association in Boston, it was stated that reports had been received from 81 exchanges, representing about 29,000 subscribers. There are about 60,000 to 70,000 subscribers in the United States. In New York there are 2873 exchanges, and the smallest number in any one place is 10. There is a steady and continued growth all over the country. The number of connections increase each month at all localities with improved service.

The Chickasaw Legislature met on the 5th inst., at Lispingo, in the Indian Territory, and Governor Overton was installed. The Governor, in his message, recommended stringent laws for the protection of life and property, and favors the improvement of educational facilities and the establishment of manual labor schools, where youth can be taught the science of chemistry, practical agriculture and mechanics.

An extensive cave-in recently occurred at Lost Creek, on the Lehigh Valley Railroad, about three miles from Shenandoah. The ground continued settling during the day, and at 3 o'clock in the afternoon a scam was opened along the railroad track, about three feet in width and 1000 yards in length. The running of trains was stopped for a time, until the track was raised to its usual grade. The sinking was caused by the working of underlying coal veins.

The oat crop of Illinois this year is now estimated at the enormous aggregate of 100,000,000 bushels—one-third larger than the largest crop of any previous year.

The Governor of Texas has issued an appeal to the authorities of the towns and cities of that State for relief for the Brownsville sufferers from yellow fever. The total number of cases to the 10th inst. has been 1539, and of deaths 88.

On account of the increase in the number of new cases of yellow fever in Pensacola, Fla., an appeal has been made to the public for help.

During a thunder storm on the 9th inst., "a meteor weighing one pound and eleven ounces" fell in Lebanon, Pa., appearing like a ball of fire as it touched the ground.

In carrying into execution the provisions of the late anti-Chinese law, the question has arisen "whether a certificate is required of Chinese travelling from one point to another in this country on a through ticket, and who may stop in Canada en route." The Acting Secretary of the Treasury has concluded not to decide the matter, but to "leave all such questions to the discretion of the customs officers to act according to the law."

In the case of an alleged Chinese merchant, who arrived in San Francisco from Panama, and was not permitted to land, Judge Field, in the U. S. Circuit Court, has decided that "merchants coming from other countries than China may land without certificates."

Careful calculators say that by the close of the season there will have been sent to New York 1,500,000 baskets of peaches, and about 500,000 direct to various points in New England. The canners of Baltimore and Philadelphia, and the evaporators located near the peach-growing section have operated very heavily this year, using fully 1,500,000 baskets. No fewer than eighty evaporating establishments are said to have been busy in Delaware and Maryland ever since fine fruit was ready to be plucked. This evaporating method, it is believed, has almost superseded the old custom of sun drying. It is believed that the crop of this year will equal that of the remarkable yield of 1875.

The Commissioners appointed by Congress to investigate the working of the present tariff with a view to its improvement, have had interviews in several of the large cities, with individuals representing large manufacturing interests, and are expected to sit in Milwaukee on the 11th inst., St. Paul and Minneapolis 13th, Des Moines 15th, St. Louis 18th and 19th, Nashville 21st, Chattanooga 23d, Atlanta 23d, Savannah 25th, Charleston 26th, Wilmington 27th, Richmond 28th, Baltimore 29th and 30th, and at Philadelphia on 10th mo. 2d.

It is stated that a party of capitalists in Chicago have formed a company, with \$6,000,000 capital, to ship refrigerator beef from Texas to New York.

The returns of the State election in Maine, held on the 11th inst., indicate that Robie the Republican candidate for Governor has been elected, and that the Legislature, in both branches, will be largely Republican.

Markets, &c.—U. S. 3½'s, 101½; 4½'s, 113½; 4's, registered, 120; coupon, 121; currency 6's, 133.

Cotton moves slowly at 13 cts. for middling uplands. Flour and Meal.—Flour is inactive. Sales of 1700 barrels, including Minnesota extras, at \$6.75 to \$7.25 for clear, and at \$7.25 to \$7.50 for straight; Penna. extra family at \$5 to \$5.25; western do. do. at \$5.50 to \$6, and patents at \$6.50 to \$8.50. Rye flour is firm at \$3.75 to \$4.

Grain.—Wheat is unsettled and irregular. Sales of car lots at \$1.01½ to \$1.14. No. 2 red closed at \$1.07½ bid for this month; \$1.09½ for 11th mo., and \$1.09 for 12th mo. Rye is nominal. Corn is dull at irregular prices. Sales of car lots at 80 to 82 cts., as to quality. Sail, mixed, closed with 72 cts. bid for 9th mo., 72 cts. for 10th mo., 65 cts. for 11th mo., and 50 cts. for 12th mo. Oats quiet, No. 2 white, 45 cts. bid for 9th mo.,

44½ cts. for 10th mo., 44 cts. for 11th mo., and 44½ cts. for 12th mo.

Beef cattle were dull except for extra good stock, and prices declined ¼ to ½ c. per pound: 4300 head arrived and sold at 4 to 7½ cts., as to quality.

Sheep with decreased receipts were firmer: 11,000 head arrived and sold from 3 to 5½ cts. per pound, as to condition.

Hogs were firm: 3400 head arrived and sold at 11½ to 12½ cts. per pound, as to condition.

FOREIGN.—A proclamation of the Sultan of Turkey against Arabi Pasha has been published, which declares that the maintenance of the authority and prestige of the Khedive is indispensably necessary, and that the designs of Arabi Pasha justify his being described as a rebel, and exhorts the Egyptians to obey the Khedive. It is stated that Lord Dufferin is dissatisfied with the Sultan's proclamation, inasmuch, while it states that Arabi deserves to be declared a rebel, it does not expressly proclaim him as such.

It is stated that Arabi Pasha's army consists of: Infantry, 44,600; cavalry, 18,000; Bedouins, 30,500.

On the 8th inst. an engagement took place near Kassassin of an undecisive character, after which the English army made a slight advance towards Tel-el-Kehir, where Arabi Pasha's army is encamped. Additional troops have sailed for England.

In reference to the annual report of the crops of the world collected and published at Marseilles, the *London Times* says: "Never, during the time since these reports were collected, has the harvest in the Northern hemisphere been so good all round. We usually had to report a deficiency either in Europe or America. This year there is absolutely none. The world over an average harvest, and with such a harvest the year is likely to be one of cheap abundance."

A late earthquake at Panama has resulted in the destruction of several thousand dollars worth of property in that city. At Aspinwall several lives were lost, and the railroad between the two cities so injured that travel has been stopped.

The Mexican National Railway has reached the 93d mile post from the City of Mexico, entitling the company to a subsidy for the 270 miles of the main line completed, amounting to \$3,000,000. The company has built in all, of main line and branches in Mexico, about 400 miles.

WESTTOWN BOARDING SCHOOL.

The WINTER SESSION begins on *Second-day, Tenth month 30th, 1882*. Parents and others intending to send pupils, will please make early application to JONATHAN G. WILLIAMS, *Supt.*, address *Westtown P.O., Chester Co., Pa.*; or to CHARLES J. ALLEN, *Treasurer*, 304 Arch St., Philadelphia. *Terms*, \$80 per session.

WANTED,

Teachers and assistant teachers for the Evening Schools for Adult Colored Persons, men's and women's departments. Apply to

Ephraim Smith, 1110 Pine St., Philadelphia.
Thomas Elkinton, 400 S. Ninth St., "
Thomas Woolman, 858 Marshall St., "
Finley Hutton, 400 Chestnut St., "

FRIENDS' SELECT SCHOOLS.

These schools, under the care of the three Monthly Meetings of Friends in this city, will re-open on *Second-day, Ninth mo. 18th, 1882*.

A limited number of children will now be admitted who are not members of our religious Society, whose parents may desire to have them educated free from the unnecessary but fashionable accomplishments, too common in many schools at this day.

The attention of Friends residing in the city and its neighborhood is invited to them. The terms are moderate, and Friends belonging to Philadelphia Yearly Meeting, sending children to these schools, (also members), who may find the charges burdensome, can be fully relieved.

The principal schools will open for the next term under the care of John H. Dillingham and Mary W. Woolman, as Principals, both experienced teachers of many years' experience. Facilities for illustration are afforded by a valuable collection of philosophical and chemical apparatus, minerals, and Auzoux's models of parts of the human system, &c.

The Primary Schools on Cherry St., and at Sixth and Noble Sts., will be continued under their former efficient management.

Further information may be obtained upon application to the Treasurer of the Committee,

JAMES SMEDLEY, No. 415 Market St.

RECEIPTS.

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Remittances received after Fourth-day morning will not appear in the Receipts until the following week.

THE CORPORATION OF HAVERFORD COLLEGE.

A Stated Annual Meeting of "The Corporation of Haverford College" will be held in the Committee-room of Arch Street Meeting-house, Philadelphia, on Third day, Tenth month 10th, 1882, at 3 o'clock, P. M.

EDWARD BETTLE, Jr., Secretary.

WESTTOWN SCHOOL.

A stated meeting of the Committee on Admission will be held in the third-story room of Friends' Book Store, 304 Arch St., on Seventh-day, the 16th inst., at 10 A. M.

TOUGHKENAMON BOARDING SCHOOL

Will re-open Ninth mo. 18th, 1882.

H. M. COPE, Principal.

Toughkenamon, Chester Co., Pa.

NOTICE TO TEACHERS, PARENTS AND OTHERS.

The Yearly Meeting's Committee on Education have placed a book at *Friends' Book Store, No. 304 Arch St. Philadelphia*, where applications from teachers wishing situations, and committees who desire to employ teachers among Friends, may be recorded.

Please give address, and full particulars.

ELLISTON P. MORRIS, Clerk.

FRIENDS' ASYLUM FOR THE INSANE,

Near Frankford, (Twenty third Ward,) Philadelphia. Physician and Superintendent—JOHN C. HALL, M.D. Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

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NO. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

For "The Friend."

Robert Proud, the Teacher.

Some manuscript memoranda of Robert Proud, the author of the first History of Pennsylvania, which were placed in my hands, led to the preparation of the following sketch of his life. In compiling it, some use has been made of the Memoir by Charles West Thompson, published by the Pennsylvania Historical Society; and additional information has been obtained from the MSS. letters of the Pemberton family and other records.

He was a member of the Society of Friends, was born on the 10th of 5th month, 1728, in Yorkshire, England. Of his early years, he says: "I had a sense of what is good and evil, and of the contrary; and have ever been according to that sense, very desirous to do the best things; and therefore early, in my young years, had a strong inclination for piety, virtue and true wisdom, or improvement of mind and mental felicity, be it in preference to all mere worldly or carnal considerations; which I afterwards acted on that account, when I was courted by the world, and had it in my power to have been in a much superior character and position in the world, than I am since known to be in."

In carrying out this desire for mental improvement, he went to live, when about seven years of age, with David Hall, who kept a boarding school at Skipton in Yorkshire, as R. P. says, "esteemed one of the most learned, reputable and most worthy persons in that part of England." Here he remained four years with great satisfaction and improvement. By the persuasion of his father, he applied himself to the study of Latin and Greek, in which he made considerable proficiency. A firm friendship was created between preceptor and pupil, and R. Proud left the school a correspondent, which was kept up between them until the death of D. Hall. This was carried on in the French tongue. In R. P.'s MSS., the last of a series of letters is transcribed, when he himself was drawing near the close of life, (written then in his 82d year. When received, more than 50 years before,) R. Proud was in London. It reads as follows:—

Amice dilectissime,
Oblata per consanguineum J. Foster
ad te gratis et sine pretio literarum

mittendi occasione, his te breviter certiore facio nos plerosque omnes impræsentiarum prosperâ frui valetudine, teque plurimâ salute impertire, meque Karâ rō elos erudiendorum puerorum officio fungi; quod quidem opus est mihi annum ætatis septuagesimum primum agenti (Dei opt. max. beneficio difficilia, facilia, dura mollia reddenti) haud quidem est permolestum, sed potius pergratum.

"Amicos meos omnes prout se tibi offert salutandi opportunitas, nomine meo salutes velim; qui sum tibi amicus certus, salutisque tue semper studiosus,

DAVID HALL.

Uxor necnon et filius, tibi plurimam salutem mittunt.

"Skiptoniæ 4to 9ni mensis, 1753."

Ad Robertum Proudum.

David Hall was not only a learned man as to literary attainments, but he had been taught in the school of Christ, and was an accepted minister in the Society of Friends. After his death, some of his productions were collected into a small volume, with a sketch of his life written by himself.

In 1750, R. Proud removed to London, where through the influence of his relative, Dr. John Fothergill, he obtained a situation as private tutor to the children of Timothy Bevan. In his intervals of leisure, he continued to prosecute his literary and scientific pursuits; and after a time entered on the study of medicine, which he successfully pursued for several years. His prospects of success as a physician were very good, but he became dissatisfied with his situation. It exposed him, he remarks, "to a very glaring view of the chief causes of those diseases, (not to say vices,) which occasioned the greatest emolument to the profession of medicine;" and, upon this ground he abandoned the pursuit and determined to go to America.

He arrived in Philadelphia in the First month of 1759, and resided there during the remainder of his long life. During a part of this time his home was with his worthy friend Anthony Benezet; and he frequently spoke, with great satisfaction, of the many pleasant hours he had spent in the company of that estimable man. He used to compare Benezet's house to a ship's cabin, it being below the level of the ground, with descending steps to the door. This antiquated building stood on Chestnut street below Fourth, and was removed in the year 1818, to make room for a more modern edifice.

The certificate of his membership in the Society of Friends, granted to him on his leaving the country of his nativity, is addressed "To the Monthly Meeting of Friends in Philadelphia, or elsewhere in America." It reads as follows:—

"A certificate being requested on behalf of Robert Proud, a member of Grace Church Street Monthly Meeting, and son of William and Ann Proud, of Wildon, in the County of

York: This may certify you, that due inquiry having been made, nothing appears, but that he is of a sober and orderly conversation and exemplary in his conduct, and also clear of any engagements respecting marriage, so far as we know. We recommend him to your kind notice and brotherly regard and remain with the salutation of love,

Your friends and brethren.

"Signed in and on behalf of our Two weeks Meeting held in London, 18th of Ninth month, 1758.

SILVANUS BEVAN,
TIMOTHY BEVAN,
JOSEPH PHIPPS,
SAMUEL BOWNAS."

In Philadelphia he soon resumed his employment of teaching—in which most of the active years of his life were spent. A letter from Israel Pemberton, dated 2d mo. 12th, 1760, speaks of procuring a teacher of Latin for the Public Schools, and says: "I am not out of hopes we shall be able to engage Robert Proud to undertake the care of the school, though he at present chooses only the care of a few children, and seems rather calculated for that than a public school. My two younger sons are with him (the eldest being apprentice), and they, I think, improve in their learning. Charles reads Horace and his Greek Testament, and has a good notion of what he learns."

That he was esteemed as a teacher, is shown by a letter of James Pemberton, of 12th mo. 22nd, 1760, to William Logan, who was then in England, which thus refers to him: "Robert Proud being so uneasy with his situation in respect to his board, where he was subjected to divers inconveniences, that to prevent his breaking up school and returning to England, which he talked of, I have with my wife's consent offered to take him into my family, and to provide him with the counting house in my yard for his boys until he can furnish himself more to his satisfaction, with which he seems pleased. My son and his other pupils make so good advancement in their learning, that I think it would be a manifest prejudice to them to suffer him to leave us."

A second letter from James Pemberton to William Logan, on the 21st of 12th mo. 1761, mentions that Robert had been in the school for some time past, that he had thirty scholars and an usher to assist him, that he appeared contented, and that "things are in a fair way of being conducted with reputation."

C. W. Thomson says that teaching "was his element, and perhaps the sphere of his most extensive usefulness. He took great delight in the languages—was well acquainted with Latin and Greek, and had also a considerable knowledge of French and Hebrew. With the Latin he was so familiar that he thought he could understand a subject better in that language than in his own. Under such competent government, the school neces-

sarily flourished; and he had the satisfaction of sending forth from it many, who have since attained a high standing in society, and become ornaments to the circles in which they have moved. His manners as a teacher were mild, commanding and affectionate. I once heard a gentleman, who had been his pupil, speak with much satisfaction of Proud's conduct towards him on leaving school. He entered with perfect freedom into familiar conversation, enquired with the most paternal anxiety respecting his prospects in life, and with the greatest kindness offered him some appropriate advice, and parted with him as a father parts with his son. It produced on the mind of this individual, though he was at that time but a boy, an impression of the deepest respect."

This kindly interest in his pupils, is manifested in some lines which he wrote on the decease of one of them in 1783—a child of Nicholas Wain, who was then in Europe on a religious visit. J. W.

(To be continued.)

Dreams.

CONVERTED BY A DREAM.

John Newton, the fame of whose piety fills all Christendom, while a profligate sailor on shipboard, in his dream thought that a being approached him and gave him a very beautiful ring, and put it upon his finger, and said to him, "As long as you wear that ring you will be prospered; if you lose that ring you will be ruined." In the same dream another personage appeared, and by a strange infatuation persuaded John Newton to throw overboard that ring, and it sank into the sea. Then the mountains in sight were full of fire, and the air was lurid with consuming wrath.

While John Newton was repenting of his folly in having thrown overboard the treasure, another personage came through the dream, and told John Newton he would plunge into the sea and bring that ring up if he desired it. He plunged into the sea and brought it up, and said to John Newton, "Here is that gem, but I think I will keep it for you, lest you lose it again;" and John Newton consented, and all the fire went out from the mountains, and all the signs of lurid wrath disappeared from the air; and John Newton said that he saw in his dream that that valuable gem was his soul, and that the being who persuaded him to throw it overboard was Satan, and that the one who plunged in and restored that gem, keeping it for him, was Christ. And that dream makes one of the most wonderful chapters in the life of that most wonderful man.

John Hardonk, while on shipboard, dreamed one night that the day of judgment had come, and that the roll of the ship's crew was called, except his own name; and that these people, this crew, were all banished; and in his dream he asked the reader why his own name was omitted, and he was told it was to give him more opportunity for repentance. He woke up a different man. He became illustrious for Christian attainment.

Dr. Crannage, one of the most remarkable men I ever met—remarkable for benevolence and great philanthropies—at Wellington, England, showed me a house where the Lord had appeared in a wonderful dream to a poor woman. The woman was rheumatic, sick, poor to the last point of destitution. She was

waited on and cared for by another poor woman, her only attendant. Word came to her one day that this poor woman had died, and the invalid of whom I am speaking lay helpless upon the couch, wondering what would become of her. In that mood she fell asleep. In her dreams she said the angel of the Lord appeared, and took her into the open air and pointed in one direction, and there were mountains of bread; and pointed in another direction, and there were mountains of butter; and in another direction, and there were mountains of all kinds of worldly supply. The angel of the Lord said to her: "Woman, all these mountains belong to your Father, and do you think he will let you his child, hunger and die?"

Dr. Crannage told me by some divine impulse he went into that destitute home, saw the suffering there, and administered unto it, caring for her all the way through.—*Talmage.*

For "The Friend."

Joseph Evans.

A tribute to the memory of Joseph Evans, of Springfield, Delaware Co., Pa.

"Precious in the sight of the Lord,
Is the death of his saints."

A testimony lives in my heart, which I desire to preserve as a little tribute of love to the memory of my beloved and honored uncle, Joseph Evans.

He was indeed a striking example of humility, and a preacher of righteousness in his life and conversation; to whom may justly be applied the words of the Psalmist, "Mark the perfect man, and behold the upright, for the end of that man is peace." His memory is very precious, and its fragrance, like the "odor of the ointment, has filled the house, and may it long remain as ointment poured forth," to the refreshing of many.

Although we have the consoling assurance that our beloved relative has joined the "just of all generations," and is forever with the Lord; yet we cannot but deeply feel the loss we have sustained by his removal—the loss of his pleasant company and his excellent counsel,—but his shining example still lives. May we be afresh incited to follow him, as he endeavored to follow his dear Saviour; and finally be permitted to meet him around the throne, where sorrow and death cannot come!

My dear uncle closed his valuable life on the 10th of 2d mo. 1871, in the 82d year of his age. The morning he was taken ill he remarked to us, that it might be the will of his Heavenly Father to take him out of the world with this sickness, but he did not know how it would terminate. In the afternoon he seemed relieved from pain, and appeared disposed to converse. He said he had been much comforted that morning in reading the Bible, particularly the 147th Psalm, 11th verse, "The Lord taketh pleasure in them that fear Him, in those that hope in his mercy." He mentioned that he felt a little assurance that it was applicable to himself, for his only hope was in the mercy of God in Christ Jesus.

The pain returned with great severity that night; his sufferings were so intense that he thought he could not continue long; and prayed fervently for patience to bear all that was laid upon him, to be made fit to appear in the presence of Infinite Purity. In the morning he was relieved from severe pain, but suffered so much from oppression that it

was needful to fan him almost constantly. The disease seemed to be making rapid progress, but he did not express what he thought respecting the issue until his dear brother the physician, came. He inquired of him he considered the disease of a serious nature. He replied, he did. He looked very thoughtful and said, "It is an awful thing to die have nothing to trust to but mercy." It seemed to be much of the time engaged in fervent supplication,—sometimes using the words, "O Heavenly One, be pleased to shorten the work in righteousness, if consistent with thy holy will." His sufferings from oppression were so great, he feared his patience would not hold out to the end; and expressed the hope he would not bring any dishonor to the Truth. Soon after he said with much fervor, "Lord, I have loved the habitation of thy house, and the place where thine holy dwelleth; gather not my soul with sinners."

One morning after taking a glass of water he said, "O that I might drink of the water of Life!" He was not able to lie down several days, but sat up in an easy chair, was observed to him that the poor being seemed weary with sitting up; he looked us very sweetly, and calmly repeated the passage, "For we know if our earthly habitation of this tabernacle were dissolved, we have building of God, an house not made with hands, eternal in the heavens."

On Fifth-day before the close, his dear and only surviving brother coming in, he said to him, "Dear brother, I hope we shall meet before the throne." Soon after, he had a family called around the bed, and spoke very instructively to us all,—desired his grandchildren to keep with the friends of the Truth and the Truth would keep them. He appeared to be peacefully wearing from earthly things; and continued in a sweet heavenly frame to the close.

On Sixth-day, the last of his useful life, said to his brother, "I think the time nearly come." He replied, "I think it will not be long before thou wilt be released from all thy sufferings." Soon after, the family went down to dinner, I only remained with him. He asked for a glass of water, took it in his hand, and drank it, and, I think, said, "O what shall I do," took my hand, pressed it, and soon after, leaning on the arm of his compassionate Saviour, his purified, deemed spirit was gathered, we doubt not its heavenly rest. L. T. E.

A Test.—A young man told me not long ago that he tried this principle of forming his judgment as to the character of religion from observation with respect to his country brother. That brother of his had come under the power of the gospel in a mission I myself had held some time before. This man told me that when the tidings of this change came to his ears he said to himself, "Now I will just observe him, and see if he is really happier, and in every way better man than he was before." "Twelve months had passed away," said my informant, "and I had plenty of opportunities during that time of seeing his life, and forming my judgment about it. At the end of that time I came to the definite conclusion that he was in every respect a finer man than ever before; he was kinder, more generous, more manly, and above all obviously a 'happier man.' And now," he added, "I am persuaded that the only true secret

pininess is to be found in the service of
 ist, and so I desire to take my brother's
 for my own."—A. H. Aitken.

Grace Darling.

Who has not heard of Grace Darling, the
 heroine of the Longstone Lighthouse, whose
 name, associated with the wreck of the "For-
 farshire" steamer, will long be remembered
 among the annals of those who, although
 living humble stations in life, have yet ex-
 hibited traits of natural greatness which
 would grace the occupier of the loftiest posi-
 tion in society?

Grace Darling was born in 1815, and was
 the daughter of William Darling, keeper of
 the lighthouse on the Longstone, one of the
 rocks off the Farne Islands, in which solitary
 place she constantly resided with her parents.
 She is described as having been "remarkable
 for a retiring and somewhat reserved disposi-
 tion, of a fair complexion and comely counte-
 nance, with nothing masculine in her ap-
 pearance, but, on the contrary, gentle in
 aspect, and with an expression of the greatest
 kindness and benevolence," which latter quali-
 ties, we need scarcely remark, are not un-
 commonly found associated with gallant bear-
 ing and the most resolute courage.

The Farne Islands lie off the northeastern
 coast of England. They are a group of barren
 and desolate rocks, inhabited principally by
 gulls; and their sides are in many parts
 extremely precipitous.

Through the channels between the smaller
 islands, the sea rushes with great im-
 petuosity; and doubtless many a shipwreck
 of which there is no record has occurred there
 former times, when no beacon existed to
 warn the mariner in his path through the
 straits. Rather more than a century ago, a
 40-gun frigate, with all her crew, was
 wrecked among them; and numerous other wrecks
 are recorded to have happened between that
 time and the present.

Living on this lone spot, in the midst of
 the ocean, with the horrors of the tempest
 familiarized to her mind, Grace Darling was
 not at all, as it were, from the active scenes of
 the world, and was principally occupied in assisting
 her mother in the management of their little
 household; and it is worthy of remark—in
 order to the better appreciation of the mag-
 nanimity she exhibited on this occasion—that
 she was not habituated to the use of an oar
 in the management of a boat, those offices
 having been performed by other members of
 her family.

She had received a good education for her
 station in life, and had reached her twenty-
 second year, when the incident occurred
 which has rendered her name so famous, and
 which we will now proceed to relate.

On the evening of the 5th of [Ninth mo.],
 1838, the "Forfarshire," a steamer of about
 three hundred tons burthen, John Humble,
 master, sailed from Hull for Dundee, having
 on board a valuable cargo; and, as nearly
 as could be ascertained, sixty-three persons,
 namely: the master and his wife, a crew of
 twenty men, and forty-one passengers. She
 was a new vessel, being only two years old;
 but her boilers were, no doubt, in a culpable
 state of repair. Previous to her leaving Hull,
 a small leak had been discovered in them,
 and for the moment closed up; but when off
 Bamforth Head it broke out afresh to
 such an extent as to put out two of the fires.

The boilers were, however, again partially
 repaired, and the fires relighted, and in this
 state she proceeded on her voyage, passing
 the "Fairway" between the Farne Islands
 and the mainland at about 6 p. m., on the 6th.
 At about 8 p. m., she entered Berwick Bay,
 the sea running high, with the wind strong
 from the north. The leakage now increased
 to such a degree that the firemen could not
 keep the fires burning, and at about 10 p. m.,
 she bore up at St. Abb's Head, the storm still
 raging with unabated fury. The engine soon
 after became useless and would not work,
 when the sails were hoisted fore and aft, and
 the vessel tacked, in order to keep her off the
 land. She, however, soon became unmanage-
 able, and, the tide setting strong to the south,
 she was carried by it in that direction.

It rained heavily during the whole time,
 and the fog was too dense to enable the posi-
 tion of the vessel to be ascertained.

At length, breakers were discovered close
 to leeward, and the Farne lights became
 visible, leaving no doubt as to the imminent
 peril of all on board.

It was in vain attempted to avert the
 catastrophe by running between the islands
 and the mainland; she would not answer her
 helm, and was impelled to and fro by a furious
 sea. Between three and four o'clock, she
 struck with her bows foremost on the rock,
 which was there so precipitous that a person
 could scarce stand erect on it.

A part of the crew now lowered one of the
 quarter-boats and left the ship, having one
 of the passengers with them, who had con-
 trived to throw himself into the boat; but two
 others, making the same attempt, perished.
 The scene which now presented itself was of
 a most heart-rending description. Several
 women were uttering cries of anguish and
 despair, and amidst them stood the bewildered
 master, whose wife, clinging to him, frantically
 besought the protection which he was unable
 to afford. Very soon after the first shock,
 a heavy wave struck the vessel on the quar-
 ter, and raising her off the rock allowed her
 immediately after to fall violently upon it,
 when, a sharp ledge striking her about amid-
 ships, she was fairly broken into two pieces;
 and the after-part, containing the cabin and
 many passengers, was immediately carried
 off by a rapid current through the Pifagut,
 while the fore-part remained on the rock.

A portion of the passengers and crew had
 previously betaken themselves to the fore-
 most part of the vessel, considering it to be
 the safest place.

In this dreadful situation, exposed amid
 darkness to the buffeting of the waves, and
 fearful lest each rising surge should sweep
 away into the deep the fragment of the wreck
 on which they stood, they waited in anxious
 expectancy the breaking of the day. In the
 fore-cabin, also exposed to the intrusion of
 the sea, was a woman, the wife of a weaver,
 with her two children, who, when relief at
 last came, was found yet alive, but her two
 children lay stiffened corpses in her arms.

Such was their seemingly hopeless position,
 when, soon after the day broke, they were
 desisted from the Longstone by the Darlings,
 at nearly a mile's distance. A mist hovered
 over the island; and, though the wind had
 somewhat abated its violence, the sea was
 still raging fearfully, making any approach
 to the rugged pinnacles and sunken rocks
 which surround these islands a work of ex-

treme peril. Indeed, even at a later period
 of the day, a reward of £5, offered by the
 steward of Bamforth Castle, could scarcely
 induce a party of fishermen to venture off
 from the mainland.

To have braved the dangers of that terri-
 ble passage would have done the highest
 honor even to the well-trying nerves of the
 stoutest of the male sex. But what shall be
 said of the errand of mercy being undertaken
 and accomplished mainly through the strength
 of a female heart and arm?

Through the dim mist, with the aid of a
 glass, the figures of the sufferers were seen
 clinging to the wreck. But who could dare
 to tempt the raging abyss that intervened,
 in the hope of succoring them? W. Darling,
 it is said, shrank from the attempt. Not so
 his daughter. At her solicitation, the boat
 was launched, with the assistance of her
 mother—the father and daughter entering it,
 and each taking an oar.

In estimating the danger which the heroic
 adventuress encountered, there is one cir-
 cumstance which ought not to be forgotten.
 Had it not been ebb tide, the boat could not
 have passed between the islands; and they
 knew that the tide would be flowing on their
 return, when their united strength would be
 utterly insufficient to row the boat back to
 the light-house island. So that, had they not
 got the assistance of the survivors on their re-
 turn, they themselves would have been com-
 pelled to remain on the rock, beside the
 wreck, until the tide again ebbed.

It could then only be by the exertion of
 great muscular power, as well as of deter-
 mined courage, that they could hope to reach
 the wreck; and when there, the danger would
 be much increased from the liability they
 would run of being dashed to pieces on those
 rugged rocks.

It must have seemed to them a forlorn
 hope; but their courage rose with the emer-
 gency, God's blessing accompanied them, and
 their efforts were crowned with success. The
 whole of the nine survivors were taken into
 their little bark, and conveyed in safety to the
 light-house. Here, owing to the violent seas
 which continued to prevail, they were com-
 pelled to remain two days, during which time
 they received every kindness and comfort
 that the household could afford, and in which
 they were in so much need.

The party who had left in the ship's boat,
 also nine in number, were picked up the next
 morning by a Montrose sloop, and conveyed
 to Shields.

The subsequent events of Grace Darling's
 life are soon told. The deed she had done
 may be said to have wafted her name all
 over Europe. That lonely light-house be-
 came speedily the centre of attraction to
 curious and sympathizing thousands, includ-
 ing many of the wealthy and the great, who
 in numerous instances, testified by substantial
 tokens the feelings with which they regarded
 the young heroine. Among the number were
 the Duke and Duchess of Northumberland,
 who invited her father and herself to Alnwick
 Castle, and presented her with a gold watch.
 Grace and her father received the silver medal
 of the National Lifeboat (then Shipwreck)
 Institution, and numerous testimonials from
 other public bodies and admiring strangers.
 A public subscription was also raised with a
 view to reward her for her bravery and
 humanity, which is said to have amounted

to about \$3,500. To such an extent indeed, did the popular enthusiasm reach, that portraits of her were eagerly sought for; and she was even offered large sums by the proprietors of one or more of the metropolitan theatres, on the condition that she should merely sit in a boat for a brief space during the performance of a piece whose chief attraction she was to be. All such offers, however, were promptly and steadily refused; and it is gratifying to know that, amid all this tumult of applause, Grace Darling never for a moment forgot the modest dignity of conduct which became her sex and station. The flattering testimonials of all kinds which were showered on her seemed to produce in her mind no other feelings than those of wonder and grateful pleasure. She continued to reside at the Longstone Lighthouse with her father and mother, finding, in her limited sphere of domestic duty, on that sea-girt islet, a more honorable and more rational enjoyment than the crowded haunts of the mainland would have afforded her, and thus giving, by her conduct, the best proof that the liberality of the public had not been unworthily bestowed.

Grace Darling did not live long in the enjoyment of the honors that had been showered on her. She died of consumption, Tenth mo. 25th, 1842, at the age of twenty-seven years, and four years after the occurrence which has made her name famous for all time.—*Sunday at Home.*

For "The Friend."

Conversation—Retirement.

"What is social intercourse unseasoned by the fruits of the Spirit? It is an easy matter to sit down and interest ourselves in what is passing in the world around us,—what has happened as a matter of particular interest to a friend, or has been striking as an event in a neighborhood; and no doubt to a certain extent these are allowable themes. But when we come to find *them necessary* to beguile a passing hour, or to give zest to our intercourse, there is reason to fear they are unduly occupying our minds, and tending to disarrange that balance the Truth calls upon us to maintain."

"How often do I wish that chastened seriousness might take the place of levity; and that we might evince more by our conduct and conversation that the mind was stayed upon an anchor, which outward and worldly variations can neither reach nor disturb." "Tis not in created objects to impart to the mind that settled and abiding satisfaction which renders to this life its comfort and its hope. We may mingle with the 'loved of earth,' and derive from the congeniality of tastes and pursuits, much that tends to cheer the weary round of care, and lighten the burden of toil and anxiety that the lack of friendly intercourse might cause us more to feel. But to be enjoyed it must be partaken of only at intervals; an incessant round must certainly weary and exhaust the better strength. And as for myself, if obliged to choose between constant society and uninterrupted solitude, I think I should unhesitatingly decide upon the latter; believing frequent retirement so essential to the growth of that Divine life so important for all to experience and cherish above every thing else. The retirement of a solitary chamber is often a source of unspeakable satisfaction; and I

have returned to it, after being obliged to devote much of my time to society, or the ordinary care of life, with a relish heightened by abstinence."—*From the Letters and Memoranda of Mary M. Sheppard.*

CONVERSATION.

— "Souls that carry on a blest exchange
Of joys they meet within their heavenly range,
And with a fearless confidence make known
The sorrows sympathy esteems its own,
Daily derive increasing light and force
From such communion in their pleasant course,
Feel less the journey's roughness and its length,
Meet their opposers with united strength,
And, *one in heart, in interest, and design,*
Gird up each other to the race divine."

—*Cowper.*

Selected.

VANISHED FACES.

BY MARY CLEMMER.

The vanished, vanished faces
Press on our inner sight;
We see them in the morning,
We see them in the night.
Beloved are the living,
Who have not taken flight,
But the vanished, vanished faces,
Make the lonely heart's delight.

O the vanished, vanished faces!
The baby's fairy face,
The mother's, sweetly human,
The maiden's airy grace.
O the endless, endless patience,
O the peace upon the face
Of the dear old, weary father,
As he neared the heavenly place!

O the vanished, vanished faces!
The ones that life hath ta'en
And set in passless distance,
Beyond our love or pain.
We see them in our sorrow,
We see them in our pride;
But they're farther from us
Than the loved ones who have died.

Life, life's the hopeless robber,
When it sets its iron wall
'Twixt eyes that seek each other,
'Twixt hearts that love and call.
O the vanished, vanished faces
Fill the swift receding years,
Leaning in upon our visions,
Touching all our smiles and tears.

—*Home Journal.*

Selected.

CANST THOU BY SEARCHING FIND OUT GOD?

Thought plumed her wings of heavenly birth
And sought through all the fields of earth
The footsteps of her God.
She scanned its surface bright and fair,
And searched the viewless tides of air,
And farthest ways untrod.

She passed the sunbeam in its flight,
And smote the azure plains of light,
With never-tiring wing;
She kept her course from star to star,
And searched the universe afar,
But sought her God in vain.

Then back she came to earth again,
With mournful heart and lowly mien,
Oppressed by sad despair;
To her cast down by sore unrest,
A voice ariseth sweet and blest,
"Lo, God is every-where!"

She hears the voice, she lifts her eyes,
And lo! beneath the bended skies
Sees every-where his power;
The sunshine speaketh from above,
It speaks a benison of love,
And God himself is there!

"Beautiful is the light of Christian faith and hope, when the evening of a lovely and useful life blends itself with the dawning of the life everlasting."

FAREWELL TO MUSIC.

Select

I have loved thee, O Music, I have tasted thy power
And have praised thy sweet song that has robbed me
hours.

I have said thou couldst lull every feeling of strife,
And counted thee one of the blessings of life.

I have thought that thy anthems of holy delight,
Brought the dawning of day, mid the shadows of night
That the spirit oppressed with unspeakable grief,
Could at last find one refuge, one certain relief.

Ah! thou lily-white wand, and thou rose-bedecked
thorn,
Thou betrayest the heart, and then leaves it to morrow
For thou hast not one comfort, one boon to bestow;
From thy high-mounting anthems, what deep mean
flow.

Then I'll leave thee, I'll shun thee, I'll bid thee farewell,
Nor shall reason or conscience henceforward rebel;
Thou shalt rob me no more of sweet silence and rest
For I have proved thee a trap, a seducer at best.

Yes, thou spirit of darkness transformed out of light
Thou voluptuous form, clad in raiment of white;
It is thine, when our passions seem conquered and fled
But to raise up and cherish the evils we dread.

Then go where vice haunts the thoughtless and gay,
Where the midnight of folly sends reason away;
Where the mind draws its sorrows, its pleasures from
thence,
And the heart pants alone for the raptures of sense.

But oh! enter thou not where devotion has trod,
To beguile the poor soul from its duty to God;
For the well-springs of life, and the bread of the day,
It is thine not to give, but to barter away.

Then may each son of folly and each daughter of care
Hear the whisper that bids others reflect and beware
The sin that will seduce them from peace and from rest
The arrow whose point will envenom their breast.

For while sin, open sin, leads its thousands astray,
Tens of thousands are borne by false pleasures away
Let the Christian in heart redeemed and set free,
Never dare to return, Oh! Music, to thee.

—*Amelia Opie.*

The *New England Journal of Education* has the following paragraph on the recent liquor dealers' convention:

A national convention of the Liquor Dealers' Association, representing \$400,000,000 invested in drink, has been held at Chicago to devise means to resist the gathering of popular indignation against the ravages of intemperance. It is refreshing to observe the compudence with which a body of men who are responsible for three-fourths of the crime, pauperism and misery of the land, the vast of whose trade exceeds by millions the whole cost of education in the Union, assumes the air of martyrdom and demands the protection of its unalienable right to flood the land with ruin!

Face to the Light.—It had been one of those days on which everything goes contrary, and I had come home tired and discouraged. As I sank into a chair I groaned, "Everythin' looks dark, dark, dark!" "Why don't you turn your face to the light, auntie dear?" said my little niece who was standing unperceived beside me.

"Turn your face to the light!" The words set me thinking. That was just what I had not been doing. I had persistently kept my face in the opposite direction, refusing to see the faintest glimmer of brightness. Artless little comforter! She did not know what healing she had brought. Years have gone by since then, but the simple words have never been forgotten.—*Christian Index.*

Praying Always.

In the precept to pray *always*," says Archbishop Trench, "there is nothing of exhortation, nothing commanded which may be fulfilled, when we understand prayer to be the continual desire of the soul after God; having, indeed, its times of intensity—moments of an intense consecration of the spiritual life—but not confined to those times, the whole life of the faithful should be, the beautiful words of Origen, 'One great needed prayer.'" And so good old Dr. Wymore tells us, "That the soul that is accustomed to direct itself to God, on every occasion, and which, as a flower at sun-rising, receives a sense of God in every beam of light, and spreads itself in thankfulness for every blessing He sheds upon it; that soul feels sometimes when it does not know it why." And in the same spirit, Augustine says that "longing desire prays always, though the tongue be silent," and that, "if we are ever longing, we are ever praying."* We read of an excellent woman in humble life, who, when spoken to on the subject of prayer, meekly replied, that with all her incessant toil and labor in struggling to support a dependent family, she found but little time for the closet; but she added, "If I am anything, I pray that my soul may be washed in the blood of Christ; if sweeping, that my heart may be cleansed by the Holy Spirit; if eating my plain meal, that I may be fed with the Word of God; if weary, that I may find rest in Jesus; if diligent with my daily toil, that I may be faithful and diligent in the whole life; if I am trying to provide for the wants of my family, that all my wants, both moral and spiritual, may be provided for by my covenant-keeping God and Redeemer, so that He will receive me, at last, to the blessed family of the redeemed above!" In this spirit, one may be *always* praying; not only, as Cecil says, by "finding parentheses in prayer in the intervals of the most pressing business," but by associating every form of business, or pleasure, or daily avocation of every kind, with the up-going of the soul in prayer and communion with God, asking his presence and guidance and blessing at every step of our way. And if this be our spirit, we may truly say, with another,

Though once I sought a time and place,
For solitude and prayer;
Yet now where'er I find thy face,
I find a closet there.

Holding fast thus to prayer, we hold fast to Christ; and holding fast to Christ, we are ever safe and blest. "He that knows how to pray," says Jay, "has the secret of safety in prosperity, and of support in trouble; the art of overcoming every enemy, and of turning every loss into a gain; the power of doing every care; of subduing every passion; and of adding a relish to every enjoyment. The merchandize of it is better than the merchandize of silver, and the gain thereof is fine gold." Not till life is over, will the full answer to such prayer be given, or its full strength be understood, or the full glory and blessedness it has brought us be fully known and felt, in the perfect blessedness!—N. S.

[This must be accepted with this qualification—the *longing* is that produced by the Spirit of Christ, in which all true prayer comes.]

Extract from the writings of Isaac Penington.

—Let all strive to excel in tenderness and long-suffering, and to be kept out of hard and evil thoughts one of another, and of harsh interpretations concerning anything relating one to another. Oh, this is unworthy to be found in an Israelite towards an Egyptian, but exceedingly shameful and inexcusable in one brother towards another.

How many weaknesses doth the Lord pass by in us! how ready is He to interpret all things well concerning his disciples, that may bear a good interpretation! When they had all been scattered from Him upon his death, He did not afterwards upbraid them, but sweetly gathered them again.

O, dear friends! have we received the same life of sweetness? Let us bring forth the same sweet fruits, being ready to excuse, and ready to receive that which may tend to the excuse of another in any doubtful case, and where there is any evil manifest, wait, Oh wait, to overcome it with good.

Oh! let us not spend the strength of our spirits in crying out one of another because of evil, but watch and wait where the mercy and healing virtue will arise. O Lord, my God, when thou hast shown the wants of Israel in any kind sufficiently, (whether in the general or in the particular,) bring forth the supply thereof from thy fulness, so ordering it in thy own eternal wisdom, that all may be ashamed and abased before thee, and thy name be praised in and over all.

Hurry and bustle are not essential to successful action, but impede it. The spirit of hurry causes confusion, and is fatal to soundness of judgment. Nélaton, the greatest of French surgeons, said that if he had but four minutes in which to perform an operation on which a life depended, he would take one minute to consider how best to do it. "Always in haste, but never in a hurry," was John Wesley's rule.—*Selected.*

Did Not Go Where They Were.—"I've been in India for many a year, and I never saw a native Christian the whole time." So spake a colonel on board a steamer going to Bombay. Some days afterward the same colonel was telling of his hunting experiences, and said that thirty tigers had fallen to his rifle. "Did I understand you to say thirty, colonel?" asked a missionary at the table. "Yes, sir, thirty," replied the officer. "Because," pursued the missionary, explanatorily, "I thought perhaps you meant three." "No, sir, thirty," this time with emphasis. "Well, now, that's strange," said the missionary, "I've been in India twenty-five years, and I never saw a wild live tiger all the while." "Very likely not, sir," said the colonel; "but that's because you did'n't know where to look for them." "Perhaps it was so," admitted the missionary, after a moment or two of apparent reflection; but may not that be the reason you never saw a native convert, as you affirmed the other evening at this table?"—*Shanghai Temperance Union.*

Finger Marks.—A gentleman employed a mason to do some work for him, and among other things to "thin-whiten" the walls of one of his rooms. This thin-whiting is almost colorless until dried. The gentleman was much surprised on the morning after the chamber was finished, to find on the

drawer of his desk standing in the room, white finger-marks. On opening the drawer, he found the same on articles in it, and also on the pocket-book. An examination revealed the same marks on the contents of a bag. This proved clearly that the mason with his wet hand had opened the drawer, and searched the bag, which contained no money, and had then closed the drawer without once thinking that any one would ever know it. The "thin-whiting," which happened to be on his hands, did not show at first, and he probably had no idea that twelve hours would reveal his wickedness. As the work was all done on the afternoon the drawer was opened, the man did not come again; and to this day does not know that his acts are known to his employer. Beware of evil thoughts and deeds! They all leave finger-marks, which will one day be revealed. Sin defiles the soul. It betrays those who engage in it by marks it leaves on them. These may be almost, if not quite, invisible at first.—*Selected.*

I was constrained to express something, by way of stimulating to good order, in sitting down to meals; that we may be favored, in our short pauses at such times, to participate also in renewed refreshment of spirit. Paying but a slight regard to these moments, allowed in a family for individual secret breathing to the Fountain of all our rich supplies, temporal and spiritual, is attended with great loss. There is a danger of the lamp of life, in a spiritual sense, becoming dim, and even being extinguished by the cares of this life. The deep work of regeneration, redemption and entire sanctification, is not sufficiently the object of Christian professors.—*Mary Capper.*

For "The Friend."

Religious Items, &c.

Ritualistic Worship.—The correspondent of the *National Baptist* thus describes his attendance at a Roman Catholic service at Cologne.

"In the morning, at 9.30, we went to the cathedral, the stateliest Gothic building in the world, a marvel of architectural skill, and one of the most impressive places of worship in christendom. It was the time of High Mass. The procession of priests and acolytes and choristers was most imposing. As it proceeded down the nave and up the aisle, chanting solemnly and sweetly, the congregation dropt on their knees and did obeisance. Then came the service. Celebrating priests were attired in gorgeous garments, 'made for glory and for beauty.' Their intonation was nearly perfect. The prayers, however, were recited with their faces toward the altar; and, had the crowds of spectators understood Latin, they would have caught only part of a sentence now and then. The music and the singing were all that could be desired for harmony, and volume, and effect. But there was no message delivered, no gospel proclaimed, no word of any kind spoken to the people. It was a performance by the priests. The clouds of incense, the uplifting of the wafer and the adoration thereof, and the meek reception of the benediction, were also notable features in the service."

Such a celebration as above described is as far removed from the idea of religious worship, as held by the Society of Friends, as we can well imagine. The attention of the people is drawn outward to the performances of

the priests; instead of being turned inward to the spirit of the Lord, from which alone ability can be received to offer that worship of the heart which is "in spirit and in truth."

Effect of Liturgical Forms.—In most great churches, and especially in churches which are established by law, and in which liturgical forms are used, the language of public worship is of a kind which can, at most, be appropriate to a very small fraction of those who use it. The customs of society draw within the church men of all grades of piety and of faith. The skeptical, the frivolous, the selfish, the worldly, the indifferent, or at least, men whose convictions are but half formed, whose zeal is very languid, and whose religious thoughts are very few, form the bulk of every congregation; and they are taught to employ language expressing the very ecstasy of devotion. The words that pass mechanically from the lips, convey in turn the fervor of the martyr, the self-abasement or the rapture of the saint, a passionate confidence in the reality of unseen things, a passionate longing to pass beyond the veil. The effect of this contrast between the habitual language of devotion and the habitual disposition of the devotees, between the energy of religious expression and languor of religious convictions, is, in some respects, extremely deleterious. The sense of truth is dulled. Men come to regard it as a natural and scarcely censurable thing to attune their feelings on the highest of all subjects, to a key wholly different from their genuine feelings and beliefs, and that which ought to be the truest of human occupations, becomes, in fact, the most unreal and the most conventional.—*Lecky's Hist. of England.*

Oaths.—Judge Edward A. Thomas discusses, in the *North American Review*, the value of oaths in courts. In his judgment the oath should be entirely dispensed with, as doing more harm than good. He declares that the conscientious man will tell the truth, when legally called upon to do so, as thoroughly without the oath as with it, and that dishonest persons are seldom restrained by the utmost solemnity of form. In short, he believes that the oath has lost its force as a restraint, and is merely the formula of an exploded superstition.

For "The Friend."

Natural History, Science, &c.

A Ceylon Jungle.—Prof. Haeckel, who is giving in the German *Rundschau* some account of his travels in Ceylon, thus describes his first attempt to penetrate a Ceylon jungle: The jungle, he says, is not, properly speaking, primeval forest—forest that is untrodden by the foot of man, (such are in Ceylon of small extent and rare occurrence;) but it corresponds to our idea of such a forest in that it consists of a dense and impenetrable mass of mighty trees of all kinds, which have sprung up without regularity or any interference from man, and are surrounded and overgrown by a wilderness of creeping and climbing plants, of ferns, orchids, and other parasites, the interstices being so completely filled up with a motley mass of smaller weeds, that it is quite impossible to disentangle the coil of tendrils so as to distinguish one species from the other. My first attempt to penetrate such a jungle as this was sufficient to convince me of the impossibility of the undertaking except with the aid of ax and fire. A hard

hour's work brought me only a few steps into the thicket, and then I was obliged to acknowledge myself vanquished and make good a retreat, stung by mosquitoes, bitten by ants, with torn clothes, and arms and legs bleeding from the thorns and prickles with which the climbing palm, (Calamus,) the climbing Hibiscus, the Euphorbia, and a multitude of other jungle plants, repulse every attack made on their impenetrable labyrinth.

But the attempt had not been made altogether in vain; for it enabled me to gain a very fair idea of the jungle as a whole, more especially of the magnificence of its trees and creepers, besides introducing me to many separate varieties of animal and vegetable life, which were of the highest interest. Here I saw the magnificent *Gloriosa superba*; the poisonous climbing lily of Ceylon, with its red and amber flowers; the prickly Hibiscus radiatus, with large cup-shaped, brimstone colored flowers, deepening to violet in the hollow; while around them fluttered gigantic black butterflies with blood-red spots on their tail-shaped wings, and chafers and dragonflies flew past with a metallic gleam.

A remarkable sand storm, accompanied by an intensely cold temperature, is mentioned in Icelandic journals as having raged on that island for two weeks during the past spring. The air was filled with dry, fine sand to such a degree that it was impossible to see more than a short distance, and the sun was rarely visible, though the sky was clear of clouds. Nobody ventured out of his house except upon matters of most urgent necessity, and many who were exposed to the storm were frozen. The sand penetrated into the houses through the minutest crevices. It was found mixed with articles of food and drink, and every breath drew it into the lungs. Thousands of sheep and horses died.

Sagacity in a Dog.—The following anecdote was sent by a gentleman resident in the neighborhood of the locality where the adventure occurred. The dog of which it speaks, belonged to a miller, and after being unchained in the morning was in the habit of going from the mill on the Teviot, near its junction with the Tweed, to the house and bringing his master's breakfast.

"On one occasion, when the Teviot and the Tweed were in flood, a little dog ventured incautiously into the Tweed, and was rapidly carried down the stream, struggling and yelping as it was hurried along.

"It so happened that the miller's dog, while carrying his master's breakfast to him, saw the little dog in distress. He immediately put down his burden, turned, and set off at full gallop down the stream. When he had got well below the drowning dog, he sprang into the river, swam across; and so exactly had he calculated the rapidity of the river and his own speed, that he intercepted the little dog as it was being helplessly swept down the current, and brought it safely to land.

"When he got his burden safely on shore, the dog, instead of displaying the least affection for it, cuffed it first with one paw and then with the other, and returned to the spot where he had deposited his master's breakfast, and carried it to him as usual."

The whole behavior of the dog is exactly like that of a burly, kind and rugged bargee, possessed of cool judgment and rapid action, willing to risk his life for another, and then

to make light of the whole business. I was for some years in charge of a water-side parry and knew many a bargee who would have acted exactly in the same way, if a child had fallen into the river. He would have got the child out at the risk of his own life, and then instead of waiting for thanks, would have boxed its ears soundly, rated it for interrupting him in his work, and then have proceeded with his journey as if nothing had happened.

The animal exhibited self-denial, preservation of mind and forethought. Had he jumped into the water at once, he could not have caught the little dog; but by galloping down the stream, getting ahead of the drowning animal, and then stemming the current till he was swept within his reach, he made sure of his object; and no man could have acted better if he had tried to save a drowning child.—*Man and Beast by J. G. Wood.*

THE FRIEND.

NINTH MONTH 23, 1882:

NORTH CAROLINA YEARLY MEETING.

We have received from one of the members an account of the recently held Yearly Meeting of North Carolina, the substance of which is given below.

We have good reason to believe that there are within the limits of that body many whom the principles of truth, as held by our early members, are precious; and who are endeavoring to walk consistently therewith. Yet it is evident, from the narrative we have received, that there are influences at work which tend to lead astray. This is shown in the utterances of one or more of the strangers in attendance, and by the holding of so-called "Devotional Meetings," different in their character from ordinary meetings for worship, and in which expounding the Scriptures and singing are permitted.

We do not suppose the Friends of that Yearly Meeting are at all conscious of the loss they have sustained by recognizing the Birney Body in Ohio, and thus opening the door to the operation of influences adverse to true Quakerism, and shutting out in measure the helps which would have tended to promote their true spiritual welfare.

"North Carolina Yearly Meeting convened this year three months earlier than last, New Garden, Guilford Co. There were few strangers present, and a pretty full attendance of our own members.

"Representative meeting commenced Fourth-day the 16th of 8th mo., at 10 A. The first business was routine and reading the minutes of proceedings since last year. The new safe was ready to be put in its place in the house for reception of the documents and papers belonging to the Yearly Meeting. Many old and valuable records of the Society are scattered and need to be collected and cared for before they become useless. Friends were encouraged to collect and forward all papers connected with the history of the Society.

"At 3 P. M., the meeting on ministry and oversight was held, and a minute from one of the subordinate meetings read, concerning strangers being allowed to attend. Considerable discussion took place on this subject, at

advice was given in a loving Christian spirit, to the need of fostering the true babes in the budding forth of spiritual life, and against what would repress and discourage the Lord's work.

At 7 P. M., the meeting of the Peace Association began, and a report for the past year was read, and agreeably thereto it was concluded to ask the Yearly Meeting to appropriate \$100 towards the expenses for the current year. A Friend from South Carolina gave an interesting and encouraging account of the progress of peace principles amongst the public in South Carolina, as well as their leaning towards the principles of the Gospel professed by Friends.

Fifth-day, 8th mo. 17th. The meeting for Discipline assembled at 10 A. M., and in the forenoon before entering into the business, were favored with spiritual refreshment which was felt to be a good beginning. Most of the Representatives answered to their names when called. Minutes were read for several months in attendance from other Yearly Meetings, who were welcomed. The London Yearly Meeting's Epistle was read, and after some remarks thereon 3000 copies were ordered to be printed and circulated. Epistles from London, Dublin, Canada, New England and Kansas Yearly Meetings were read, and a committee was appointed to prepare epistles to all the Yearly Meetings with whom we correspond. The Devotional Meeting, so-called, began two hours later, and was small. After reading a chapter in the Bible and some explanation thereof, a hymn was sung by one of the Friends attending the meeting, in which he was joined by several in the congregation. Later on, a young Friend in the station of minister called for attention to the stanza,

'E'er since by faith I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die.'

He queried whether every one who joined in singing it could truthfully say so? Another member informed strangers present, that congregational singing was contrary to the rules of the Society of Friends of North Carolina; and that these meetings, called Devotional, were appointed for the performance of true worship in spirit and in truth, and unless individuals felt they were required by the Presence of all rightly gathered assemblies for true worship, the Lord Jesus Christ, to each, pray, expound or sing, it was a grave responsibility to do so. If felt to be a duty, there was freedom.

At 3 P. M. meeting for worship was held, and at 4 P. M., that on Indian affairs. Reports were read of the work done amongst the band of East Cherokee Indians, numbering about 100, under our care and Western Yearly Meeting. Five schools have been in operation amongst them during part of the year; money received for interest on funds belonging to them, was accounted for; vigilance and wisdom is required in the effort to do them good, and it is no light weight for Friends, on whom the responsibility rests, to carry.

8th mo. 18th. Adjourned meeting for Discipline met at 10 A. M., Nereus Meddenhall reported that the Representatives had met and were united in proposing the names of Sam Cox for Clerk, and L. L. Hobbs and N. Parker for Assistants, to which the meeting agreed. Reports were read from the

Peace Association and on Indian affairs. The meeting agreed to contribute \$100 for the peace cause—much of interest was communicated on both these subjects. The dividing shutters between the men and women Friends being raised, a joint conference was held to consider a proposal to give up the present meeting-house and near school premises, to be fitted for educational purposes in advance of the present, involving a change in the place for holding future Yearly Meetings, and the building of a new house. The meeting was united in accepting the proposal, with a slight modification so as to give more freedom in selecting a new site to the committee appointed; a man and woman Friend from each of the Quarters being named to undertake this important work, and they were advised to seek best help and direction in the location, and to proceed with diligence, as the conditions of the very kind and liberal offers of help for the alteration and partial endowment of the present meeting-house premises require to have a new meeting-house built before progress can be made in the re-arrangement of the old one. It is not necessary to have a very expensive house, but neat and accommodating; and that improvement shall be made in the acoustical construction, so as that speakers can be easily heard.

The shutters having been lowered, minutes of the Representative Meeting were read; not much progress in building new meeting houses had been made during the year. Mention was made of some property at Charleston, S. C., now under care of Friends in Philadelphia, and as North and South Carolina were included under the name of the Carolinas when this property was acquired, the meeting was of the opinion that the property, and all funds derived therefrom, should be administered under care and direction of North Carolina Yearly Meeting, and a few Friends were named to attend thereto, and report next year.

At 4 P. M., meeting on First-day schools,—these appear to have been well sustained during the year,—reports sent up were not as full as desirable.

8th mo. 19th. Meeting of ministry and oversight met at 9 A. M. The answers to the queries were read and considered.

"The meeting for Discipline again assembled. The answers to the queries were read; excellent council on the attendance of meetings for worship and other important duties, was given—many of our own members taking part. The statistical returns showed a membership of nearly 5,500, an increase above last year of nearly 500, but the difference may be accounted for by more accurate returns this year. Books for the purpose of having a correct record of births, deaths, and removals, are to be provided, and old records to be collected and lodged in the new safe at Yearly Meeting-house. Concern was felt on the report this year showing a larger number of members who use and grow tobacco, and Friends were earnestly and lovingly invited to give up its growth and use in every way. One of the answers to the queries having returned 22 exceptions, it was explained as consequent on newly admitted members; and we were told it was desirable to receive fresh accessions, and then work to reform and teach them; and the apostle Paul was quoted, 'Let him that stole, steal no more,' &c., as applicable. This certainly is a departure from the

practice of our forefathers, who were careful before receiving applicants into membership, to ascertain whether they were truly convinced of our principles, otherwise how can they do us any good? or walk in communion with us unless we are agreed? Numbers do not necessarily add to our strength.

"At 4 P. M., the meeting on education was held, and much encouragement given to the workers in this department of the Lord's vineyard, to find out and help to develop the powers and talent which He has given; training efficiently for life's work, and for eternity, the hand, the head and the heart, all brought under discipline for the good of man and the glory of God—a noble work; and as the teacher individually seeks to be taught by Him 'who teaches as man never taught,' and 'requires truth in the inward parts,' so will they be enabled to explain the truths of Holy Scripture, which are 'able to make wise unto salvation, through faith which is in our Lord Jesus Christ.'

"8th mo. 21st and 22nd. The remaining business of the Yearly Meeting* was transacted; essays of epistles prepared by the committee appointed were read and passed; Friends were favored to conclude the meeting in love and mutual forbearance, agreeing to meet again next year in 8th month, if the Lord will; time and place to be fixed by 4th mo. next, and notice given.

"It was felt as cause for regret that a Friend not young in years, and in high standing in another Yearly Meeting, should have spoken slightly of the use of the plain language now-a-days, as if what our forefathers so suffered for is of little account with us, or as if God had changed, or truth become less strict; no doubt it is more agreeable to the fleshly part that wants an easier way.

"Friends who came from Tennessee this year found it much easier and cheaper to reach New Garden, as the railroad through the mountains from Tennessee to North Carolina, by way of Warm Springs, Ashville and Salisbury, to Greensboro', was completed. Travelling from Tennessee is as cheap now as from Eastern Quarter of North Carolina."

SUMMARY OF EVENTS.

UNITED STATES.—The report of the Department of Agriculture for the Ninth month says, regarding the wheat crop: "The general condition of winter and spring wheat, when harvested, is represented by 100, an average rarely attained. * * * The aggregate of winter wheat, as indicated by the returns, is about three hundred and eighty million bushels, spring wheat about one hundred and forty millions, or five hundred and twenty millions in all."

At the meeting of iron finishers held recently in Pittsburg, 200 delegates, representing 35 mills and 5000 men, being present, it was decided that "the time had arrived to terminate the strike."

In Chicago and some other large cities mills have resumed work, while the men of Pittsburg are idle. The workmen in the latter city, it is said, have lost so far this season, wages amounting to over two million dollars by the strike.

On the 13th inst., three of the crew of the steamer Jeannette, lost in the Arctic regions, arrived in New York, viz: Chief Engineer Melville, and Noros and Ninderman, seamen. The Jeannette left San Francisco about four years ago, on a voyage of exploration, under Capt. De Long, and was broken to pieces in the ice, north of Siberia; after which the crew in different parties endeavored to find their way to the abodes of civilized men. The parties under Capt. De Long and Chipp perished in the attempt, while that under Melville, after traversing trackless fields of ice and snow, reached the coast near the mouth of the Lena River. The U. S. Government, in view of the long absence of the

Jeannette, had sent a vessel in search of her, under Lient. Berry, which was also lost. Berry and the party under Melville met on the shores of Siberia, and the latter retraced a journey of some hundred miles in search of De Long and his crew. They were successful in finding the remains of this party, and the records of their expedition, the latter of which they brought away, and have been carefully preserved by Melville to be forwarded to Washington.

In the Criminal Court at Washington, on the 15th inst., the verdict in the cases of Rerdell and Miner, the alleged Star Route conspirators, was set aside by Judge Wylie, and they were granted a new trial. They were then released in \$10,000 bail each. The first Second-day in 12th mo. was fixed for the new trial of the cases.

William Dickson, the foreman of the jury in the late trial of the Star Route conspirators, has addressed a letter to Benjamin H. Brewster, Attorney General of the United States, stating that he had been approached by Henry A. Bowen, an officer in the Department of Justice, with an offer of a bribe to influence his judgment in the case. It is said another juror was also approached with similar intent. Brady and Dorsey are the two defendants whose conviction was sought by these attempts.

During the week ending on the 16th inst., 232 new cases of yellow fever occurred at Brownsville, Texas, and 6 deaths, making the total number of 1793 cases and 95 deaths. At Matamoros, and on the Mexican side of the river, the disease appears to be spreading.

On the 14th inst., the steamer Asia foundered on Lake Huron during a violent storm. She belonged to the Great Northern Transit Company, and had left Collingwood, Ont., the previous evening, for French River and Saint Ste Marie, laden with about 100 passengers and freight. But few of the passengers it is feared have escaped.

Markets, &c.—U. S. 3½'s, 101½; 4½'s, 113½; 4's, registered, 119½; 4's, coupon, 120½; currency 6's, 132.

Cotton.—Sales of middlings are reported at 13 to 13½ cts. per lb. for uplands and New Orleans.

Flour is inactive and weak. Sales of 2000 barrels, including Minnesota extras, at \$6.75 a \$7 for clear, and at \$7 a \$7.25 for straight; Penna. extra family at \$4.87½ a \$5.25; western do. do. at \$5.50 a \$6, and patents at \$6.50 a \$8.50. Rye flour is firm at \$4 a \$4.25 for Pennsylvania.

Grain.—Wheat is in fair demand and steady. Sales of 8000 bushels red in ear lots at \$1.02 a \$1.12. At the open board, 15,000 bushels 10th mo. sold at \$1.03½, and 30,000 bushels 12th mo. at \$1.10½ a \$1.10¾; \$1.08½ was bid for 9th mo.; \$1.09¾ for 11th mo. Rye.—Nothing doing. Corn is in moderate request and unchanged. Sales of 10,000 bushels, in ear lots at 74 a 80 cts., as to quality. At the open board, 73 cts. was bid for 9th mo., 74 cts. for 10th mo., 70 cts. for 11th mo., and 60 cts. for 12th mo. Oats are quiet but firmer. Sales of 9000 bushels, including white, at 40 a 51 cts., and rejected and mixed at 25 a 38 cts. At the open board 45½ cts. was bid for 9th mo., 44½ cts. for 10th and 11th mo., and 44½ cts. for 12th mo.

Beef cattle were in fair demand this week and extra stock higher; other grades were unsettled and rather lower: 4500 head arrived and sold at the different yards at 4 a 7½ cts. per pound, as to condition.

Sheep were in fair demand, and better grades were a fraction higher: 11,000 head arrived and sold at 3 a 5½ cts., and lambs at 6 a 7½ cts. per lb., as to quality.

Hogs were active and firm: 3500 head sold at the different yards at 11 a 12½ cts. per lb., as to condition.

FOREIGN.—On the 12th inst., the British army in Egypt began a movement from Kassassin towards Tel-el-Kebir, where Arabi Pasha's troops were encamped, and during the night advanced to such a position as to attack them before day break. The force under Arabi is reported to have been 20,000 to 30,000 regulars troops and 6000 to 7000 Bedonins and other irregulars. The English army is stated to have been 13,000 in all. At 9 o'clock the battle was practically over, and the Egyptians flying in confusion, having suffered great loss. Cairo was afterwards occupied by the English. All persons of rank who were concerned in the rebellion, have made submission.

Despatches from General Wolseley on the 15th state, Arabi Pasha and Toulba Pasha have surrendered unconditionally. Ten thousand troops at Cairo have laid down their arms. The Prefect of Police has undertaken to maintain order. The war is over.

Arabi Pasha and Toulba Pasha have been arrested by the Egyptian police at Cairo, it is reported, for having incited the populace to incendiarism and plunder. Ali Roubi Pasha has been handed over by the Egyptian authorities to General Wood as a prisoner of war.

Arabi Pasha was handed over to the English on their arrival at Cairo.

It is stated that a regular constituted Court will be established for the public trial of the rebel chiefs, who will be allowed to engage counsel.

With the exception of a few leaders and one or two persons accused of crimes, no rebels were made prisoners by General Lowe, at Cairo, who merely required them to surrender their arms. Many who have been prominent in the rebellion were told, much to their surprise, that they were free.

A despatch from Cairo to Reuter's Telegram Company says: "The news from the interior is favorable. It is believed that all the towns will tender allegiance to the Khedive."

A despatch from Alexandria on the 17th says: The following decree was proposed at the Council of Ministers to-day, and has been signed by the Khedive:

Article 1. The Egyptian army is dissolved.

Article 2. Officers guilty of rebellion will be prosecuted and punished according to military law.

The commanders at Rosetta and Aboukir having offered to surrender to the Khedive, he replied that they must march to Kafr-el-Dwar and surrender to the English.

It is announced from Dublin that Parnell, Davitt, Dillon and Brennan have decided to hold a conference in the autumn, in order to inaugurate a national movement in which the various movements will be consolidated upon a platform of national self-government, the abolition of landlordism, the promotion of home industries, the rights of laborers and a paid representation in Parliament.

The committee appointed by the Dublin police have prepared a document setting forth their grievances. The authorities expected from the police that they would omit references to the discipline, the rigor of which, however, is the chief matter of which the police complain.

President Gonzales read his message to the Mexican Congress on the 16th. It refers with satisfaction to the general progress of the Republic; it speaks approvingly of the agreement with Guatemala and the establishment of diplomatic relations with Chili, and declares that "The Government of the United States, a country with which we are in connection by other interests in addition to those of proximity, has given and received from us proofs of the sincerest friendship." It states that the revenue for the last fiscal year was thirty million dollars, while from 1867 to 1877 it averaged only sixteen million dollars. The import duties during the last fiscal year produced more than that amount. It concludes by referring to the railroads, and saying, "If the country continues to progress as at present, the coming generation will doubtless celebrate the Centennial of Independence in 1921, with the same just pride as did the Americans in 1876."

WESTTOWN BOARDING SCHOOL.

The Committee who have charge of this institution, meet in Philadelphia on Sixth-day, 9th month 29th, at 11 A. M.

The Committee on Admissions and the Committee on Instruction meet on the same day, at 9 A. M.

The Visiting Committee meet at the school on Second-day evening, 9th mo. 25th. For the accommodation of this committee, conveyances will be in waiting at Street Road Station on the arrival of trains which leave Philadelphia at 2.40 and 4.55 P. M.

WM. EVANS, Clerk.

WANTED,

A woman Friend, as teacher in the Boarding School for Indian children, at Tunesassa; also one to assist the matron in care of the household. Apply to

Jos. S. Elkinton, 325 Pine street, Philada.,

John Sharpless, Chester, Delaware Co., Pa.,

Ephraim Smith, 1110 Pine street, Philada.

WANTED,

Teachers and assistant teachers for the Evening Schools for Adult Colored Persons, men's and women's departments. Apply to

Ephraim Smith, 1110 Pine St., Philadelphia.

Thomas Elkinton, 400 S. Ninth St., "

Thomas Woolman, 858 Marshall St., "

Finley Hutton, 400 Chestnut St., "

FRIENDS' ASYLUM FOR THE INSANE,
Near Frankford, (Twenty third Ward,) Philadelphia.
Physician and Superintendent—JOHN C. HALL, M.D.
Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

RECEIPTS.

Received from Josiah W. Cloud, N. J., \$2.10, vol. 56; from Jesse D. Hockett, N. C., \$2.10, vol. 56; from Ashton Richardson, Del., \$2.10, vol. 56; from Pearl Hall, Io., \$2.10, vol. 56, and for Nathan Satterthwaite, James Frame, and Esther Fogg, \$2.10 each, vol. 56; from Benjamin Ellyson, Io., \$2.10, vol. 56; from Rebecca Hibberd, Pa., \$2.10, vol. 56; from Jane Pickering, N. J., \$2.10, vol. 56; from William Tatum, N. J., \$2.10, vol. 56; from Jonathan E. Rhoads, Del., \$2.10, vol. 56; from Joseph Cartland, Mass., \$2.10, vol. 56; from Huldah M. Beede, R. I., \$2.10, vol. 56; from Levi Varney, Canada, \$2, vol. 56, and for William Branscomb and Mary E. Jones, \$2 each, vol. 56; from Rebecca H. Wills, N. J., \$2.10, vol. 56; from Stacy Haines, N. J., \$2.10, vol. 56; from Tacy R. Satterthwaite, Pa., \$2.10, vol. 56; from David Wallace, \$2.10, vol. 56; from Charles Bell, N. J., \$2.10, vol. 56; and for Joseph K. Lippincott, \$2.10, vol. 56; from Elizabeth Allen, Gtn., \$2.10, vol. 56; from Sarah Roberts, Pa., \$2.10, vol. 56; from Clement Ogden, I., \$2.10, vol. 56; from Dr. George Thomas, Pa., \$2.10, No. 24, vol. 57, and for J. Preston Thomas, \$2.10, No. 23, vol. 57, Charles T. Thomas, \$2.10, vol. 56, a Jonah Ogelsby, City, \$2, vol. 56; from Owen Y. Wister, Pa., \$2.10, vol. 56; for Edwin Leeds, N. J., Herman H. Leeds, Pa., Barclay R. Leeds, Philada., William H. Leeds, Oregon, \$2.10 each, vol. 56; from Maria Carey, O., per George Blackburn, Agent, \$2, vol. 56; from Sarah Ann Leeds, Pa., \$2.10, vol. 56; from Henry A. Knowles, Io., \$2.10, vol. 56; from Thomas Emmons, Agent, Io., for Elwood Spence Jonathan Briggs, John Lipsey, Edward G. Vail, a Jesse R. Garwood, \$2.10 each, vol. 56; from John Allen, City, \$2, vol. 56, and for John C. Allen, Jr., a Samuel L. Allen, N. J., Samuel Leeds, Mich., and J. B. Broomall, Del., \$2.10 each, vol. 56; from Jas. Smedley, City, \$2, vol. 56, and for Deborah S. Kitchin, \$2.10, vol. 56; from Pennell L. Webster, Pa., per Josiah T. Ballinger, Agent, \$2.10, vol. 56; from Capt. William Reed, Mass., \$2.10, vol. 56; from Parker Hall, Age O., for John W. Smith and Josiah Hall, \$2.10 each, vol. 56, and for Joseph Russell, \$2.10, to No. 20, vol. 56; from Mary W. Bacon, N. J., \$2.10, vol. 56; from William H. Boone, Pa., \$2.10, vol. 56; from Jan Forsythe, Pa., \$2.10, vol. 56; from Samuel B. Smith, O., \$2.10, vol. 56.

WESTTOWN BOARDING SCHOOL.

The WINTER SESSION begins on Second-day, Twelfth month 30th, 1882. Parents and others intending to send pupils, will please make early application to JONATHAN G. WILLIAMS, *Supt.*, address Westtown P. Chester Co., Pa.; or to CHARLES J. ALLEN, *Treasurer*, 304 Arch St., Philadelphia. Terms, \$80 per session.

THE CORPORATION OF HAVERFORD COLLEGE.

A Stated Annual Meeting of "The Corporation of Haverford College" will be held in the Committee-room of Arch Street Meeting-house, Philadelphia, on Third-day, Tenth month 10th, 1882, at 3 o'clock, P. M.

EDWARD BETTLE, Jr., *Secretary*

MARRIED, at Friends' Meeting, Burlington, N. on Fifth-day, Ninth month 14th, FRANCIS BART GUMMERE, Ph. D., to AMELIA SMITH, daughter of Richard F. Mott—all of Burlington.

DIED, at her residence, near Fallsington, Bucks Co. Pa., on the 24th of Eighth month, 1882, JANE LOVE in the 77th year of her age, a member of Falls Month Meeting of Friends.

—, on the 16th of 8th mo. 1882, at his residence in Baxter Springs, Kansas, in the 65th year of his age JOHN N. MILLER, a member of Coal Creek Month Meeting, Iowa. He was a man of talent and influence and an ardent lover of the ancient principles of our Society. On reviewing the many trials through which he had passed he said, I freely forgive all. His illness was short, and he was mercifully spared much suffering; yet from the first expressed that he had no prospect of recovery, and repeatedly requested those about him not to grieve. Nearly his last words were, "This is perfect rest." May the childlike tenderness of spirit that grew upon him, as the close of his life drew near, be the clothing and ornament of those who mourn his loss.

WILLIAM H. PILE, PRINTER,
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For "The Friend."

Ancient Testimonies and Advices.

THE CARE AND TRAINING OF CHILDREN.

The following are extracts from "Annual Testimonies" issued by London Yearly Meeting of Friends, beginning with the year 1690, extending to 1725. They not only show Christian care and concern of the early members of this religious Society in relation to the time-honored and truth-honored minor testimonies (as they are called)—guarding and admonishing both parents and teachers to faithfulness in support of these lesser "tithes" as well as the more important ones "of judgment and the love of God,"—but they also show a fact, which he who runs may read, even in that once favored church, there has been a gradual apathy and lukewarmness creeping over many of its members, until we have, with these, been an almost total losing of "the ancient land-marks" in these respects, which their illustrious forefathers so earnestly suffered for, and so nobly set and maintained before the world. A portion of the language of the Spirit to the angel of one of the churches was: "Be watchful, and strengthen the things that remain, that are ready to die: for I have not found thy works perfect before God." "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy."

Our early Friends claimed that they were out of conformity to the world in these things by the Spirit of Christ, our holy Law-giver. Can any one presume to hold that the inspiring Spirit of a Saviour who remains the same yesterday, to-day, and forever, would lead his spiritually minded followers directly back into them again? Or is not said lapse of time, to these, the offence of the cross has increased? and that, because less humiliating to the fleshly mind, such have yielded to conform with the current, rather than *against* it, withstanding the latter so marked the course of those sons of the morning whose testimonies they profess to have taken up, and whose name they bear?

Who can but see, too, how unfaithfulness in relation to the *smaller* tithe has led some step by step, till unfaithfulness in the *greater* has become painfully obvious. How true the testimonies: "He that contemneth all things shall fall by little and little."

"Whoso breaketh an hedge, a serpent shall bite him."

The extracts are these: "Dear Friends, it is our Christian and earnest advice and counsel to all Friends concerned, (so far as they are able, or may be capable) to provide school masters and mistresses, who are faithful Friends, to teach and instruct their children. And not to send them to such schools where they are taught the corrupt ways, manners, fashions, and language of the world: * * but to take care that you train up your children in the good nurture, admonition, and fear of the Lord, in that plainness and language which become truth. And parents and masters, &c., to be good examples to them, in a sober and godly conversation, and plainness of speech. And not suffer your substance to be bestowed upon your children to furnish them with such things as tend to pride, and to lift them up to vanity, or affect them with the vain fashions of the world."—1690.

"Being sensible how incident youth is to be corrupted, and how liable to corrupt and hurt one another by evil example and liberty, it is earnestly requested that all parents among Friends take all godly and Christian care in the education of their children, and be good examples to them, and not to allow them in anything that may gratify a vain mind, in immodest apparel, or foolish garbs, or other extravagancies, tending to their hurt, and reproach of our holy profession, and incurring God's displeasure and judgment, which stands against the pride of life and haughtiness; but sincerely to use their best endeavors to train them up in the nurture and admonition of the Lord, in sobriety, modesty, and plainness in apparel, language and conversation, as becometh our holy profession and Christian religion."—1692.

"This meeting, being under a deep sense that pride, and the vain customs and fashions of the world, prevail over some under our profession, particularly in the excess of apparel and furniture, doth earnestly recommend, that all, who make profession of the truth, take care to be exemplary in what they wear, and what they use; so as to avoid the vain customs of the world, and all extravagancy, in color and fashion; and keep themselves, in respect thereof, spotless and blameless; adorning their profession with all modesty and sobriety. And that all parents be watchful over their children; and careful not to suffer them to get up into pride and excess; but to keep them in that *decent plainness which becomes the people of God*: that the sin of the children may not lie upon their parents; nor they be exposed to ruin by their parents' neglect."—1703.

"Let not any lust after the vain fashions and glittering gayety of this fading world; for it will suddenly wither, as the mown grass before the sun. And if ye intend to be happy in *this life*, and that to come, thirst after

righteousness, and let holiness be your habitation while on earth; so shall eternal glory be your crown hereafter."—1704.

"Forasmuch as, next to our own souls, our children are the most immediate objects of our care and concern, it is tenderly recommended to all parents or guardians of children, that they be diligently exercised in this care and concern for the education of those committed to their charge; that in their tender years they may be brought to a sense of God, his wisdom, power, and omnipresence, so as to beget an awe and fear of Him in their hearts (which is the beginning of wisdom); and as they grow up in capacity, to acquaint them with, and bring them up in the frequent reading of, the scriptures of truth; and also to instruct them in the great love of God, through Jesus Christ, and the work of salvation by Him, and of sanctification through his blessed Spirit. And also to keep them out of the vain and foolish fashions and ways of the world, and in plainness of language, habit and behavior; that being thus instructed in the way of the Lord when they are young, they may not forget it when they are old: or, however, that all concerned *may be clear in the sight of God*, that they have not been wanting in their duties to them. And that *the labor and travail of Friends therein* may be more effectual, it is our tender desire, that seasonable opportunities may be taken to wait upon the Lord, with your children, in your families, for the manifestation of his blessed power, to make them sensible of his witness and seed of life and grace in their hearts, in order to beget them into a living knowledge and love of the truth as it is in Jesus."—1706.

"And dear Friends, brethren and sisters in Christ, we desire your godly care for the due education and safety of your children within the bounds and limits of Truth in all respects, may be continued and increased among you; and that parents *be exemplary* to their children, in keeping out the vain fashions, customs, and pride of the world, by adorning *themselves* modestly and in plainness, according to the simplicity of Truth *received by us in the beginning*. And that you may be *carefully and zealously* concerned for our ancient Christian testimony against mixt marriages; that none of your children may be corrupted and alienated from Truth thereby."—1708.

"That nothing be wanting in Friends' care towards their children, let all be concerned to see that they do not only watch over them for good, but that they also rule over them in the fear of the Lord; and none, in the fondness of affection, lose the authority wherein the Lord has set them for their children's preservation. And let all be examples to them, in wisdom, moderation, and plainness, in language and habit; and not examples only, but also to restrain them from anything that might be their hurt, either in-

wardly or outwardly; neither providing for them costly and gaudy attire, unbecoming godliness, nor letting them have money to gratify themselves therein."—1709.

"You who are parents of children, labor fervently in spirit, with secret supplication unto the Lord, that He may give them an inheritance in the Truth, wherein they may be enabled to stand up in their generation after you to his praise and glory, rather than labor to get great inheritances for them in this world; which have proved a snare and temptation to some to shun the cross, and embrace the glory of this present world."—1725.

For "The Friend."

Robert Proud.

THE LOYALIST.

The stormy period of the Revolution brought with it many exercises and trials to the consistent members of the Society of Friends in America, and in these Robert Proud appears to have shared. Their views and feelings are clearly set forth by the late Nathan Kite in the first of an admirable series of articles headed "Thomas Scattergood and his Times," which were commenced in the 10th mo. of 1847. He says:—

"The members of the Society of Friends had generally been opposed to the usurpation of the British Parliament in its far-famed Stamp Act, and duty on tea; and prominent men amongst them in Philadelphia had been the most earnest, faithful and efficient protesters and petitioners against these measures of the ministry which finally involved England and America in war. They would not silently submit to the infringement of their rights as citizens, performed under order of priest, magistrate, or by authority of an act of parliament. But their voice went forth clothed with argument, with demonstration of right, not with threats of revenge. When called on to join in plans of opposition to the mother country, which tended to warlike measures, and which pointed towards a termination of blood, they drew back. It was not at the whispers of fear,—it was at the prompting of principle. . . . They knew that all wars were done away to those who were fully come under the government of Christ Jesus, the Prince of Peace, and therefore, like the early Christians, they could not fight. Yet like them they were prepared to show by the patient endurance of suffering, that the weakness of fear was no principle in their actions.

"Soon came the determination to throw off allegiance to the king. The true Quaker could unite in neither the one nor the other. He did not understand the nature of that allegiance to king or to commonwealth, which was abrogated by every act of oppression, by every royal or ministerial mistake, by every legal outrage or usurpation of right."

The duty of loyal submission to the government under which we are placed is clearly laid down in the Scriptures, and has ever been acknowledged by the Society of Friends. The adherence of our members to this principle subjected them to much suffering at the period of the Revolution. Not only were they compelled by their conscientious convictions to refrain from all participation in warlike measures, but they were also restrained from transferring their allegiance to the revolutionary governments, or doing any voluntary act inconsistent with their continued fidelity

to the authority of the British crown. This naturally exposed them to much odium and misrepresentation at that stormy period. The records of the Society show the unremitting vigilance and exertion which were then exercised by those Friends on whom the burthens of the Church rested, to prevent their members from being entangled in any of the snares laid for their feet, to expose the false charges which were constantly circulated, and to assist those who were brought under suffering for conscience sake. Fines and imprisonment were the frequent experience of the faithful in those days. From the many illustrations which exist of this watchful care, we select the following:

At a Meeting for Sufferings held 1st mo. 20th, 1776, an address to the public was adopted, pleading for the continuance of efforts to amicably settle existing disputes, and reaffirming a declaration issued in 1676, that it is not our business to be concerned in any contrivance to set up or pull down the government under which we live. It says: "May we therefore firmly unite in the abhorrence of all such writings and measures, as evidence a desire and design to break off the happy connection we have heretofore enjoyed with the kingdom of Great Britain, and our just and necessary subordination to the king."

On the 30th of 6th month, 1778, the following minute was made—

"On consideration of what is necessary to be proposed to Friends in general on the subject of the declaration of Allegiance and Abjuration required by some late laws passed by the Legislatures who now preside in Pennsylvania and New Jersey, having several times met and deliberated thereon, we have the satisfaction to find we are united in judgment, that consistent with our religious principles, we cannot comply with the requisitions of those laws, as we cannot be instrumental in setting up or pulling down of any government, but it becomes us to show forth a peaceable and meek behavior to all men, seeking their good, and to live a useful, sober and religious life, without joining ourselves with any parties in war, or with the spirit of strife and contention now prevailing."

The diary of Christopher Marshall, which covers the period of time we are now considering, contains many entries which show some of the sufferings to which Friends were then exposed. He was a member of a revolutionary committee in Philadelphia which assumed and exercised arbitrary power. The following items are extracted from his book.

"Jan. 30th, 1776. At this meeting complaint was made against John Drinker, latter, for refusing taking continental money, who, being sent for, acknowledged he did, and that in point of conscience he refused it; upon which he was to be censured agreeably to the resolve of Congress published [Jan. 11th, 1776] but to be referred for one week, in order for him to consider well of it." Congress had ordained that persons refusing to receive Continental Bills of Credit should be published and treated as enemies of the country, and be precluded from all trade or intercourse with the inhabitants of the Colonies.

"Order of Council of Safety of Oct. 31st, 1776. John Baldwin, for refusing to receive Bills of Credit in payment, was declared an enemy to his country, and precluded from all trade and intercourse with the inhabitants of these States." "Resolved that the said John

Baldwin be committed to jail, there to remain without bail or mainprise until he shall be released by order of this council, or some other person lawfully authorized so to do." P.

An epistle from the Meeting for Sufferings in Philadelphia to that in London, dated mo. 26th, 1778, says, "In the country of which the governments lately set up instead of our late excellent constitution exercise power, great finings, imprisonments and various other distresses, have been inflicted upon many, who cannot for conscience sake join their measures." A summary of these finings in the limits of Philadelphia Yearly Meeting drawn up about the close of the war, shows a total of more than £35,000.

In the MSS. of R. Proud, I find the following evidence of an attempt to impress upon his fellow-citizens the blessings of peace.

THE CONTRAST, &c.

The following Contrast, being written R. P., anno 1775, at the Beginning of Revolt of this Country from its Connection with Gr. Brit. was refused a place in Public News Paper, the Printer not daring to insert the same, in that Time of much boasted Liberty, &c.

"Pace nihil melius, nil pace salubrius orbi
Terrarum dominus, qui regit astra dedit,
Pace suas mercator opes, sua rura colonus
Possidet; absque metu carpit and hostis iter
Sabino

No greater Bliss doth God on Men bestow,
Than sacred Peace; from which all Blessings flow
In Peace the City reaps the Merchant's Gains;
In Peace flows Plenty from the rural Plains;
In Peace, thro' foreign Lands, the stranger may
Fearless and safely travel on his way.

No greater Curse invades the World below,
Than Civil War, the Source of ev'ry Woe;
In War, the City wastes, in dire Distress;
In War, the rural Plain's a Wilderness;
In War, the Road, the City, and the Plain
Are Scenes of Woes, of Blood, and dying Men!

—"Nulla Salus bello." Virg.

In a somewhat similar paraphrase of a Latin poet, Claudianus, written 9th mo. 30th, 1776, R. Proud laments over "the violation of the Government and Civil Order, by an unwarrantable usurpation," &c.; and he refers to Milton who represents, in his *Paradise Lost*, the devils as "the first violators of order; i. e. Rebels," &c.

About the commencement of the war, entered into mercantile business in connection with his younger brother, John Proud. The success of the Revolution was unfavorable to his business prospects, and his commercial affairs went to ruin. John returned to England, and Robert resumed his school. Allusion to his losses is found in a poem, entitled "An Elegy," written on the 25th of 12th mo. 1782, which may be quoted as a specimen of his versification, and as showing the loyalty of his sentiment. In it, he represents his native country, *Natale solum*, as inviting him to return to its bosom.

"1. Distant from thy Country far,
On the Banks of Delawar,
Thou dost mourn;
Compass'd round by Rebel Foes,
Worn with Grief, and pressed by Woes,
Oh! Return!

2. Thee, thy native Soil again,
Welcomes from beyond the Main;
Come and see,
Once again before thy Death,
What thy native Country bath,
Good for thee.

3. Long, too long, in Troubles tost,
From thy Fr'ds, and Kindred lost;
Far from Home;
To relieve thy Grievs and Woes,
All thy Sorrows to compose,
Hither come.

4. In the Confines of these Bowers,
Pass thy yet remaining Hours,
Thou mayest have,
Here, at last, upon this Shore,
Where no Ill shall reach thee more
A peaceful Grave.

5. Peace and Plenty, yet a while,
Thou mayst have upon this Isle,
If thou flee
From the Idol of the Crowd,
And where Noise and Strife are loud,
Seldom be.

6. If thy Intimates be few,
A few chosen Fr'ds will do,
Thou, with these,
Far from Rage, Revenge and Strife,
Mayst enjoy that Bliss of Life
Which will please.

7. Long enough, and Ah! too long;
Troubles thou hast been among!
From the Bad,
Of the Wages which are due
Only to a Rebel Crew,
Thou hast had!

8. Now thy former Fr'ds are gone,
Thou art valued there by None;
Robb'd of all*
By the infernal Powers assign'd,
There to punish human Kind!
Thee I call.

9. What hast thou to do with those,
Who embrace Rebellion's Cause?
Come away;
There to live is Death to thee;
Worse than their's thy Lot shall be,
If thou stay.

From the faithful and the true,
Separation why dost thou
Longer try?
Here on Earth, while Pow'r is giv'n,
In an order nearer Heav'n
Live and die."

To this appeal, the poet prudently objects,
owing to his long absence he was now
gotten and unknown in his native country.
J. W.

(To be concluded.)

It is more to meet with one little touch of
ever, to help a man against his corruption
the deceit of his heart, than to meet with
great descending of Power upon a man's
it, to wrap him up into high enjoyments,
to enable him to speak great things of the
studies of God's kingdom; for it changes
heart more, it helps him on his journey
re, it prepares his spirit more for the Lord;
adds to his growth more than the other;
the other will hurt him, unless his spirit
poised by the Lord, and made able to bear
But the still working of the power, which
retly melteth and changeth the mind, re-
veing it (as it were insensibly) daily more
more into the image, that is the safe,
reious and profitable ministration of life."

Penington's Letters.

Up and down where I have been, sickness,
liction, and trouble seem to have been the
ans of spiritual instruction, by loosening
strong bond of natural attachment to
thy things.—*Mary Capper.*

"By Means of what was called the Revolution
re, the Author was unjustly deprived of all his
ldly Property; or had it thereby rendered entirely
less to him!"

For "The Friend."

Westtown Boarding School.

In a former number, mention was made of
the orchard north of the girls' grounds having
been planted in 1838. This appears to be an
error, that orchard having been planted pre-
viously, believed to have been under the
superintendency of Philip Price, probably
about 1825. Some apples were observed on
one or more trees yet standing in it a few
days since. The one planted in 1838, under
Nathan Sharpless' superintendency, is on the
west side of the road leading past the girls'
grounds south, and towards West Chester on
the north. It originally consisted of 180 trees,
172 are still standing, and about 160 more or
less healthy and bearing fruit. The new one
adjoining on the south, was planted whilst
Aaron Sharpless was superintendent, probably
about ten years since, and makes the fourth
orchard of apple trees planted since the es-
tablishment of the school. The original one
stood on the north side of the lane leading
east from the school, bore apples as late as
1843, and totally disappeared about 1868.

From the report made to the Yearly Meet-
ing in 1844, we learn that the average num-
ber of scholars during the year was 95 boys
and 88 girls; and that two deaths among the
pupils had occurred during the year. The
committee were not exempt from trials and
exercises at this period, as will appear from
the following minute: "In their oversight of
the school however, the past year, the com-
mittee have been brought under much exer-
cise on account of the frequent disuse of the
plain language among the scholars; repeated
efforts were made to convince them of the
impropriety of their departure, and to induce
them to use the singular pronoun in speaking
to one another; which the committee hope
they have been to a good degree successful
in accomplishing. The gradual and increas-
ing evasions of plainness in dress which have
appeared, have also been a subject of much
anxiety; particularly in the color of the gar-
ments worn by some of the children, and in
the cut and form of the coats and vests of the
boys. We apprehend that unless parents and
others who have the care of providing the
clothing, are more vigilant and firm under a
sense of religious duty in restraining them in
these respects, that the Institution will be in
danger of losing the appearance of a Friends'
school, and great disadvantage will accrue to
the minds of tender children, as well as a door
be opened for increasing weakness in regard
to the support of our testimony to simplicity
of dress and manners. We would suggest
whether it would not be proper to remind
parents afresh, that the Yearly Meeting ex-
pects all the children to keep to our ancient
and scriptural practice of using thou and thee
in addressing a single person; that no coats
or vests will be permitted to be worn at the
school which are not plain in color and form;
and when any of objectionable shape are sent
there, they will be altered, as well as any
other garments that are not conformable to
plainness; also that the introduction of un-
suitable or gay colored clothing be altogether
disallowed."

"6th mo. 14th. It being represented that
the school building is imperfectly warmed
and lighted during winter, Thomas Kimber,
Samuel B. Morris, Solomon Lukens and Jos.
Snowdon were appointed to have such im-

provements made in these respects as may,
on careful examination, appear necessary."

The care of the committee to avoid the
needless expenditure of money, is manifest
from the following minute: "By a minute
from the committee on instruction it appears
to be their judgment that with the present
number of scholars, the services of one teacher
in the boys' school could be dispensed with,
which being concurred with, the subject is
referred to the committee with authority to
carry out this arrangement, and, in conjunc-
tion with the superintendent, to make such
further reduction in the expenses of conduct-
ing the institution as its reduced resources
may seem to require, and as they think can
be adopted without disadvantage."

At a meeting of the committee, 10th mo.
4th, 1844, an extract from the will of Jno.
Paul was read, which directed that after the
decease of his wife, Hannah Paul, the sum of
\$1000 should be paid by his executors to
Thos. Evans and Thos. Kimber, in trust, "the
interest or income thereof to be appropriated
to supplying such children as may be admit-
ted to partake of the funds for schooling those
not in circumstances to pay for their educa-
tion * * with suitable books, stationery or
other necessities not furnished by the insti-
tution, at the discretion of the committee, to
enable such pupils to prosecute their studies
without being a burden to their friends, or a
charge to the institution." This legacy has
been very useful. The committee on warm-
ing and lighting, "proposed the use of gas as
a safe and efficient means of lighting the
building; and reported the result of some in-
quiries in relation to the best apparatus and
materials for producing it." They were con-
tinued to give further attention to the sub-
ject.

The Father of a Thousand Children.—An
old man has just died in Vienna whose name
deserves to be chronicled in all land for the
singular goodness of his life. Ferdinand Reidt
has been known in his own city as the "Father
of the Orphans" for nearly half a century.
He was a man of considerable means, and was
happily married, but it was a great grief to
him and his wife that they continued to be
childless. Herr Reidt said to his wife: "Since
we are not to have children of our own, can
we not be parents to some of those who are
fatherless and motherless?" He was a man
of action, and began at once to carry his con-
ception into practice. He commenced with
taking fatherly charge of two or three or-
phans, but his zeal and repute increased to
such an extent that, at the time of his death,
he was the legal guardian of more than a
thousand fatherless children. Those whom
he adopted in this manner were not fitfully
taken up and then let drop, but he kept con-
scientious watch and ward over them, from
their early education until their marriage, or
their start in adult life at the close of their
apprenticeship. He never sought fame or
publicity, and took no credit to himself for his
devotion to those who had no natural claim
upon him. Now that he is departed however,
every one speaks of his singular life, its quiet-
ness, and yet restless energy, its conscientious-
ness and severe fidelity to his self-imposed
obligations. He began by asking as a favor
to be accepted as the "honorary guardian"
of two or three orphans, and the calling,
which he had thus taken up for his own satis-

faction, as he put it, was in time regarded by many of his fellow-citizens as a sort of official occupation which he was bound to fulfil.—*London Globe.*

George Washington's Slaves.

By a clause in his will, Washington provided for his slaves. I give it here entire, because it is a remarkable example of his thoughtful care for the comfort of others. The will is in the handwriting of the General, and is dated July 9, 1799—only a few months before his death. The following is the clause referred to:

"Item.—Upon the decease of my wife, it is my will and desire that all the slaves whom I hold *in my own right*, shall receive their freedom. To emancipate them during her life would, though earnestly wished by me, be attended with such insuperable difficulties on account of their intermixture by marriage with the dower negroes, as to excite the most painful sensations, if not disagreeable consequences to the latter, while both descriptions are in the occupancy of the same proprietor; it not being in my power, under the tenure by which the dower negroes are held, to manumit them. And whereas, among those who will receive freedom according to this desire there may be some, who, from old age or bodily infirmities, and others, who, on account of their infancy, will be unable to support themselves, it is my will and desire, that all who come under the first and second description, shall be comfortably clothed and fed by my heirs while they live; and that such of the latter description as have no parents living, or, if living, are unable or unwilling to provide for them, shall be bound by the Court until they shall arrive at the age of twenty-five years; and in cases where no record can be produced, whereby their ages can be ascertained, the judgment of the Court, upon its own view of the subject, shall be adequate and final. The negroes thus bound are (by their masters or mistresses) to be taught to read and write, and to be brought up to some useful occupation, agreeably to the laws of the Commonwealth of Virginia, providing for the support of orphan or other poor children. And I do hereby expressly forbid the sale or transportation out of the said commonwealth, of any slave I may die possessed of, under any pretence whatsoever. And I do, moreover and most pointedly and most solemnly enjoin it upon any executors hereafter named, or the survivors of them, to see that this clause, respecting slaves, and every part thereof, be religiously fulfilled at the epoch at which it is directed to take place without evasion, neglect, or delay, after the crops which may then be on the ground are harvested, particularly as it respects the aged and infirm; seeing that a regular and permanent fund be established for their support, as long as there are subjects requiring it; not trusting to the uncertain provision to be made to individuals. And to my mulatto man, *William*, calling himself *William Lee*, I give immediate freedom, or, if he should prefer it (on account of the accidents which have befallen him, and which have rendered him incapable of walking, or of any active employment) to remain in the situation he now is, it shall be optional in him to do so; in either case, however, I allow him an annuity of thirty dollars during his natural life, which shall be independent

of the victuals and clothes he has been accustomed to receive, if he chooses the last alternative; but in full with his freedom, if he prefers the first, and this I give him as a testimony of my sense of his attachment to me, and for his faithful services during the Revolutionary War."—*B. J. Lossing in S. S. Times.*

LINES ON A SKELETON.

Selected.

[Sixty years ago, the *London Morning Chronicle* published a poem entitled, "Lines on a Skeleton," which excited much attention. Every effort, even to the offering of fifty guineas, was vainly made to discover the author. All that ever transpired was that the poem, in a fair, clerical hand, was found near a skeleton of remarkable beauty of form and color, in the museum of the Royal College of Surgeons, Lincoln's Inn, London, and that the curator of the museum had sent them to the editor and proprietor of the *Morning Chronicle*.]

Behold this ruin! 'Twas a skull
Once of ethereal spirit full;
This narrow cell was Life's retreat,
This space was Thought's mysterious seat.
What beauteous visions filled the spot,
What dreams of pleasure long forgot?
Nor hope nor pleasure, joy nor fear,
Has left one trace of record here.

Beneath this mouldering canopy
Once shone the bright and busy eye;
But start not at the dismal void,
If social love that eye employed,
If with no lawless fire it gleamed,
But through the dews of kindness beamed,
That eye shall be forever bright
When stars and suns are sunk in night.

Within this hollow cavern hung
The ready, swift, and tuneful tongue;
If falsehood's honey it disdained,
And, where it could not praise, was chained;
If bold in virtue's cause it spoke,
Yet gentle concord never broke,
This silent tongue shall plead for thee
When time unveils eternity.

Say, did these fingers delve the mine?
Or with its envied rubies shine?
To hew the rock, or wear the gem,
Can little now avail to them.
But, if the path of truth they sought,
Or comfort to the mourner brought,
These hands a richer meed shall claim
Than all that wait on Wealth and Fame.

Avails it, whether bare or shod,
These feet the path of duty trod.
If from the bowers of Ease they fled,
To seek affliction's humble bed;
If Grandeur's guilty bribe they spurned,
And home to Virtue's cot returned,
These feet with angels' wings shall vie,
And tread the palace of the sky.

Selected.

THE NIGHT-BLOOMING CEREUS.

BY MARY D. JAMES.

Oh, beautiful Cereus,
How welcome thy bloom—
Thy grand coronation—
How rich in perfume!
How wondrously charming—
So queenly, so chaste!
We mourn thy sweet flowers
Should fade in such haste.

Beholding with rapture
The exquisite sight,
We wonder thy glories
Are kept for the night.
In darkness to lavish
Their beautiful bloom,
And give their rich odors
To midnight's deep gloom!

Some sister plants close up
Their petals at night,
And open them only
To greet morning light.
Thy charms are unfolded
When nature's asleep;
As angels night-vigils
So lovingly keep.

So Faith comes in darkness,
And blooms in the night;
To soothe in affliction,
In danger, in blight.
When sources of comfort
All fail and depart,
Faith brings sweetest solace
To cheer the sad heart.

And night-blooming flowers
Bring lessons of Love,
As messages coming
From regions above.
We too have a mission—
In darkness and grief,
To bring the afflicted
And suffering relief.

To be to the feeble,
The sinful, the poor,
Sweet love-plants, all blooming
With charms that endure.
To shed on the lowly
In earth's deepest gloom,
The fragrance of kindness;—
Most blessed perfume!

The way of salvation
To show to the lost,
Which Jesus provided
At infinite cost;
To help struggling spirits
To gain heaven's bliss;
What service so hallowed,
So Christ-like as this!

—S. S. Times.

For "The Friend"

Our Yearly Meeting now having a large committee to attend the subordinate meetings, it was thought that it may be appropriate to publish in "The Friend" the following letter from Dr. John Fothergill, copied from vol. 9th of "Friends' Library," page 2:

In the year 1776, Dr. John Fothergill was nominated one of a committee appointed at the Yearly Meeting, to make a general visit to the meetings throughout the nation. On this occasion he wrote the following letter "To the Friends nominated at the late Yearly Meeting, to visit the Quarterly and Monthly Meetings, &c., and to the members of our Society in general:"—

"Dear Friends,—Having been nominated on this service, I accepted of it with reluctance, from an apprehension of my unfitness as well as from the confining nature of my employment. But being desirous to acquire myself to the best of my ability, I could not avoid considering, with much and deliberate attention, the proposal made to the meeting both in respect to the manner of it, the nature of the service and its object; all of which I claim my hearty concurrence. That it arose from the simple movings of Truth, I am fully persuaded; the prevalence of a holy influence over the minds of many, when it was delivered, was generally felt and acknowledged. The nature of the service is to render us helpful one to another, in promoting the growth and prosperity of every individual in the truth, and by this means to advance the great end of true religion, the glory of Him who created us, and the comfort and happiness of all. The complaining language of many counties having deeply affected the minds of Friends, fervent desires were raised that the life of religion might be renewed in the churches.

help in the maintenance of pure, unedged piety. And it pleased Divine Providence to open the way to a fresh labor of love amongst his people, and to make many willing to engage in this service; and oh! may it be blessed, so as to make it a memorable season of Divine refreshment, from the great store of our assemblies. A desire to contribute my mite to this great and useful labor, prompts me to throw before my brethren the following reflections, hoping they will be regarded as the fruits of a mind cordially disengaged, in the first place, to build up its own churches, and in the next, to join in repairing the which the enemy has made in the walls of our Zion.

I would wish to apply to my brethren engaged in this service, and to recapitulate some of the wise, important, heavenly counsel communicated to you, during your deliberations on this subject, by many concerned brethren; that as you have given up your lives, and that with a willingness that betokens your zeal for the cause of Truth, and prosperity among the people, you will let the weight of the work take possession of your minds. Let it be your fervent prayer, that you may be made deeply sensible of its importance, as well as of the time and manner in which you are to proceed. These considerations were earnestly pressed upon you, as you keep them in humility and fear before you, way will be opened for your accomplishing the work, to the churches' benefit, your own growth and experience in righteousness and Truth. Let it be your care, in this service, to look to that Arm of power which gathered us to be a people, and has hitherto, in a good measure, preserved us one in faith and practice. Wait for a degree of wisdom which led our ancestors to establish a most wholesome discipline amongst us for our preservation; and be it your chief care, in much brotherly love, to strengthen the weak, and bring back the scattered, and set on an awful labor, to awake them to a sense of the holy principle of light, life and grace, an obedience to it, to a knowledge of its blessed effects; this is the one thing needful; oh! that they may wrestle and prevail, as Jacob did, and obtain the blessing for yourselves and for the whole heritage of God.

And you, my dear friends, who are the objects of the churches' care, and amongst whom I rank myself, surrounded with many weaknesses, much imperfection, far short of the excellency that adorned our predecessors, struggling in hope after a better life, freed from entanglements, more love to God in his truth; yield to the word of exhortation; receive this visit as a fresh renewal of love of God, and of help administered in needful time. Let us embrace the hand lent out to help us, kiss the rod we may have deserved, and give thanks to God for his mercy and loving-kindness, in thus exciting our concern in the church for the restoration of individuals. Let us prepare ourselves, in sincerity, to receive the word of exhortation in meekness and humility; so that all we be made partakers of the benefits indeed, feel our strength renewed to run with integrity the race that is set before us, be made helpful to others in their progress, and having shed our course with joy, leave a bright example to those who follow after us.

Under a sense of the great need we have been afresh roused up to diligence, I found

a willingness to throw these few hints before my brethren, as a testimony of my full unity with the proposition, and my desire that it may be rendered effectual to the help of many, and the general edification of the churches.

JOHN FOTHERGILL."

The High Places in Egypt.

BY EDWARD A. VAN DYCK.

In a corner of the small open space near the Hotel d'Orient, at Cairo, Egypt, there takes place, once every lunar year, a most interesting ceremony. A number of Moslems set up a long wooden pole, around which, for three days, a large crowd of men is to be seen from about 9 o'clock in the morning till sundown, gathered in a circle, all facing toward the pole, and crying out incessantly, "Ya Allah! Ya Allah!" which means "O God! O God!" They bow, and wave their arms from down upwards and inwards toward the pole. Sometimes not more than eight or ten men are to be seen performing this ceremony: at others, the number must be at least three or four hundred.

The site where the pole is temporarily erected—for three days in succession only—is the spot where a holy man died.

This—and, indeed, any pole or mast—is called in the Arabic of to-day a *Sâri*, and in the high Arabic of by-gone days it is called a *Sâriah*,—having the feminine form ending in "h."

Pompey's Pillar, at Alexandria, is to this day called by the natives 'Aamûd es-Sawâri, that is, the "column of the poles;" or, in other words, "The pillar of all other pillars."

How often we read in the Old Testament of "cutting down the high places." In Deuteronomy, chapter 16: verse 21, we read: "Set not up for thyself an *Asarah* [pole] of any tree by the side of the altar of the Lord thy God that thou shalt make for thyself; and put not up for thyself an upright—the thing which the Lord thy God hateth."

The time for beginning these unceasing cries of "Ya Allah!" is about halfway between sunrise and mid-day, the so-called *Daha*; that is, the hour for the *morning sacrifice*—the hour when Abraham was about to sacrifice his son *Ishmael*, according to the Moslem tradition. And precisely at sunset the cries stop, to be again taken up the second and third days, as already remarked above. Thus it is that we read of the prophets of Baal who cried from morning until evening to Baal to burn the sacrifice they had prepared; and when, at sundown, they ceased, the prophet of the God of Israel laughed at them, and said, "Perhaps your God is asleep, and hears you not."

It is indeed wonderful to see how, among the masses of the people even of this Semitic race, and of the eminently monotheistic religion of Islam, this "high place" or, more properly speaking, this "pole" ceremony still holds its own through the many ages. The Koran, and its doctrine of a single, unique God, has not been able to root out the custom of worshipping around a pole, or upright beam,—a remnant of the old worship of Astarte, or Ashtaroth; and what was most emphatically forbidden in the Mosaic books (and in the verse quoted above) is to-day practised upon the banks of the Nile by a people who abhor any worship other than that of THE GOD who sent Mahommed to teach men the right way and the true worship.—*S. S. Times*.

Selected for "The Friend."

"1st mo. 1858.—These are days of tribulation and sorrow; yet it is a comfort to remember, that the Lord's arm is not shortened that it cannot save, neither is his ear grown heavy that it cannot hear the cries of the poor and the sighings of the needy soul. I am a little encouraged at times in the hope that the work is on the wheel. Is there not cause to hope that some things which are developing may have a tendency to raise serious reflection in the minds of some? Oh! how much there is which has a tendency to scatter and divide instead of healing and binding up! The desire of my poor feeble mind at times is, that each one may do with their might what their hands find to do, in order for the repairing of the walls which are so lamentably broken down; and as these honestly endeavor to go forth in humility and godly fear, I trust the work will prosper, though they may have, as it were, to work with one hand, while they hold a weapon of defence in the other. I trust there are in different places a tribulated, suffering remnant, who as they endeavor to keep the faith and the patience, will in the Lord's time know Him to arise for their help, remembering the encouraging language—'Fear not, little flock, it is your Father's good pleasure to give you the kingdom.'

"Desires are raised that we may not be suffered to cast away our confidence in the unfailing arm of Israel's Shepherd. I think I often see our standing to be as on a sea of glass; wherein great is the necessity of watching unto prayer. Here there is no time to be idle, lest, as formerly, while men sleep the enemy sow tares. Truly it is a day when he is very busy striving to draw the mind away from the pure and simple truth as it is in Jesus, and persuading the unwary that there is an easier way to the kingdom of heaven than by self-denial and the daily cross. Oh! may such be given to believe that the enemy of all righteousness was a liar from the beginning, and continues to be so. May these have their minds drawn to that foundation which standeth sure; against which the gates of hell shall not be able to prevail."—*Hannah Gibbons*.

Early Home-protection.—Bishop Bowman, in an address at a great temperance meeting during the session of the British-Wesleyan Conference, 1878, referred to an important decision by his parents, as follows:

"When I was a little boy, I slept on a truckle bed in my mother's room, and one night, when, no doubt, she thought me asleep, I heard her say, 'I am getting very uneasy about our only son carrying the liquor to the work people.' Father made answer, 'What shall we do, then?' 'Well,' said mother, 'I will make strong coffee, and supply them with it while at work, and at the close of the day give one shilling to each of the forty employed.' I carried out the coffee, and that day all hands were content, and not a bad word was used. Father gave mother permission to pull out the tap, and let the liquor run away. She quickly did so, praying all the time."—*Selected*.

"The heights of earthly promotion and glory lift us no whit nearer Heaven. It is easier to step there from the lowly vale of humiliation and sorrow."

"And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more."—Exodus xi. 6.

This is the declaration which God, by Moses, added to the prediction of the last of the ten plagues which He sent upon Pharaoh and the land of Egypt—the prediction of death of all the first-born of the land. And when the plague came, and "the Lord had smitten all the first-born of the land, from the first-born of Pharaoh on the throne to the first-born of the captive in the dungeon, and all the first-born of cattle," then it is added, as in fulfilment of the prediction, "that there was a great cry in Egypt," such as never was heard before, and never would be heard again.

Now this, of itself, seems a very strong expression. But when we turn to Herodotus, we find he says, that the Egyptian way of mourning was this: When there was a death in any family, all the surviving members of the household, rushed out of the dwelling, as we would say, to the side-walk, and there howled and screamed out their lamentations.

Now when we bear in mind that Egypt, at that time, was the greatest kingdom on the face of the earth, and that there was a dead one in every house in the kingdom, so that the whole nation rushed forth from their dwellings to howl and scream forth their lamentations, we may well understand that there *was* a great cry in Egypt, such as never was heard before and never would be heard again!—*Nat. Baptist.*

Prince Albert and his Son.—The young Prince of Wales was standing one day in one of the long windows of the Royal Palace, studying his lesson. But his eyes wandered constantly from his book towards the lovely grounds outside, and with his fingers he was drumming on the window. His governess, the gentle and pious—Hillyard, observing his behavior, asked him kindly to study his lessons attentively. The young prince answered: "I do not want to." "I will have to place you in a corner," replied the teacher. "I will neither learn nor stand in a corner, for I am the Prince of Wales," and saying this he knocked his foot through the window pane. Leaving her seat and walking up to the Prince, she said: "You must study your lesson; or I will be obliged to put you in a corner." "I will not," he repeated, and the foot went through another pane. The lady now rung the bell, and sent for Prince Albert, requesting his Royal Highness to come immediately to the room, since she needed advice. The faithful father came, and after hearing of the disobedience of the young scholar, turning to him and pointing to a low seat, said: "Sit down there till I come back." Fetching a Bible from the adjoining apartment, and seating himself near the son, the father said: "Listen now what Paul says to you and other children of your rank." Then he read Gal. iv. 1, 2: "Now I say, that the heir, so long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the father." Then he added: "It is true, you are the Prince of Wales, and if you conduct yourself properly you may become a great man; yes, you may become King of England after the death of your beloved mother (whom may God long preserve to us). But now you are a little boy

under governors and tutors whom you must obey. And again, Solomon says, Prov. xiii. 24: "He that loveth his rod hateth his son; but he that loveth him chasteneth him betimes." Thereupon, the father took the rod, and punished the heir-apparent of the mightiest kingdom of Christendom in a manner which he felt. Then placing him in the corner, he said: "Here you will remain standing and learn your lesson until—Hillyard gives you freedom; and never forget that you are now under tutors and governors, and always under the law of God."—*From the German.*

For "The Friend."

Natural History, Science, &c.

Ingenuity of an Elephant.—The following account of an elephant's ingenuity in extricating himself from a quicksand was sent by the gentleman who witnessed the occurrence, and was one of the party.

"It was at the close of a 'pig-sticking' meet on a large island in the Ganges, opposite Cawnpore, in June, 1873, that an event occurred which excited my admiration. With three friends I had been riding hard all the afternoon, and, feeling very tired, we determined to go home on the elephants.

"We had travelled some way, and were nearing the river, when one of us noticed that the ground looked rather unsafe, and that the elephant seemed to become uneasy. So we all decided to dismount and walk to the river, previously instructing the mahout to take the elephant by a short circuit, so as to avoid the soft ground. The man, however, evidently considered that he knew better than we did; and we therefore went straight on, not thinking of looking round.

"We had not proceeded far when we heard the elephant trumpeting (a well-known signal of distress or danger), and on looking round saw that the poor beast was in a quicksand, and that the mahout had dismounted and was making the best of his way out of reach of the animal. I may here mention that to be on an elephant's back or within his reach under such circumstances is certain death: he is sure to take hold of a man and place him under his feet, so anxious is he to get something solid to stand upon.

"We were then about fifty yards from the river and it was rapidly getting dark. The elephant was making frantic efforts to escape out of his difficulties, and the ground heaved all around him. How to help him we did not know; for he was sinking deeper and deeper, and so near him we dared not.

"As good fortune would have it, there happened to be at hand a number of large planks which had been left by some villagers. We went as near the elephant as we dared, and threw the planks within his reach. The clever animal seized them in his trunk, drew them to him, and laid them one upon the other in front of him. When he thought that he had enough, with one gigantic effort he got his fore legs out of the quicksand, and in a short time he had managed to extricate himself, and was standing safely on the planks, though trembling all over.

"He had still some fifty yards to go before he could reach the river, and the intelligent beast never moved a step till he got a plank and placed it in front of him. He thus moved on step by step, until he reached the river. The mahout then remounted him, and he

crossed the Ganges in safety. This was small relief to our feelings; for the loss of elephant would not only have been a very costly business, but the mode of his death would have been inexpressibly painful."—*G. Wood—Man and Beast.*

Poisonous Leaves.—Some of our most admired flowers, which we should least willingly banish from cultivation, are associated with green leaves of a very poisonous character. The narrow long leaves of the daffodil act as an irritant poison; the delicate compound leaves of laburnum have a narcotic and acrid juice which causes purging, vomiting, and has not unfrequently led to death. The narrow leaves of the meadow saffron, or Autumn crocus, give rise to the utmost irritation of the throat, thirst, dilated pupils, with vomiting and purging. The dangerous character of aconite, or monkshood leaves, is doubtless well known, but each generation of children requires instruction to avoid above all thin those large, palm-shaped leaves, dark-green on the upper surface. Leaves of coarser weave provide an abundant quota of danger, but frequently their strong scent and bitter nauseous taste give timely warning against their being consumed. Of all our British orders of plants perhaps the umbelliferous order contributes the rankest and most widespread elements of danger. The tall hemlock is everywhere known to be poisonous, and is one of the most abundant occupants of the hedge. A peculiar "mousey" odor can generally be recognized on squeezing the leaves which are deep green in color and treble compound, the small lobes being lanceolate and deeply cut. It is said that the mouse smell can be detected in water containing more than a fifty-thousandth part of the juice. Hemlock is both an irritant to a sore place and a general narcotic poison, introducing headache, imperfect vision, loss of power to swallow, and extreme drowsiness with complete paralysis of voluntary muscles and muscles of respiration. The water dropwort, too, a flourishing ditch-plant; the water hemlock, fool's parsley, must be ranked among our most dangerous poisonous plants, belonging to the umbelliferous order. The fool's parsley leaves are sometimes mistaken for genuine parsley, but their nauseous odor and darker leaves should prevent this. The nightshade order is another, with dangerous and often extremely poisonous leaves. Indeed, a nightshade can be regarded as safe; while the deadly nightshade, with its oval, uncut leaves, soft, smooth and stalked, are in the highest degree to be avoided. Henbane and thorn-apple again, with their large and much-indented leaves, are conspicuous members of the "dangerous classes." Holly leaves contain a juice which is both narcotic and acrid, causing vomiting, pain, and purging. Even elder leaves and privet leaves may produce active and injurious irritation when eaten. With regard to treatment in cases of poisoning by leaves, if no doctor is at hand, produce vomiting till all offending matter is expelled, and when considerable sleepiness or drowsiness has come on, give strong tea or coffee, and again bring on vomiting; then stimulate and rouse the brain in every possible mode.—*Land and Water.*

God will never compel us to become Christians, but his Spirit will make us feel that we are sinners.

List of Agents.

I append herewith a list of Agents to whom applications may be made and who are authorized to receive payment for "The Friend."

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Agents and others sending the names of subscribers will please be careful to state the fact distinctly in their communications; in all cases of change of address, friends greatly oblige by giving the name of the person to which the paper has been sent, as well as that to which it is now to be forwarded.

My small experience has taught me that in this best of schools, the Divine Teacher instructs in stillness, and leads gently; and the docile learner scarcely perceives the progressive steps of attainment. The heart of offending wilfully in thought, word, or deed, predominates as a check to evil, and as an obstacle to obedience. Hold fast the knowledge of power than has received; and when thou art sensible of coming very short of the standard of Truth; in lowliness, in quietness, and in patience, wait the return of increased faith and power. There is forgiveness and mercy in Him who knoweth us altogether.—M. C.

To Young Housekeepers.—Be satisfied to commence on a small scale. It is too common for young housekeepers to begin where their mothers ended. Buy all that is necessary to work skilfully with. Adorn your house with all that will render it comfortable. Do not look at richer homes, and covet their costly furniture. If secret dissatisfaction is ready to spring up, go a step further, and visit the homes of the suffering poor; behold dark, cheerless apartments, insufficient clothing, and absence of all the comforts and refinements of social life, and then return to your own with a cheerful spirit. You will then be prepared to meet your husband with a grateful heart, and be ready to appreciate the toil of self-denial which he has endured in the business world to surround you with the delights of home; and you will co-operate cheerfully with him, in so arranging your expenses that his mind will not be constantly harassed lest his family expenditures may encroach upon public payments.—*Extract.*

Lieutenant Danenhower has given to a reporter of *The Washington Star* an account of Alexy, the hero of the Jeanette expedition, whose name was little known until found penned so often in the sad journal of Commander DeLong. During all that march to death in the Lena delta, it will be remembered, it was Alexy who went on ahead to explore the way, it was Alexy who secured for the wanderers their meagre supply of food, it was Alexy who gave his coat to save DeLong from freezing, and it was Alexy who, faithful to the end, at last succumbed and lay down to die among the latest survivors. This brave man was an Alaskan Indian from St. Michael's Norton Sound. He was finely proportioned, with small, delicate-looking hands and feet. Among the Jeanette's crew he was a general favorite on account of his polite manners and readiness to help in any work. He learned the English alphabet, became an expert at stuffing birds, and also learned to draw. He often amused the crew by illustrations of Indian war-dances. He was very fond of his family, and at times became home-sick, fearing his wife and little boy would not have sufficient clothing while he was away. Before sailing he had made arrangements to have his pay all given to his wife. She will not know of his death until next spring, and it is thought that some arrangement will be made by which she will receive his pay up to that time.

THE FRIEND.

NINTH MONTH 30, 1882.

For the encouragement of those faithful members of the militant church, who are at times depressed in spirit by the weakness that prevails in our own Society, and who long that its light may more conspicuously shine forth to the glory of its Holy Head; we publish an extract of a letter recently received.

The writer of it thinks there is evidence that many people in different parts of the country are "glad of the privilege of attending meetings held after the ancient order and practice of Friends; and that the doctrines of the Gospel should be again held forth, as they were believed in, proclaimed and practised by those bright sons of the morning who were

instrumental in gathering our beloved Society in the beginning—George Fox, William Penn, Robert Barclay, and a host of others in that day.

"The power that gathered them remains to be the same; the Gospel light, life and power changeth not; and therefore the sons of Jacob are not consumed, the foundations are not destroyed; and after man has wearied himself in bringing in changes and innovations in principle and in practice, endeavoring to find an easier path to walk in, an easier way to climb up to Heaven than the way of the cross, it will be found that the foundation of God standeth sure, having this seal—the Lord knoweth them that are his—and that other foundation can no man lay than that is laid, which is Jesus Christ; and that to build on this foundation, the carnal mind must be slain, the old man with his deeds put off, and the new man (created anew in Christ Jesus) put on; which is not an imaginary work, but a real work, an experimental, heart-changing work, through the powerful operations of the Holy Spirit purifying and sanctifying the soul, not only fitting and preparing it for the mansions of eternal blessedness in the world to come, but also for an habitation for his Holy Spirit to dwell in, whilst we as strangers and pilgrims, are journeying through this wilderness world. [It] is a light to our feet, and a lantern to our paths, and is the true Comforter, whom Christ said 'the Father will send in my name, even the Spirit of truth whom the world cannot receive, because it seeth Him not, neither knoweth Him, but ye know Him, for He dwelleth with you and shall be in you. I will not leave you comfortless, I will come unto you.'

"After this time of great shaking, treading down and destroying, my faith remains firm, that there will be again a time of gathering, a time when the voice of the true Shepherd will be more and more heard in the land—for there shall be one fold and one shepherd. The Gospel truths proclaimed by our worthy predecessors in the beginning are as unchangeable as their Author; and however they may be despised, rejected and trampled under foot for a time, yet they will arise again in greater brightness and beauty, and must gradually spread over the whole earth, until the kingdoms of this world become the kingdoms of our Lord and of his Christ.

"This blessed hope is animating, and should encourage every one to faithfulness, watchfulness and diligence, that we may be found in our allotments at the end of the days. Having fought the good fight, finished our course and kept the faith, there will be laid up for us a crown of eternal life in the world to come."

SUMMARY OF EVENTS.

UNITED STATES.—On Fifth, Sixth and Seventh days of last week, a remarkably heavy rainfall occurred in Philadelphia, amounting according to the statement of the U. S. Signal Office to 10.09 inches, viz., on Fifth-day, 1.72 inches, on Sixth-day, 4.65 inches, and on Seventh-day, 3.72 inches. A very great amount of damage was done in the city by the bursting of culverts, the washing out of streets, embankments and bridges, and the filling up of cellars.

The storm began off the coast of North Carolina, and extended, chiefly along the coast, to Portland, Maine. The greatest amount of rain appears to have fallen in and near Philadelphia. The following is stated to have been the amount in other cities during the period of 72 hours, from 11 o'clock P. M., on the 20th, to 11 o'clock P. M., on the 23d, viz., at Norfolk, .30 inches; Baltimore,

2.45 inches; Barnegat, N. J., 2.62 inches; New York, 7.39 inches; Boston, 4.94 inches; Portland, 2.49 inches.

The continuance of rain in northern New Jersey on the 25th, has resulted in great damage to Trenton, Paterson, Newark, Jersey City, and other cities and towns in northern New Jersey.

Vast prairie fires are ravaging the table lands in western Nebraska, between the Platte and Republican rivers. The town of Indianola has been threatened, and serious results were feared if high winds should occur.

There were 316 deaths in Philadelphia for the week ending 9th month 16th, as compared with 375 for the previous week, and 345 for the corresponding week of last year. Of these deaths, there were caused by cholera infantum, 16; consumption of the lungs, 33; diphtheria, 22; heart disease, 14; typhoid fever, 11, and marasmus, 16. For the week ending 9th mo. 23d, there were 350 deaths. The main causes were: Cholera infantum, 23; consumption of the lungs, 39; diphtheria, 26; heart disease, 10; typhoid fever, 11; marasmus, 32.

The experiment of lighting passenger cars with electricity has lately been tried by the Pennsylvania Railroad Company successfully. Thirty cells of Faure's battery, taken on the cars at Jersey city, supplied the electricity to six of Edison's lamps suspended from the ceiling of the car. With the light thus furnished, fine print could be read with ease.

The U. S. Judge at Fort Smith has released Captain Payne and his associates, arrested for the invasion of the Indian Territory. Suits have been entered against them to recover the penalty of \$1000 imposed by law for their offence, and they have been cited to appear at the 11th mo. term of Court.

Two trains on the New York Central Railroad collided in the tunnel at Fourth Avenue and 86th street, New York, on the 22d inst.; four deaths have occurred from it, and several persons sustained slight injuries.

Cotton picking is said to be progressing rapidly in the river districts above New Orleans, and the crop promises to be the largest gathered for many years.

A comet has lately been visible near the sun before its rise, the elements of which nearly resemble those of 1843 and 1880. It was computed to pass on the 22nd inst., about 800,000 miles from the sun, or less than the diameter of that body from it.

The recent election in Maine indicate the election of Robie, the Republican candidate for Governor, by a plurality of 8,798 over all others. An election in Arkansas resulted in favor of Berry, the Democratic candidate, by 37,181 majority.

In Massachusetts, Benjamin F. Butler was recently nominated as the Democratic candidate for Governor. In the Convention a resolution in favor of woman suffrage was set aside by a small majority.

The population of the United States in 1880, is stated to have been 50,155,783—the foreign born, according to the census, numbered 6,679,943. Of these, 2,772,169 were natives of the United Kingdom of Great Britain and Ireland, 1,966,742 of the German Empire, 717,084 of British America, 194,337 of Norway, 181,729 of Sweden, 106,971 of France, 104,541 of China, "and the remainder represents all the countries of the earth."

The iron workers' strike in the Pittsburg, Youngstown and Wheeling districts is at an end. The strikers will return to work at the old rate of \$5.50. It is estimated that the loss to the men of the above districts in wages by the strike, which lasted 116 days, amounts to about \$9,000,000.

The National Distillers' and Spirit Dealers' Association of the United States met recently in Cincinnati. About fifty members were present, and the session was secret. The call for the Convention says that, in addition to disappointment concerning Congressional action for the relief of the whisky business, "dangers are arising at the hands of a misguided and irrational class of our fellow-citizens who are, with fanatical zeal and persistence, seeking the destruction of our business through restrictive and prohibitory State legislation." The call suggests the reorganization of the association "on an enlarged and practical plan."

At a recent Convention of friends of temperance held in Philadelphia, it was agreed to organize under the name of the Constitutional Prohibition League of Pennsylvania, and resolutions were adopted in favor of prohibiting the manufacture and sale of intoxicating liquors for use as a beverage in Pennsylvania, declaring that this can be most wisely and permanently done by an amendment to the Constitution of the State; and that the Convention will only support such candidates for the Legislature as shall be unequivocally pledged to support the submittal of such an amendment to the voters.

Markets, &c.—U. S. 3½'s, 100½ to 101; 4½'s, 112½ to

113; 4's, registered, 118½ to 119; 4's, coupon, 119½ to 120; currency 6's, 130 to 133.

Cotton.—Sales of middlings are reported at 12½ a 13½ cts. per lb. for uplands and New Orleans.

Flour is in fair request and steady. Sales of 2000 barrels, including Minnesota extras, at \$6.50 a \$6.75 for clear, and at \$7 a \$7.25 for straight; Penna. family at \$5 a \$5.12½; western do. do. at \$5.50 a \$6, and patents at \$6.50 a \$8.25. Rye flour is firm at \$4.25 for Pennsylvania.

Grain.—Wheat is dull and lower. Sales of 7500 bushels red, in ear lots at \$1.00 a \$1.08, as to quality and location. At the open board, \$1.05 was bid for 9th mo.; \$1.05 for 10th mo.; \$1.07½ for 11th mo., and \$1.08½ for 12th mo. Rye is quiet at 72 cts. Corn is in limited request and lower. Sales of 9000 bushels, in ear lots at 72½ a 77 cts. At the open board, 70 cts. was bid for 9th mo., 71½ cts. for 10th mo., 69½ cts. for 11th mo., and 59 cts. for 12th mo. Oats are quiet. Sales of 10,000 bushels, including white, at 40 a 43½ cts., and rejected and mixed at 27 a 35 cts.

Beef cattle were in good demand, and prices were steady; 3500 head arrived on the 25th, and sold at the different yards at 4 a 7½ cts. per pound, as to quality.

Sheep were also in demand at former rates: 13,000 head arrived and sold at the different yards at 3 a 5½ cts., and lambs at 4 a 7½ cts. per lb., as to condition.

Hogs were firmly held: 3300 head arrived sold at the different yards at 11 a 12½ cts. per lb., as to quality.

FOREIGN.—Large bodies of the Egyptian troops are reported to have surrendered to the English, numbering on the 19th inst. 23,000 men.

A dispatch from Zizagiz states: The entire population of this part of the country have returned to their homes and are working in the fields. Every house and hovel floats a white flag. The forbearance of the conquering army has produced a most wholesome effect. All the native property has been left untouched.

In some places in the interior of Egypt some resistance continues to be made, and European houses and factories have been plundered, and murders have been committed.

The *London Times* of the 20th says, it understands that Sir Edward Malet, the British Consul-General at Alexandria, has been directed to inform the Khedive that no capital sentence passed on the Egyptian leaders must be carried out without the consent of Great Britain. Steps have been taken to obtain the services of a competent English barrister to defend Arabi Pasha and the other leaders of the late revolt.

A large number of natives have arrived at Alexandria from Cairo to do homage to the Khedive. Among them are many who were openly compromised in the rebellion, and these the Khedive has refused to receive.

The Khedive reached Cairo on the 25th, accompanied by the Egyptian ministers and English officers. Many thousand of the inhabitants gathered along the route giving him a friendly welcome.

Seeing the manner in which the British treat their prisoners and the wounded, Arabi says they are a great people, and he is heartily sorry he fought them. He asserts that he never thought the English would send a large army to assist the Khedive, and so was led into the war. He denies that he had any communication with the Sultan during the war.

A dispatch from Dublin states that at Swineford, County Mayo, a thousand ejection decrees are posted at the Court House at the suit of Lord Dillon. No rent has been paid on Lord Dillon's estate since 1879.

The military and police of County Mayo have evicted fifty families during the last few days in the Barony of Erris, and the people have been ordered not to shelter them.

A contract has been signed by the Portuguese Government for the laying of a cable between Lisbon and the United States, touching at the Azores.

Emperor William, of Germany, has written a letter to the King of Saxony in regard to the recent organization of a Saxon army corps, in which he says that it affords him sincere satisfaction to again assure himself how entirely the king's views coincided with his own respecting the immense importance of keeping the troops in a state of readiness for war.

The steamer Alaska of the Guion Line, from New York to Liverpool, lately made the voyage to Fastnet in 6 days 15 hours and 19 minutes, which is the fastest trip ever made between America and Europe. The same vessel also made the fastest trip previously recorded.

The Czar of Russia and Czarina have lately gone to Moscow, it is supposed, in order to be crowned. They were received with great manifestations of loyalty and enthusiasm. Secrecy is maintained in regard to the day upon which the coronation will take place.

News has been received that an offensive and defensive alliance has been concluded between Russia and Montenegro.

Terrible inundations have occurred in the Tyrol and North Italy. Many towns are flooded and large tracts of country are without other communication than afforded by boats. The towns of Trient, Villach and Bruneck are partly destroyed and the damage is great.

RECEIPTS.

Received from Sallie Haley, O., \$2.10, vol. 56; from Daniel B. Price, Pa., \$2.10, vol. 56, and for Hann Child, N. Y., \$2.10, vol. 56; from Amos Buzby, N., \$2.10, vol. 56; from Lindley H. Holloway, Io., \$2.10, vol. 56; from George Standing, Io., \$2.20, vol. 56, a Postage on vol. 55; from James Heald, Io., for Levi J. Heald, \$2.10, vol. 56; from Eliza Wilson, O., \$2.10, vol. 56; from Anne W. Boone, Canada, \$2.10, vol. 56; from Joshua Brantingham, Agent, O., for Ellen Straton, Mary L. Test, Lewis B. Walker, Barclay Stratton and Joshua Gilbert, \$2.10 each, vol. 56; from Robt B. Hanson, R. I., \$2.10, vol. 56; for Greenbury Wood, \$2.10, vol. 56; from James C. Chappell and William Lamb, N. C., per Josiah Nicholson, \$2 each, vol. 56; from Price Z. Supplee, Pa., \$2.10, vol. 56; from Steph Wood, Jr., L. I., \$2.10, vol. 56; from Henry Newton England, 10 shillings, vol. 56; from Benjamin Shalless, Pa., \$2.10, vol. 56; from Pearson Hall, Agent, I., for Abraham Cowgill, Samuel Cowgill, Israel Heald, John Oliphant, Joseph Armstrong and Aaron Robie, \$2.10 each, vol. 56; for Eli Hadley, Ind., \$2.10, vol. 56; for William Harvey and David Haworth, Ind., \$2 each, vol. 56; from Richard W. Hutton, Westtown, to No. 6, vol. 57; from Sarah T. Smith, Cal., \$1, to No. 34, vol. 56; from Joseph S. Heald and Edwin T. Heald, Io., per Tilman Patterson, \$2.10 each, vol. 56; from James Woody, Agent, Ind., \$2.10, vol. 56, and for Isaac Hall and Isaac N. Coffin, \$2.10 each, vol. 56; from Isaac Craft, Fkfd., \$2.10, vol. 56, and for Marian Eastburn, N. J., \$2.10, vol. 56; from William Marshall, Pa., \$2.10, vol. 56; from Benjamin Hayes, Pa., \$2.10, vol. 56; from Elizabeth Russell, City, \$2, vol. 56; from Thomas Emmons, Agent, Io., for Thomas W. Joseph Edgerton, Albert Emmons, John Q. Spencer, Thomas Blackburn, John Hogue, and George W. Moore, \$2.10 each, vol. 56; from Anna T. Hancock, City, \$2.10, vol. 56; from Owen Evans, Del., \$2.10, vol. 56; from Job Bacon, N. J., \$2.10, vol. 56; from James Meloney, Pa., \$2.10, vol. 56.

WESTTOWN BOARDING SCHOOL.

The WINTER SESSION begins on *Second-day*, *Tenth month 30th*, 1882. Parents and others intending to send pupils, will please make early application to JONATHAN G. WILLIAMS, *Supt.*, address *Westtown P. Chester Co., Pa.*; or to CHARLES J. ALLEN, *Treasurer*, 304 Arch St., Philadelphia. *Terms*, \$80 per session.

THE CORPORATION OF HAVERFORD COLLEGE.

A Stated Annual Meeting of "The Corporation of Haverford College" will be held in the Committee-room of Arch Street Meeting-house, Philadelphia, on *Thirtieth day*, *Tenth month 10th*, 1882, at 3 o'clock, P. M.

EDWARD BETTLE, Jr., *Secretary*

WANTED,

A woman Friend, as teacher in the Boarding School for Indian children, at Tunesassa; also one to assist the matron in care of the household. Apply to Jos. S. Elkintou, 325 Pine street, Philada., John Sharpless, Chester, Delaware Co., Pa., Ephraim Smith, 1110 Pine street, Philada.

WANTED,

Teachers and assistant teachers for the Evening Schools for Adult Colored Persons, men's and women's departments. Apply to Ephraim Smith, 1110 Pine St., Philadelphia; Thomas Elkintou, 400 S. Ninth St., " Thomas Woolman, 858 Marshall St., " Finley Hutton, 400 Chestnut St., "

FRIENDS' ASYLUM FOR THE INSANE, Near Frankford, (Twenty-third Ward,) Philadelphia. Physician and Superintendent—JOHN C. HALL, M. Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

DIED, on 5th of 8th mo. at his residence in Mooretown, N. Jersey, CHARLES LIPPINCOTT, a member Chester Monthly Meeting of Friends, N. J., in the 8th year of his age.

THE FRIEND.

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JOSEPH WALTON,
MOORESTOWN, BURLINGTON CO., N. J.

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For "The Friend."

Robert Proud.

THE HISTORIAN.

The history of Robert Proud had its origin in a concern which was early felt by the Society of Friends in these parts to preserve a record of the establishment of its meetings and of the leading facts connected with the movement of Pennsylvania and New Jersey members.

In the minutes of the Yearly Meeting for 1774, it is mentioned that John Kinsey, the clerk, was continued to collect materials for the history of these provinces. And from that time forward the subject is frequently mentioned. John Kinsey having died, in 1750, Samuel Smith, of Burlington, was requested to take the papers and continue the work.

In 1755, Samuel Smith had so far progressed in his labors, that he placed the proposed history in the hands of the Overseers of the Press for examination. These were officers of the Society, whose business it was to examine, and publish, treatises written by our members and affecting the doctrines and interests of the Society. It is probable their work may have been delayed by the difficulties in which Friends were then placed, owing to the development of a warlike spirit in the minds of the people, and the Indian wars, which led to the general withdrawal of our members from the administration of the government, in which they had previously held influential or controlling position. In 1757 the Overseers reported that they would make suggestions to Samuel Smith, as to the condensation of certain portions of the narrative.

About that time the Meeting for Sufferings was established, whose original business was, chiefly, to care for those Friends who were caught under suffering by Indian wars and military operations, and whose cases it required prompt assistance. Other duties, from time to time, were devolved upon a body representing the Society during intervals between the annual gatherings of members. The preparation of the History was placed under its care—as is shown in the following minute of the Yearly Meeting 1771—

By the minutes of the Meeting for Sufferings it appears that although they have had under their notice the recommendation of the meeting last year respecting the proposed

history of the settlement of Friends in these two provinces; nothing has been done therein of late, and it being the desire of many Friends that this work may be completed, it is recommended to the Meeting for Sufferings and the Overseers of the Press to use the further necessary endeavors towards fulfilling what has been repeatedly requested by this meeting."

At a Meeting for Sufferings held the 15th of 9th mo. 1774, the committee "for the revision of the history of the settlement of Friends in these two provinces," reported that "having most of them met several times and considered the essay, and apprehending additions and alterations may yet be made thereto," they had "communicated their mind to our friend, Samuel Smith, who agrees to take some remarks into consideration, and also acquaints the Friends that he hath collected some further materials which may be useful, and he proposes to add."

Samuel Smith died not long after this time, and the history appears not to have been fully completed. The papers which had been entrusted to him were returned to Friends, and subsequently placed in the hands of Robert Proud. This was about the year 1777.

The stormy period of the Revolution was not very favorable to peaceful literary labors, and several years elapsed before the history again makes its appearance. In the 11th mo. of 1784, the Meeting for Sufferings deputed some of its members to confer with R. Proud, "in order to know what progress has been made therein, and how far the design of promoting such a history is likely to be answered, and what expectation R. Proud has of completing it."

To this committee, Robert Proud gave a sketch of the plan he had followed in preparing his work, on which he had bestowed considerable labor. He stated that it was a Civil history of the settlement of Pennsylvania, and the transactions to 1733, with some sketches of subsequent events; but it was not an Ecclesiastical history, or an account of the Society of Friends as to its religious state; and therefore he thought it did not properly come under the cognizance of any body of men in a religious capacity.

However valuable R. Proud's production might be, it was clearly not of the kind which he had been engaged to prepare, and not one which it was proper for the Society officially to sanction and publish. The committee to confer with him accordingly made a report to the Meeting for Sufferings in the 1st mo. of 1785, "from which," says the minute of that body, "it appears that the work engaged in and carrying on by Robert Proud doth not fully answer what we apprehend was intended by the Yearly Meeting." They judged the work to be informing and really useful, but thought it would be most proper when published to appear as his own performance. In accordance with another recommendation of

the committee, it was agreed that a transcript of the papers collected by Samuel Smith, relating more particularly to our religious Society, should be sent to John Gough, of Ireland, who was then engaged in compiling a History of Friends.

Proud's History was not published till the year 1797-8. It is valuable as a reliable record of historical facts, but it was not successful as a business venture. Thomson states, that instead of yielding him any pecuniary reward for the labors of authorship, the necessary expenses of publication were not reimbursed. Under these circumstances, Robert Proud applied to the Meeting for Sufferings for relief. A committee of that body made a report in the 3d month of 1804, giving an outline of the concern of the Society and the steps taken from 1747 downwards. They were evidently kindly disposed towards their aged friend, and on their recommendation it was agreed to make him a payment of \$500. To this report are appended the names of Nicholas Waln, Henry Drinker, Jonathan Evans, Thomas Stewardson, and other prominent Friends.

In the latter years of his life, Robert Proud seldom went abroad, but lived in much seclusion. Much of his time was employed in reading and writing, sometimes in translations of various Latin authors, and sometimes in compositions of his own. His closing days were passed in tranquillity and peace, and he quietly passed away from this stage of existence on the 7th of 7th month, 1813, in the 86th year of his age.

C. W. Thomson, writing in 1826, says: "Robert Proud was in person tall—his nose was of the Roman order, and overhung with most impending brows." I remember having seen him when I was quite a small boy; his appearance was striking, and could not readily be altogether forgotten. I well remember the imposing effect which the curled gray wig, the half-cocked patriarchal-looking hat, and the long ivory-headed cane, had on my boyish imagination. I believe Proud was one of the last of the old school—I mean those who adhered faithfully to the dignified dress of our ancestors. One by one they have dropped away, and with them has departed almost every trace of the olden time.

"The character of this venerable relic of honest worth may be summed up in a few words: I give nearly the language of one who knew him well. He was a zealous advocate for useful learning, a man of regular habits and great temperance, and in his manners the model of a gentleman.

"Requiescat in pace.—No proud mausoleum lifts its head to celebrate his praises; his nameless grave owns no memorial but the green sod with which Nature has adorned it; but many an one is yet living, who, in the grateful recollection of his worth and virtues, can sanctify the memory of DOMINE PROUD."

J. W.

Condensed from "The British Friend."

Sundry Observations on America,

MADE BY GEORGE PITT IN A RECENT VISIT.

In a letter preceding receipt of these observations, the author informs us that on the 29th of 7th mo. himself and wife arrived home after a three months' trip to America. After a most delightful and successful journey in every particular, he says—"My motive and object in the back-ground was to go among Friends of different sections, and feel how it was with them—whether the Seed of Life was over all, mixed with all, or under all. Being as it were partially deaf and dumb, I could not have managed this without my wife, who enjoys society and served as an ear and a mouthpiece for me. We accomplished all I designed and more.

Being a bad sailor, and having in common with most a dread of sea dangers, I hesitated many years before venturing to cross the great waters; but after crossing four times in summer weather, I have proved that there is in these voyages very little to dread or fear, while there is so much to desire, it can hardly be praised too strongly.

The pure, cool, bracing sea air produces such a change and vigor in the system, as, perhaps, nothing else would effect. Country scenes, or hills, or even sea-side resorts fail to yield the same benefit.

There are no daily budgets of letters to open, consider, and reply to—no newspapers with their events, opinions, politics, or market prices to disturb, or occupy a place in the mind. There is no constant stream of callers to distract or engage the attention with their business or their troubles. Even telegrams cannot reach you, and letter-writing is of little use because you cannot post. Thus entirely relieved of all cares and daily round of duties, you have the opportunity for thorough rest, you can read, study, or reflect.

The first thing to rivet my attention on landing in America, was the peculiar characteristic appearance of the people, especially the men—mostly lanky, or tall and thin, with long wrinkled faces, sallow complexion, and a tuft of hair on the chin. I concluded the caricature pictures we see in England of the "cute Yankee" are founded on facts. The word "cute" also conveys a fair impression of the general American physiognomy—an intelligent, knowing, restless, self-satisfied look, indicating a keen desire and swift race after the "almighty dollar," as they call it—in any legal shape or form. The English are fast enough in the race for wealth, but they appear milder—features less sharp, less shrewd, and much fairer and plumper. The American girls are tall and graceful, sprightly, modest and fair, giving them a pretty and attractive appearance. The fashion of tight-fitting corsets prevails more generally than in England.

New York is the grand centre for foreigners to land at. It is the London of America—the empire City and State of the Union. A vast and busy metropolis on a long and narrow island, averaging 13 miles long and over 1½ miles wide, in the middle of a river 18 miles from the ocean, and as you approach it is viewed edgeways, the first part narrowing almost to a point, called the Battery or Castle Garden, famous as Washington's head-quarters in revolution time.

About 250 years ago this island was a wilderness, and was purchased of the natives for

24 dollars, or their equivalent. Two hundred and eighteen years ago our King Charles II. took possession of the city from the Dutch, and gave it and the entire territory to his brother, the Duke of York, calling it "New York."

Its population then was 1500; now, with its surroundings, it numbers about two millions, and its real estate is valued at over one thousand million dollars. It is one of the three great commercial and financial centres of the world. Yet it is within the last 50 years only that it has increased so marvelously, and assumed its metropolitan character. It has a bay and harbor where the navies of the world might find a resting place, and where more than 100 ocean steamers ply to and fro to Europe and other countries.

Most of their river steamers are shallow, with almost flat bottoms, worked by paddle-wheels; and so, instead of sinking the machinery under deck, as we do, they work it up in the air; and nothing strikes the stranger on arriving, as a curiosity, more than these large steamers, with their tall iron beams supporting long cylinder rods, stretching their giant arms out and back, up and down, elevated above other parts of the boat.

The Americans believe in the biggest of all big things. They call it "whipping creation." So they build hotels making up a thousand beds. They have ships to convey railway trains, laden with passengers and freight, locomotive and all entire, across the lakes or rivers, shunting them bodily on to the rails on the other side of the water. They have steamboats which may truly be called "floating palaces"—there is nothing in our country to compare with them. They are magnificent and sumptuous in the extreme. Saloons, nearly the length of the ship, elegantly fitted and furnished. The best velvet pile carpets, sofas and chairs fit for royalty, splendid chandeliers, polished and elaborately carved posts and rails, with hundreds of state rooms in luxurious style.

Again, at Niagara Falls, they have the longest suspension bridge in existence, from the Canadian to the American side of the Niagara River—a stretch, without support, of about 1200 feet, and 250 feet above the water. But even that is being outrivalled by a suspension bridge across the East River from New York to Brooklyn. It has been many years in course of erection, and is to be opened next year, costing many millions of dollars, and so elevated that a large ship with its masts and sails full set can pass under it without touching. It will outdo every bridge in the world.

New York is all bustle and drive, a go-ahead business city, and, like London, anything rather than beautiful—you soon long to be out of the noise and strife. It has a "Central Park," in which art has triumphed over nature, converting a barren rocky waste into a lovely and grand recreation ground, well studded with trees, plants, and flowers, forming in its variety charms said to be unequalled anywhere.

It shocks the eyes of English people to see the Elevated Railways in New York. Seven years ago there was but one; now they run up several of the leading avenues and are intensely ugly. Paying well, they are multiplying fast, and are formed of the lightest materials, supported by iron columns. They run in the middle, or sometimes both sides of

the roadway, where considerable traffic passes, making the shops and everything dark and dismal. The trains run every minute or so, and cause a continual noise, as well as be within a few feet of, and on a level with first or second floor windows of the houses, they overlook all that is going on.

In England, were such a thing attempted, they would have as many law suits for depreciation of property as there were owners of property on the line—and so they would in New York if the railway were a private concern; but being the work of a corporation they do as they like.

Electric lighting is much more common in New York than in London. In the Times Avenue every other shop has it, and it gives a whiter, steadier light than we get. The light in the shops is more intense than daylight and has not the blue ghastly shade of gas.

The extreme lightness of the carriage in America is a thing which rivets the attention of English visitors. In the Central Park, which corresponds with our Hyde Park, where the gentry drive out of an afternoon for amusement or airing, their carriage various shapes look like skeleton or spider conveyances, or like a number of velocipedes. The wheels especially are so thin—the felts about an inch square, and spokes thinner than a pin. You feel afraid to venture in them, lest they should collapse; but they are safe enough being made of the best seasoned hickory, with the best workmanship, and unpainted. They wear well. The bodies of the carriages are light to match. A four-wheeled conveyance, carriage or brougham, to hold four or six persons, and to run with a pair of horses, a strong man could easily lift.

Three remarkable men have not long since died in New York, who, from poverty or insignificance, realized fortunes equal to millions of dollars, or ten million pounds each. One was John Jacob Astor, who emigrated from Germany with a few flutes to sell, became a furrier, purchasing furs of the Indians at the close of the last English war with America, at a nominal price, and selling at high prices. After accumulating wealth, he foresaw the extension of New York, bought up in a panic, large quantities of lots at trifling prices, and selling them afterwards at fancy prices, realized his enormous fortune.

Another man was Commodore Vanderbilt, an American farmer who had a taste for speculating, and borrowed money to get a steamship. Perceiving a great future for steamships, when they were first invented he contracted for them, realizing great gains. Then he speculated in railways, and owned the New York Central, and the Hudson and Delaware Lines, ending as a great millionaire.

The third man was A. T. Stewart, a Scotchman, who, shrewd and industrious, opened a Dry Goods or Drapery Store, studied the wants of his customers, kept a good article at one price only, and would not puff his goods. He bought largely at sales, and succeeded so well that at last he built a new store on Fifth Avenue, without doubt the largest in the world, occupying an entire square block equal to 100 houses, facing two avenues and two cross streets. He also built himself a private marble mansion, cost two million dollars, besides owning other similar buildings.

s in Vanderbilt's case, after death, rela-
s fought at law for his wealth; and as a
al and commentary on the vanity of
es, the body-snatchers stole away his
hly remains; and his drapery store, when
as gone, did not thrive, and was closed
e we were in America.

f course every foreign traveller visits
ara Falls. We spent ten days there. It
e of the world's natural wonders, and a
ming place, 450 miles from New York, in
N. W. corner of New York State, and is
ormed: Lake Erie, containing 150,000
re miles, whose waters are on 334 feet
er level than those of Lake Ontario, is
rated at its extremity from it, by a neck
and some 30 miles wide; the overflow of
e Erie finding an outlet to Lake Ontario
a river called Niagara, an Indian name
ning "Thunder of Waters."

he waters on leaving Erie for some miles
erve their level, but about a mile before
hing Niagara Falls, the bed of the river
s some 50 feet, and the waters rushing
a torrent over the rough stone bottom,
called the Rapids. Then a hill beyond,
idding its straight course, makes it turn
arp corner, forming a horse-shoe curve,
then drops down some 200 feet at one
into a much narrower channel, at the rate
hundred million tons an hour, producing
e wonderful falls.

(To be concluded.)

For "The Friend."

has ever been a cause of discouragement
he right-minded when many turn back
walking in the truth. "The ways of
do mourn because none come to the
nn feasts," was an ancient lamentation.
a greater or less extent the same wail may
ken up on behalf of the Society of Friends,
any places, at the present day. But it is
to guard against an undue depression;
each in their own particular to endure as
Lord's burden-bearers.

the proneness of the human mind to re-
the will of God and follow the allure-
ts of sinful pleasures, is a fruitful source
il. Those who have been enabled through
ne grace to overcome evil, have known
y struggles between their own wills and
will of God, as they, through the deceit-
workings of the enemy have tried to evade
cross of Christ. In the work of regenera-
those who have witnessed the new birth
e known these conflicts in a greater or
degree. Although Satan, by his trans-
ations, may present himself as an angel
ght, and profess to be a helper in religion
is ministers, he is the same serpent that
ced the enmity to the law of God in our
parents; and he does now stimulate in
minds of the disobedient a dislike to the
ipline of the cross. He presents an easier
by substituting the sufferings of Christ
he cross for that which men have to bear
he work of regeneration; holding to view
the atonement made for sin, finished the
k of man's salvation. Such is the pro-
ed theory of many who call themselves
nds. In order to secure such a belief
inst the conviction of the Spirit of God,
deny that the Holy Spirit operates in
s hearts before conversion; and they
that feeling is no evidence of acceptance
y God. These ideas are popular with the
ral man.

Friends have practically recognized Divine
guidance and a consequent separation from
the spirit of the world, more fully than any
other religious body, and have been led into tes-
timonies peculiar to themselves; testimonies
that professing Christendom very much need.
This high Christian standard is only attained
through Him who saves to the uttermost all
that come unto God by Him. As I under-
stand it, Friends have ever held and clearly
set forth the doctrines of the atonement made
for man, and the work of regeneration in man,
as both essential to a complete reconciliation
between God offended and man the offender.
It is strange that any should wish to retain
their membership with Friends, and indis-
trictly propagate, in the name of the Society,
one sided views, by enlarging on the atone-
ment, and substituting simple faith, or belief,
for the work of regeneration. But these
things are forming a chapter in the history
of the day. There are persons who appear
ambitious of converting the world to their
way of thinking; and claim that they are
bringing souls to Christ. They do manage
to bring an influence to bear upon the minds
of the people, that, without right religious
discernment, will lead astray. They do not
hesitate to use questionable means. They
misrepresent the teachings of Friends, hold-
ing them up to ridicule at times, and often
present their own views in a blind way, using
terms such as "Hiding behind the cross,"
"Taking shelter under the cross," and ignore
self-denial and the daily cross as useless; as
being something of man's own making. These
and other similar teachings, together with
the use of appliances in order to get up ex-
citements, with their boast of doing much
good, have a great influence upon the inex-
perienced. And any attempt to correct such
gross abuses have been rejected by them as
the result of a want of charity, and a desire
to hinder the work of the Lord. Not a few
who appeared to be established in Friends'
principles, have been drawn into the snare,
and become advocates of the things that they
aforetime disapproved. Therefore the young
among us have a claim to much sympathy
and care; yet there is nothing but the light
of the Lord that can effectually open their
understandings to right and wrong. "Except
the Lord build the house, they labor in vain
that build it; except the Lord keep the city,
the watchman waketh but in vain." We are
assured that "God is good to Israel," and that
there are both laborers and watchmen. Oh
for a supply of trustworthy servants who can
discern the difference "between the clean and
the unclean," who watch and labor right over
against their own houses, and who are faith-
ful to the call of duty in ministering to the
help of others.

We thankfully recount the labors of the
worthies who have gone to their rest—some
of whom we have known personally. We re-
member their warnings, which we now look
upon as prophetic. We admire their faith-
fulness. Is the Lord's hand shortened that
He cannot qualify servants for the day and
the emergency? It is no time to dwell in
ceiled houses and neglect the duties of the
Lord's house.

A word of affectionate counsel to the young:
You have been privileged with the true Light
which lighteth every man that cometh into
the world. Your fathers had the same light.
Those who were faithful to the light were in

their measure like the Master, "meek and
lowly in heart." As you obey the Light and
walk in it, you too will be meek and lowly;
will be preserved from being heady and high-
minded, and will not think yourselves wiser
than your elders. Beware of that which
puffeth up; it is dangerous ground. As you
are preserved in humility you will grow in
grace. But you will have your trials, even
sore besetments and discouragements. In
these times of proving, "cast not away your
confidence, which hath great recompense of
reward." Keep near the Divine counsel. Be
not in haste in opening your condition to
others; they may prove to be miserable com-
forters. Submit to be weaned from an undue
dependence upon men; but seek to have your
minds directed into the love of God, "and
into the patient waiting for Christ," and He
will fit you for a place in his spiritual build-
ing, as lively stones "to offer up spiritual
sacrifices acceptable to God by Jesus Christ."

A. S.

Ontario.

Some two years ago, in New York, a lady
who had been teaching little girls household
duties through the use of the kitchen garden
system, asked herself, Why cannot this idea,
in a modified form, be used in training older
girls and women? She found and took for
one evening a week, a bright, cheerful room
in a central locality, and by means of cordial
invitations extended, gathered around her a
large class of working girls: all poor, yet
self-supporting. Several came from factories,
some from dressmakers' and millinery estab-
lishments, others from smaller and larger
shops. The first evening over fifteen were
present, and as there was a bright fire burn-
ing in the grate, it was chosen for the sub-
ject of discussion. Taking up coal and wood,
the teacher told how they came into the
present form. Then the lesson became more
practical; how to prepare for, build, and
light a fire was thoroughly explained. To
the teacher's surprise, several acknowledged
that they always used kerosene to light the
fire more quickly. Wood was taken up, and
for half an hour it held the girls' attention.
From this simple beginning, followed a course
of evenings very interesting to the teacher,
but more so to the girls. One evening, "The
home, what it should be, and how we can
make it," was the subject; then followed
several meetings devoted to household work
—the kitchen, washing, ironing, and how to
make an attractive table; the bedroom, &c.;
during them all, questions were freely asked
and answered, when possible; if not, the in-
formation was found and given the next week.

Then came several evenings devoted to
personal and home hygiene. Here the in-
terest of the girls became very intense, and
it was with difficulty the teacher could get
them to go when it reached half-past nine.
One evening will long be remembered. The
talk was upon personal health. Hanging on
the wall there was a chart of the human
body. How the girls lingered over it with
surprise and pleasure; how they took home
to themselves the plain words which were
spoken! One, a bright girl, who worked all
day at a dressmaker's, and went home at
night to a small room on the top story of a
First Avenue tenement, looked up at last,
and said, "Miss —, why did we not know
these things before?" When the answer was

given, of "I do not know, I've—" she quickly said, "But, Miss —, I think we ought to have known them; we should have been taught them at school." The earnest, longing look in her face spoke of deeper feelings than could have been expected. What to do in emergencies and sudden accidents was then taught, and the girls learned of presence of mind and immediate action. Plain directions for sick-nursing interested them greatly, as did also similar hints on the care of children, economy, system, plain sewing, what to read, and how to maintain womanhood in its full dignity.

Throughout the lessons, Christ's love for us, and his interest in our every-day life, were freely spoken of; the dignity of household labor, the value of knowing how to do and act, was impressed. The attendance was good, and the interest was well kept up.—*S. S. Times.*

For "The Friend."

Ancient Testimonies and Advices.

IN RELATION TO SUITABLE CONNEXIONS IN MARRIAGE.

"Being given to understand, that in divers places there are some who profess the Truth with us, who deviate from the way thereof, by contracting marriages with such as are not of our Society, contrary to the repeated advice of this meeting, to the dishonor of our holy profession, and the hindrance of Truth's prosperity; in order therefore that a stop may be put to an undue liberty in such marriages, and the evil consequences thereof, we do hereby tenderly advise and desire that *all* parents and guardians of children do take *especial care*, as much as in them lieth, to prevent their children from running into such marriages: and that Friends of each Particular Meeting, as also of the Monthly Meetings, to which such persons belong, do, in the wisdom and power of Truth, use their endeavors to put a stop to the said evil, by admonishing such as attempt to marry as aforesaid, to desist before they accomplish the same. But if they refuse to take counsel, or privately go on to marry as aforesaid, that then such persons be dealt withal according to the good order of Truth, and judgment fixed upon all such as take such an undue liberty."—1719.

"Parents who have children to dispose of in marriage, are tenderly advised not to make it their first or chief care to obtain for them large portions and settlements of marriage: but rather be careful that their children be joined in marriage with persons of religious inclinations, suitable dispositions, temper, sobriety of manners, and diligence in their business; which are things essentially necessary to a comfortable life in a married state; and *carefully to guard* against all mixed marriages, and unequal yoking of their children therein."—1722.

"As parents have a natural right to approve of, and consent to, the marriage of their children; so this meeting doth earnestly desire that Friends' children would consult and advise with their parents and guardians in that great and weighty point, so essential to their happiness and comfort, *before* they let out their minds or do entangle their affections; the too frequent examples that have happened to the contrary hereof, have caused lamentation in honest parents, and *great affliction* to themselves."—1723.

"We tenderly recommend to all parents,

and such as may have the care of children, that they do, as far as in them lies, prevent unsuitable persons in their endeavors to entangle the affections of our youth in relation to marriage; the unhappy disobedience of some therein having frequently brought deep affliction on their tender parents, and misery on themselves."—1724.

"Dear Friends, amongst the many *hurtful* things those are liable to, who live not in due subjection to the light of God's Holy Spirit in their own consciences, let us revive in your view at this time, that of *mixing in marriage with those of different persuasions in religion.*

Marriage being a Divine ordinance, and a solemn engagement for term of life, is of great importance to our peace and well-being in this world, and may prove of no small consequence respecting our state in that which is to come; yet it is often too inconsiderately entered into, upon motives inconsistent with the evident intention of that Unerring Wisdom by which it was primarily ordained; which was for the mutual assistance and comfort of both sexes, that they might be meet-helpers to each other, both in spirituals and temporals, and that their endeavors might be united for the pious and proper education of their children, in the nurture and admonition of the Lord, and for suitably qualifying them to discharge their duty in their various allotments in the world.

Marriage implies union and concurrence, as well in spiritual as temporal concerns. Whilst the parties differ in religion, they stand disunited in the main point; even that which should increase and confirm their mutual happiness, and render them meet-helpers and blessings to each other. Where it is otherwise, the reciprocal obligation they have entered into becomes their burden; and the more so, as it may not be of a short and transient duration. Whatever felicity they might expect or flatter themselves with in the beginning, they have found themselves disappointed of, by the daily uneasiness accompanying their minds, and embittering their enjoyments.

The perplexed situation of the offspring of such alliances is likewise to be lamented. Attached by nature to both parents, the confusion they are in often renders them unfixed in principle, and unsettled in practice: or if, as it is usual, the sons go with the father, and the daughters with the mother, brothers and sisters are trained up in lines of conduct diverse from, and, in some cases opposite to each other. Thus, differing in principle, they are frequently divided in affection, and though so nearly related, are sometimes at the greatest distance from that love and harmony which ought continually to subsist between them.

To prevent falling into these disagreeable and disorderly engagements, it is requisite to beware of the paths that lead to them—the sordid interests, and ensnaring friendships of the world—the contaminating pleasures and idle pastimes of earthly minds; also the various solicitations and incentives to festivity and dissipation. Let our dear youth likewise especially avoid too frequent and too familiar converse with those from whom may arise a danger of entanglement, by their alluring the passions, and drawing the affections after them.

For want of due watchfulness, and obedience to the convictions of Divine grace, many

amongst us, as well as others, have wound their own souls, distressed their friends, jured their families, and done great dissery to the church, by *these unequal connexions* which have proved an inlet to much generacy, and mournfully affected the minds of those who labor under a living concern for the good of all, and the prosperity of Truth upon earth."—*From the London Epistles, 17*

A Precious Pillow.

Dr. Judson, one of the earliest missionaries to Burmah, completed the translation of the New Testament in 1823. The manuscript was destined within a year to enter of strange history. The Judsons went to A the capital of the empire, very hopeful doing effective missionary work there. W however, broke out between England : Burmah, and all foreigners were soon regarded with great suspicion. Dr. Jud was apprehended, and with cruel violence and gross indignity was cast into the debt prison. In a few days, through a mor payment, he and other prisoners were moved from that awful place to an open space within the prison bounds. There they were with irons upon their limbs. When her husband was thrown into prison, one of the facts of E. Judson was to bury the manuscript of the New Testament under the house of the soil, lest it should be found and destroyed by their persecutors. When Dr. Judson was permitted to receive a visit from his wife, and they could speak together a little naturally, one of his earliest inquiries related to the safety of the work which had cost him so much time and toil. The rains had set in, and the manuscript would be destroyed if it remained long in the ground. A plan for the preservation of this priceless treasure was soon devised. E. Judson sewed it up in some cotton stuff, which she further encased with matting, thus making a pillow for her husband, so unsightly and so hard, that she supposed no one would care to take it from her.

After about seven months had passed, the prisoners were suddenly thrust again into the inner prison and loaded with extra fetters. The few poor mattresses and pillows, which had scarcely seemed to ease their aching bones, were taken from them, and among these the rough bundle on which Dr. Judson was wont to lay his head. The first night of this new misery the prisoners expected speedy execution, and Dr. Judson's thoughts dwelt a good deal on the contents of the strap pillow he had lost. He thought of passing in that New Testament which might be perfectly translated. He wondered what future of the manuscript would be. Would in some future year be found, and be a source of light and blessing to the benighted heath of Burmah? The jailer, however, to whom he shared the pillow fell, found it so uncomfortable, and apparently so worthless, that he flung it back into the prison. Tastes were offered, and if the prisoner liked that sort of thing to rest his head upon he might have for all the jailer cared. Presently came a day when the prisoners were stripped of nearly all their clothes, "tied two-and-two and driven barefooted over sharp gravel and burning sand to a wretched prison some miles away. When, on that occasion, the five Burmans were seizing all the spoil they could, the mat was unfastened by one of them from Dr. Judson's pillow, and as the hard st

in seemed to be of no value it was thrown away. A Christian convert picked it up as he who he feared he would never see. Little did he imagine what the meaning cotton roll contained. Months afterward, when the troubles were over, and the sons were free again for their loved work, New Testament was found no worse for perils through which it had passed. In time it was all printed, and to-day the men and women of Burmah read in it "the wonderful works of God."

DAY BY DAY.

Selected.

Day by day the manna fell;
Oh, to learn this lesson well;
Still by constant mercy fed,
Give me, Lord, my daily bread.

"Day by day" the promise reads;
Daily strength for daily needs;
Cast foreboding fears away:
Take the manna of to-day.

Lord, my times are in thy hand;
All my sanguine hopes have planned
To thy wisdom I resign,
And would make thy purpose mine.

Thou my daily task shalt give;
Day by day to thee I live;
So shall added years fulfil,
Not mine own, my Father's will.

Fond ambition, whisper not;
Happy is thy humble lot:
Anxious, busy cares, away;
I'm provided for to-day.

Oh, to live exempt from care,
By the energy of prayer:
Strong in faith with mind subdued,
Yet elate with gratitude!

—Jos. Conder.

Selected.

THE PILGRIM'S WANTS.

That adorning divine
Thou only, my God, canst bestow—
Not in those beautiful garments to shine,
Which distinguish thy household below.

At every moment to feel
That thy Spirit resides in my heart;
His power is present to cleanse and to heal—
And newness of life to impart.

Oh, I want to attain
Thine likeness, my Saviour! to thee,
Longed-for resemblance, once more to regain;
My comeliness put upon me!

Not to be marked for thine own,
My seal on my forehead to wear,
Receive that "new name" on the mystic white stone,
Which none but thyself can declare.

Not thine own hand to unbind
Each tie to terrestrial things—
Tenderly cherished, too closely entwined,
Where my heart too tenaciously clings.

Not by my aspect serene,
My actions and words to declare—
My treasure is placed in a country unseen,
That my heart's best affections are there.

Not as a traveller, to haste
Rait onward, nor pause on my way—
Forethought nor anxious contrivance to waste,
The tent only pitched for a day.

Not, and this sums up my prayer,
To glorify thee till I die;
To calmly to yield up my soul to thy care,
And breathe out in faith my last sigh.

—Anon.

Through all the depths of sin and loss
Drop the plummet of thy cross!
Never yet abyss was found,
Deeper than that cross could sound.

—J. G. Whittier.

LEAD THEM HOME.

Selected.

Lord, we can trust thee for our holy dead,
They, underneath the shadow of the tomb,
Have entered into peace; with bended head
We thank thee for their rest, and for our lightened gloom.

But, Lord, our living—who, on stormy seas
Of sin and sorrow, still are tempest-tossed!
Our dead have reached their haven, but for these—
Teach us to trust thee, Lord, for these, our loved and lost!

For these we make our passion-prayer to-night,
For these we cry to thee through the long day,
We see them not, oh, keep them in thy sight!
From them and us be thou not very far away.

And if not home to us, yet lead them home
To where thou standest at the heavenly gate;
That so, from thee they shall not further roam;
And grant us patient hearts thy gathering time to wait.

For "The Friend."

Natural History, Science, &c.

Sympathy in a Dog.—Dr. John Brown of Edinburgh relates the following anecdote: "I was walking down Duke Street, when I felt myself gently nipped in the leg. I turned, and there was a ragged little terrier crouching and abasing himself utterly, as if asking pardon for what he had done. He then stood up on end, and begged as only these coaxing little ruffians can.

"Being in a hurry, I curtly praised his performance with 'Good dog!' clapped his dirty sides, and, turning round, made down the hill; when presently the same nip, perhaps a little nipper—the same scene, only more intense—the same begging and urgent motioning of his short, shaggy paws. 'There's meaning in this,' said I to myself, and looked at him keenly and differently. He seemed to twig at once, and, with a shrill cry, was off much faster than I could. He stopped every now and then to see that I followed. This continued till, after going through sundry streets and bye-lanes, we came to a gate, under which my short-legged friend disappeared. Of course I couldn't follow him. This astonished him greatly. He came out to me, and as much as said, 'Why don't you come in?' I tried to open it but in vain. My friend vanished and was silent. I was leaving in despair and disgust, when I heard his muffled yelp far off round the end of the wall; and there he was, wild with excitement. I followed, and came to a place where, with a somewhat burglarious ingenuity, I got myself squeezed into a deserted coach-yard, lying all rude and waste.

"My peremptory small friend went under a shed, and disappeared through the window of an old coachbody, which had long ago parted from its wheels." In this retreat the benevolent doctor found a pointer and brood of puppies almost starved to death, on whom the sagacious terrier had taken compassion, and brought him there to relieve. The terrier found a home with the doctor, as he deserved, and lived to the age of 16, "healthy, and happy to the last." The pointer proved to be a valuable dog, and she and her pups sold for high prices.

New and Stale Bread.—The famous Leipzig physician, Prof. Reclam, has ventured to say a good word on behalf of newly baked bread. The majority of the old people, dyspeptics and hypochondriacs, he observes, say that they can only eat stale bread; they find new

bread too indigestible. The virtue, he tells them, is not in the staleness of the bread, but in the care and thoroughness with which they are compelled to masticate it, on account of its hardness. The tongue not only deceives the human race in speaking, says the learned physician, it is a great deceiver in eating. As soon as the tongue perceives that any morsel in our mouth is soft and yielding, we are persuaded that it may safely be swallowed. No time or labor is spent upon its mastication.

Stale bread and hard biscuit, on the other hand, are not of themselves inherently so very digestible; but they give the eater so much trouble to soften them, that they are not swallowed until they have been reduced into a fit condition for that process. Hence the stomach has not that trouble with them which it almost invariably has with the softer and more delicate food, which has never received more than two or three turns with the teeth. Rapid eating and insufficient chewing are the two worst foes of the majority of dyspeptics and hypochondriacs, says our authority, and he advises such persons to transfer to their own carelessness and idleness nine-tenths of the blame which they are in the habit of laying upon their food, or upon their cooks.—*London Globe.*

Human Spittle Poisonous.—Dr. Claxton of Philadelphia, experimented on human saliva, by injecting portions of it under the skin in rabbits. In numerous instances it caused the death of the animal. The symptoms and appearances after death were similar to those produced by inoculating the rabbits with the saliva of a mad dog.

This virulence of the saliva is supposed to be due to the presence of minute living organisms, which multiply in the infected tissues, and poison the blood. They can be removed from the saliva by thorough filterings, and can be destroyed by boiling or by the use of carbolic acid.

The saliva of all individuals is not equally poisonous. The virulence is especially great in those whose occupation brings them much in contact with decomposing substances, in the residents of tropical countries, and in negroes as a race.

These experiments throw light on the cases recorded in surgical works, where a slight wound effected by the teeth has been followed by very serious results. Prof. Gross relates the case of a distinguished priest who struck a man upon the mouth, wounding his finger slightly against his teeth. Erysipelas supervened, and the hand had to be amputated; subsequently the disease reappeared in the stump, and necessitated the removal of the arm. A second case was in the person of a lady, of middle age, always in good health, who struck the back of her hand against the tooth of a servant girl, producing the merest scratch of the skin over the knuckle of the right index-finger; the part bled only a few drops, and caused hardly any pain at the time. Within two hours afterward, however, it began to throb and ache, the pain extending up the hand, and thence gradually up the limb as far as the armpit, where considerable enlargement of the glands soon took place. The forefinger swelled rapidly, and to an enormous degree; the hand and arm were also much tumefied, and a deep red line was seen passing along the limb. Great constitutional disturbance came on, attended with loss of sleep and appetite; a large abscess formed in the finger,

with destruction of one of the bones, and welding together of the remaining bones of the finger. Upward of a year elapsed before the re-establishment of the general health.

THE FRIEND.

TENTH MONTH 7, 1882.

OHIO YEARLY MEETING.

The Yearly Meeting of Ministers and Elders and the Meeting for Sufferings convened on Seventh-day, 9th mo. 23rd.

In the Meeting for Sufferings a concern was opened to encourage the members of the Yearly Meeting to a more general acquaintance with the approved religious writings of our Society, to discourage the reading of doctrinal works which had not been officially sanctioned, and might contain a mixture of truth and error, and to caution against a tendency to speculative inquiries into religious subjects, which have often been a means of leading persons away from the Truth. The natural man knoweth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned. We need, therefore, the openings of Divine Grace to give us a true conception of spiritual truths; and those who rely on their own intellectual powers in interpreting the Scriptures, and building up a doctrinal edifice, are building on a sandy foundation. The result of the concern was the appointment of a committee to prepare a minute of advice on these points, to be sent down to the members, if it should be approved by the Yearly Meeting.

The meetings for worship held in the morning and afternoon of First-day, 9th mo. 24th, were exceedingly crowded—not only with Friends, but with many others from the surrounding country, who assembled on this occasion. There were probably 1500 persons in the house, and perhaps 2000 in all about the premises, including those who could not find room in the building. The continued arriving of new comers, and the difficulty in finding seats for them, necessarily prevented the meeting in the morning from becoming soon settled. A large number of those in attendance had brought provisions with them; and during the interval between the morning and afternoon meetings they might be seen scattered about on the grass among the trees, partaking of their refreshments. It was a curious and interesting scene. Though some of these strangers may have regarded the occasion somewhat as a picnic, or may have been induced to come through curiosity, yet it is to be hoped that good impressions were made on the minds of some. This hope probably enables Friends to bear with more willingness the burthens and unsettlement which are inseparable from the presence of such crowds.

The close proximity of the Yearly Meeting school-building, which is used at this season as a boarding-house, proves a great convenience. A large number of Friends are entertained there during the week at a moderate expense; and the opportunity is thus given for a cultivation of social intercourse, the revival of former friendships, and the formation of new ones. A concern appeared to rest on Friends that this unbending of the mind should not be carried so far as to unfit for the

right performance of the duties for which they were assembled.

Second-day, 9th mo. 25th.—The general meeting for business commenced at 10 A. M., and the opening was favored with a quiet solemnity, under which tender advice was extended to the younger members, that they might dwell under an exercise of spirit for the right performance of the business of the Church, and thus be instrumental in supporting those on whom the burthens principally fall. Their quiet settlement and abiding in their proper places would tend to preserve the dignity of the meeting, and they would be under preparation to take the places of those who were being removed from the church militant.

An appeal from the judgment of one of the Quarterly Meetings was taken up and the appellant being invited in, a committee of four from each of the Quarters, except that to which he belonged, was appointed to examine into the case. At a subsequent sitting they reported in favor of confirming the judgment of the Quarterly Meeting.

The report from Pennsville Quarter contained a reference to the subject of secret societies. It stated, that it was a violation of the principles of our Society and of the spirit of the discipline, for members to join with Odd Fellows and take part in their proceedings; but, as that organization was not mentioned by name in the Discipline, they desired that the Yearly Meeting would take such action as would remove any uncertainty as to the application of the discipline to such cases. Remarks were made by many Friends discouraging any connection with secret societies as injurious in its effects upon our members. There appeared also a feeling of tenderness towards those who had been caught in this snare; and a desire was expressed that the younger members might not think that a disposition existed to draw the line too closely, or to restrict their liberties more than was prompted by a wisely directed desire for their real welfare. The whole subject of secret societies was referred to a large committee, who were authorized to prepare and submit to the Yearly Meeting some modification of the existing clause of the discipline on that subject.

The clerk stated that a paper had been put in his hands purporting to be from a Yearly Meeting held in Iowa. As directed by the discipline in such cases, it was given to a few Friends, verbally nominated, for examination. In accordance with their report, the epistle was read at the close of the meeting. It was a brief document, which stated that they wished to convey to Ohio Yearly Meeting official information of their existence as a body—that they had long been under oppression, and that since they had met separate from those with whom they were formerly in connection they had been astonished to find how much they had been kept in the dark as to the principles involved in the movements that had been going on in the Society.

Third-day, 9th mo. 26th.—The Meeting of Ministers and Elders convened at an early hour. A lively exercise spread over it that the members of that meeting should be faithful in the training of their children and families. The necessity of properly restraining, as well as of advising and persuading them, was plainly and pointedly expressed; and the sound and wholesome doctrine was pressed on the attention of those present that no ad-

vice was likely to be very effective, unless heads of families were themselves redeemed from a worldly spirit, and were seeking kingdom of Heaven and the righteousness thereof above all other considerations.

A concern for the promotion of unity the subordinate select meetings and for strengthening and encouragement of the members in the performance of their duty took strong hold of the meeting, and led to the appointment, with much unity, of a committee of men and women to visit and labor in those meetings as way might open there. The business of the meeting was transacted with weight and dignity.

The general Yearly Meeting came together at 11 o'clock, and the state of Society, shown by the answers to the Queries, passed under review. Much religious exercise prevailed, and judicious advice and exhortations were given, mostly in a condensed and weighty manner. So that it was generally felt to be a very favored sitting.

Sympathy was expressed with those who are constitutionally liable to drowsiness; and they were encouraged to persevere in the struggle against this infirmity, looking to the Lord for help and strength, and endeavoring to maintain a lively and fervent spirit while assembled for Divine worship. It was suggested also that it would be judicious for some on the mornings of meeting days to avoid exhausting their bodily energies by excess of labor, or partaking too largely of food, which sometimes tends to produce drowsiness.

The nature of our testimony to pure spiritual worship was brought to view, and the consistency therewith of attending at places of worship where a stated ministry is exercised; and religiously concerned Friends were encouraged privately and tenderly to advise such of our members as were in danger of violating this testimony, and to point out to them the inconsistency of such a course with our views as to the nature of true Gospel ministry, which can only be exercised under the fresh anointing and command of the Holy Spirit of the Church.

The flowing of Gospel love towards the younger members was abundantly manifested, seeking to draw them into the safe enclosure of the Heavenly Shepherd. Such of them as had not yet seen for themselves the importance of our testimony to plainness and simplicity were reminded of the duty of honoring their parents by submission to their advice, of honoring the religious Society which they were members by obeying counsels, and of walking in the footsteps of the flock of Christ's companions.

The bell for evening collection at the school-buildings rings about 8 P. M., when the families assemble in the collecting room; a chapter from the Bible is read, and a time of silent follows, which is sometimes broken by the expression of counsel or concern. These opportunities are often instructive—and by 9 P. M. most of the inmates have retired to their rooms.

One of the interesting features of the present annual gathering has been the presence at it of several persons who had been members of the Binns' Meeting, but who had believed it right for them to join a body where the meetings are conducted more nearly in accordance with the principles of Friends than among those persons with whom they had before been connected. This was the

Yearly Meeting some of these had attended, since becoming members. It was pleasant to notice the satisfaction and enjoyment which they derived from thus mingling with Friends, and being at meetings where the gospel doctrines upheld by our Society in the beginning were proclaimed afresh with a mixture of error. One of them in simple language said in the meeting, that he had been from home, wandering as in a wilderness, and he rejoiced in feeling that he had more found a home.

The doctrine preached in the meeting for the night on Fourth-day morning was sound, well-balanced, bearing full testimony to the atonement and divinity of our Saviour Jesus Christ; and to his coming in the heart of man by the Spirit to redeem man from sin and to bring him in the way of righteousness. It was satisfactory to hear this latter part of the text of man's redemption clearly set forth, and to see there has been a tendency in some of our churches (though not so far as we have heard, among Friends of Ohio Yearly Meeting) to gain, as referring to a second personal appearance in the world of our Saviour, those passages of Scripture which have heretofore been regarded by the Society of Friends as affirming the essential doctrine of his coming by the Spirit into the hearts of all men, there to carry out the work of individual redemption and sanctification. It is to be a perversion of the work of a Gospel minister, for a preacher to amuse his audience by disquisitions on a second outward coming of our Saviour; while he neglects to draw their attention to the inshining of his light in their hearts, which is a practical and of vital importance to every individual. At the meeting on Fourth-day afternoon the first business that claimed care was the report of the committee appointed a year ago to take into consideration the condition of the scattered remnants of Society. This committee had met several times and been brought into sympathy with those who had been endeavoring to maintain our doctrines and testimonies. They proposed that a conference on this subject should be continued by the Yearly Meeting, with permission to visit Friends and their meetings wherever they were, so that they might obtain more information concerning them and their situation; and report the result to the Yearly Meeting next year. This proposition was fully united with—and the same conference continued under appointment with the nomination of one name.

It was then concluded to make no minute book any action at the present in reference to the epistle from Iowa which had been read at the previous session.

Observing the remarks made in the meeting when this subject of the scattered remnants of our Society was under consideration, and in listening to the conversation of some of the members at other times; it was evident that many felt the importance of being wisely directed in their course in this matter. The feeling of sympathy with those who profess to be contending for some precious doctrines opens the heart (as it is right it should) towards all such; and under the influence of this feeling it is probable some might be willing at once to lend the right hand of fellowship, and an official recognition of the organizations with which they are connected. But the course

taken by the meeting in avoiding any such recognition at this time, and giving its committee permission to visit and inquire into the condition and circumstances of Friends elsewhere, showed the prevalence of a wise and prudent spirit. As was said by some, they had too little knowledge of the real situation of the Friends towards whom their minds were drawn—of the questions of discipline which might be involved in their organization,—of their views in regard to some subjects of practical importance, such as First-day schools, and other benevolent movements—of the spirit by which they were actuated, &c.

The visits and labors of such a committee as that appointed by Ohio Yearly Meeting, if performed under Divine direction, can scarcely fail to be widely useful in removing the ignorance which exists in many places, and encouraging to a steady adherence to the principles of Friends. It may ultimately be found, that its service in this direction may be of greater importance than in the obtaining of information for the use of Ohio Yearly Meeting; and even that it may be helpful to many who belong to meetings which have affiliated with the Binns' body, in strengthening them to bear a faithful testimony for the Truth and against error.

Fifth-day, 9th mo. 28th.—The business was finished in one lengthened sitting.

The Boarding School report showed that the expenditures for the year had exceeded the income by about \$20, a very small sum considering that the number of scholars had been less than 60 in the Winter Session, and considerably smaller in the Summer Session. It was stated that the "Benevolent Fund," for the gratuitous education of children, was applied only in cases where one-half of the cost was defrayed from other sources. To relieve a class of children, whose parents were unable to pay any part of the expense of their education at the Boarding School, the meeting directed \$300 to be raised and placed in the hands of the committee.

Much interest was manifested in the right training of children (of whom it was reported there were 718 of school age), and especially in their education under the tuition of members of our own religious Society.

To the committee charged with the circulation of the approved writings of Friends, the sum of \$100 was appropriated.

One of the Quarterly Meetings sent up on its report a reference to the low state of its answers, especially to the Second Query. The minute of advice sent down in reply was a model of sententious brevity—being, as nearly as can be recollected, as follows: "Keep low before the Lord, and avoid controversy, tale-bearing and detraction."

The minutes of the Meeting for Sufferings contained an Address to the members of the Yearly Meeting, cautioning them against reading a work entitled "Salvation by Christ," lately reprinted in England, on the ground that it had been originally published contrary to the discipline of the Society, and after having been examined by the Meetings for Sufferings of three Yearly Meetings, and by them deemed unsuitable for publication. Friends were advised in the address to read the Journals of our members as contained in 'The Friends' Library'; and avoid speculative discussions on doctrinal subjects; and to be diligent in the perusal of the Holy Scriptures

with a mind turned to the illuminations of that Divine Spirit, which only would enable them fully to comprehend the spiritual truths contained in them.

Some extracts from the writings of Robert Barclay and Joseph Phipps were introduced into the Address, showing the belief of the Society of Friends in the great doctrine of the Atonement.

The Address was united with by the Yearly Meeting and directed to be published.

The committee on the subject of Secret Societies proposed so altering the present discipline against Free Masonry, as to include in it a prohibition of Friends joining in similar secret organizations and associations. The proposal was adopted.

Report was made that the debt on the Boarding School buildings had been fully discharged, and it was concluded that the subscriptions yet unpaid, as they were received, should be added to the fund for the gratuitous education of children at the school.

Two hundred dollars were placed in the hands of a committee to assist in providing for the education of children under the care of teachers in membership with us.

At the meetings for business (which are restricted to members) there were about one thousand persons in attendance, perhaps nearly equally divided as to sex.

SUMMARY OF EVENTS.

UNITED STATES.—The Secretary of the Interior has decided to reopen for settlement a tract of about 10,000,000 acres of agricultural lands in Northern Dakota, which were withdrawn from settlement several years ago by Secretary Schurz. The lands, which once formed part of the great Sioux reservation, were withdrawn from the settlement pending the consideration of a claim to their occupancy by a roving band of Chippewas. This claim is now decided to be invalid.

The lands of the Florida Improvement Company, nearly four millions of acres, it is stated will be offered this week for sale at \$1.25 per acre, the Government price.

The Chief of the Bureau of Statistics reports that the values of the imports of merchandise into the United States during the twelve months ended 8th mo. 31st, 1882, were \$741,983,917; and for the corresponding months of the preceding year, \$643,248,555, being an increase of \$98,735,362 for the year ended 8th mo. 31st, 1882. The values of the exports of domestic and foreign merchandise from the United States during the twelve months ended 8th mo. 31st, 1882, were \$737,038,772, and for the twelve months ended 8th mo. 31st, 1881, \$894,717,454, a decrease of \$157,678,682 for the twelve months ended 8th mo. 31st, 1882.

Six steamers cleared from New Orleans on Seventh-day last week, with 359,935 bushels of wheat, the largest shipment ever made from that port in one day.

The steamer *Belgie* arrived at San Francisco from China and Japan. Her advices confirm the previous reports that on 8th mo. 30th the Korean Government acceded to all the Japanese demands. It pledged itself, first, to arrest the insurgents within twenty days, and duly punish them, Japanese delegates to be present at the trial. Second. To properly bury the bodies of the murdered and pay 50,000 yen to their families. Third. To pay Japan 500,000 yen indemnity for expenditure, &c., in five yearly instalments. Fourth. To allow Japanese troops in Seoul, for protection of the Legation, and to provide accommodations for them. Fifth. To send apology by special embassy to Japan. Sixth. To gradually extend privileges to the Japanese residents and traders. Seventh. To afford conveniences for travel throughout Corea for the Japanese officials. While the negotiations were going on the Chinese Envoy suddenly brought his troops to Seoul, the capital, and seizing Tai-on-Kun, the king's father, the chief rebel and assassin, placed him on board a vessel and carried him to Tientsin. It is probable that this was done to maintain the Chinese theory of sovereignty over Corea. U. S. Minister Young arrived at Peking about the middle of 8th month, and his first important act was to cause the war ship *Monocacy* to go to Corea to watch events. It is said his action "was intended, in a large

degree, as an expression of moral sympathy toward Japan."

The total debt, less cash in the Treasury 10th month 1st, was \$1,644,120,223, a decrease during 9th month of \$14,805,948.

The Tariff Commissioners have been in session the present week in New York city.

Joseph K. McCammon, Assistant Attorney General for the Interior Department, has returned to Washington from California and Montana. While in Montana he visited the Flathead reservation and negotiated an agreement with the Flatheads to allow the Northern Pacific Railroad to be built through their reservation, a distance of fifty-three miles. They are to receive \$23,000 for the concession.

St. Louis and its vicinity were slightly shaken by an earthquake at 18 minutes past 4 o'clock on the morning of 9th mo. 27th. The shock lasted about 15 seconds. In the centre of the city "a rolling even noise" was noticed, followed by twelve distinct vibrations at apparently regular intervals, the first vibration being the strongest. Earthquake shocks were felt at Centralia and Springfield, Illinois, at nearly the same time. At Centralia the shock was accompanied by rumbling sounds, and awoke "nearly all sleepers." The earthquake was also felt at Vincennes, Indiana, where it "rattled windows and lasted three minutes."

In Southern New Jersey the destruction of incoming crops has been heavy throughout the district swept by the rain. Large fields of corn which had been nearly prostrated by a previous storm, were beaten down by the rain in consequence of the ground becoming moist and soft, and in some low places the ripening ears are buried in mud and water. Potatoes are washed out, and buckwheat fields are nearly ruined.

Farmers, however, have sown but little grain for next year's crops, thus saving the seed from rotting. It is thought that the storm will also cause the loss of considerable of the cranberry crop, as the bogs are so flooded as to interfere with picking. Grapes have been injured to some extent, the excess of rain causing them to lose their sweetness.

The steamer Robert E. Lee was burned on the Mississippi river, about thirty miles below Vicksburg, early on Seventh-day morning, and twenty-one passengers and hands are believed to have perished. The Lee was a large side-wheel steamer, of 1479 tons burthen, and the loss on the vessel and cargo is estimated at \$175,000.

Yellow fever continues to prevail at Pensacola, Florida.

The deaths in Philadelphia for the week ending 9th month 30th, numbered 438, as compared with 350 for the previous week, and 404 for the corresponding week of last year. Of the whole number, 187 were males and 161 females: 60 died of consumption; 30 of diphtheria; 19 of marasmus; 19 of old age; 14 of typhoid fever, and 9 of croup.

Markets, &c.—U. S. 3½'s, 101; 4½'s, 113; 4's, registered, 118½; coupon, 119½; currency 6's, 133.

Cotton.—There was no essential change to notice in price or demand. Sales of middlings are reported at 12½ a 13 cts. per lb. for uplands and New Orleans.

Petroleum.—Standard white, 7½ cts. for export, and 8½ cts. per gallon for home use.

Flour continues dull, but prices were unchanged. Sales of 225 barrels low winters at \$3.25; 350 barrels sour springs at \$4.50 a \$5; 350 barrels Minnesota bakers' extras at \$6.75; 300 barrels do. do. straight at \$7.25; 275 barrels Pennsylvania extra family, medium, at \$4.87½; 400 barrels, do. do. good, at \$5; 200 barrels do. do. fancy at \$5.10; 125 barrels Ohio do. do., choice, at \$5.75; 175 barrels do. do., fancy, at \$6; 125 barrels Southern Illinois do. do. at \$5.75; 125 barrels Ohio patent at \$6.50; 125 barrels do. do. fancy, at \$7.25; 125 barrels Minnesota do. do., fair, at \$8; 125 do. do. choice, at \$8.25; 175 barrels do. do., fancy, at \$8.50, and 750 barrels City Mills family on private terms. Rye flour was scarce and the market was firm.—Pennsylvania, \$4.25 a \$4.37½. Corn meal was nominally quoted at \$4.50 per barrel for Brandywine. Bran.—Winter wheat sells at \$17 a \$17.50, and spring at \$16 a \$16.50 per ton.

Grain.—Wheat was a fraction higher. Sales of 4000 bushels Delaware longberry, track, at \$1.07 a \$1.08; 3200 bush. Delaware, red, track, at \$1.04; 4700 bush. No. 2 red, in elevator, at \$1.04½; 3200 bush. rejected, at 85 a 90 cts. In rye there was nothing doing. Corn was firmer. Sales of 3000 bush. sail yellow, in grain depot, at 71 cts.; 3900 bush. sail mixed, in grain depot, at 70 cts., and 4800 bush. steamer, on track at Richmond, at 69 cts. Oats were unsettled. Sales of six cars rejected mixed at 27 a 28 cts.; four cars not rejected, white, at 26 a 27 cts.; two cars fair do. at 32 cts.; five cars good do. do. at 50½ cts; two cars No. 4 mixed

at 34 a 35 cts.; two cars ungraded white at 40 cts., and three cars low No. 3 do. at 40 cts., with No. 2 do. in grain depot and elevator quoted at 40 a 43 cts.

Hay and Straw Market, for week ending 9th mo. 30th, 1882.—Loads of hay, 275; loads of straw, 35. Average price during the week—Prime timothy, \$1.00 to \$1.10 per 100 pounds; mixed, 95 cts. to \$1.05 per 100 pounds; straw, 70 to 80 cts. per 100 pounds.

Beef cattle were in demand, at about former rates: 4400 head arrived and sold at the different yards at 4 a 7½ cts. per pound, as to condition.

Sheep were in fair demand, but prices were a fraction lower: 15,000 head arrived and sold at the different yards at 3 a 5½ cts., and lambs at 4 a 7½ cts. per lb., as to quality.

Hogs were steady: 3800 head arrived and sold at the different yards at 11 a 12½ cts. per lb., the latter rate for extra.

FOREIGN.—A hurricane prevailed in Ireland on the 1st inst. At Cork more damage was done on land than had been caused by any previous storm for twenty years past. The American ship Harry Mills, from Liverpool for New York, lying at Queenstown, was driven ashore, and several yachts were sunk in the harbor. At Newry, a large number of houses were greatly damaged, and the town was flooded. At Limerick, twenty feet of the spire of a Catholic church building was blown down during the service, causing a panic among the congregation, which was, however, quickly allayed. The County Jail was damaged.

Henry Fawcett, Postmaster General, speaking at Hackney recently, said: "England had no selfish object. Her chief concern is to secure to the Egyptians the best government and the greatest amount of liberty possible. The abuse connected with the late control will be avoided in future. The Egyptians will not have to submit to the injustice of an unduly large part of their revenues being appropriated by foreign officials."

Marshal Serrano, one of the Liberal leaders in the Spanish Cortez, announces his intention, upon the re-assembling of the Senate, to declare for the Constitution of 6th mo. 1st, 1869, which made the king inviolable and irresponsible, and placed all responsibility upon Ministers. The Ministry and their supporters have resolved to oppose it.

Sir Edward Malet, the British Consul-General at Cairo, thinks that an army of 10,000 men will be required in Egypt as a permanent garrison. Clothing for that number is being landed at Alexandria.

The *Times*, in a leader, says it has been decided to retain, for the present, 12,000 men in Egypt to carry on and consolidate the work for which the suppression of Arabi Pasha does little more than clear the way.

The *Daily Telegraph's* despatch from Cairo, referring to the explosion of an ammunition train there on the 27th ult., says: A train from Benha had arrived with the Sixtieth Rifles, when an ammunition wagon in the station exploded, killing a doctor, who was in the train with invalids, and some men. The train was ignited and the fire spread to the railroad depot, which was quickly burned. The flames next reached the Commissariat depot, adjoining, and thence extended to some of our magazines, which exploded. Subsequent to the first explosion, two Arabs were seized in the act of firing trucks; a third escaped.

Five battalions of troops have been despatched from Constantinople to the Hedjaz, Arabia, where an outbreak is reported. The outbreak is probably connected with the recent deposition of the Grand Shereef of Mecca.

It is semi-officially announced in Berlin, that the Powers expect a communication from Great Britain within a few days soliciting an expression of their views upon the state of affairs in Egypt.

De Lesseps, writing to the *Times* says, regarding the proposed second canal, his company possesses for ninety-nine years the exclusive privilege of maritime communication between the Gulf of Pelusium and the Bay of Suez. The *Times* says it entertains grave doubts of the validity of this claim.

In strong contrast with Gen. Drenteln's recent speech against the Jews, Gen. Todleben, speaking at Wilna, has publicly expressed his belief in the impartiality and disinterestedness of the Jewish members of that municipality, and the hope that their advice would be taken as readily as that of Christians.

According to the budget of the financial department for 1883, the Russian revenue from indirect taxes for the financial year of 1882 exceeded the estimate by 9,778,000 roubles.

The report of the settlement of the Turko-Greek frontier question by the surrender to Greece of the whole frontier fixed by the International Commission is officially confirmed. The Porte has promised Greece

that it will order the Turks to evacuate all the points on the frontier without delay.

The floods in the Tyrol have reduced hundred wealthy landowners to poverty. The laboring class in terrible distress. The approach of winter greatly aggravates the situation.

Recent advices from Presburg report the occurrence of anti-Jewish riots at that place. The mob broke windows of many houses occupied by Jews. The military finally restored order after making forty arrests. The military are confined to their barracks. The nistry have placed the Presburg district under martial law. Six hundred Jewish families have left the on account of the riots.

Three members of the Salvation Army, who recently arrived in Calcutta, have been arrested in order to prevent a riot which was imminent. Only one of the contingent which arrived there a short time ago is now liberty.

Small-pox is spreading at Cape Town, Africa. A tewayo has arrived there from England.

The Mexican Congress has adopted a constitutional amendment providing that "in the event of the death or removal of the President his successor shall be Senator who presided over the Senate during the month preceding the vacancy. When the Senate is not in session the President of the Permanent Committee, is alternately a Senator or a Deputy, is to succeed. The case of a permanent vacancy the electors are to convene immediately." The Chief Justice has hitherto been an ex-officio Vice-President.

An epidemic of cholera, or cholera morbus, prevails in portions of the Mexican State of Chiapa. Two eight deaths in one day have been reported in Uxltown of 5000 inhabitants. A quarantine has been established by the Government. It is said that "a similar disease, but less violent, appears in that region every year, caused by cutting dye wood."

A telegram from Montreal says that the Island Anticosti, in the St. Lawrence, containing over 2,000 acres, is to be sold by auction to settle a law-suit.

WESTTOWN BOARDING SCHOOL.

The WINTER SESSION begins on *Second-day, Tenth month 30th, 1882.* Parents and others intending send pupils, will please make early application JONATHAN G. WILLIAMS, *Supt.*, address *Westtown Philadelphia Co., Pa.*; or to CHARLES J. ALLEN, *Treas.* 304 Arch St., Philadelphia. *Terms*, \$30 per session.

THE CORPORATION OF HAVERFORD COLLEGE.

A Stated Annual Meeting of "The Corporation of Haverford College" will be held in the Committee-room of Arch Street Meeting-house, Philadelphia, on *Thid day, Tenth month 10th, 1882, at 3 o'clock, P. M.* EDWARD BETTLE, Jr., *Secretary*.

WANTED,

A woman Friend, as teacher in the Boarding School for Indian children, at Tunasassa; also one to assist the matron in care of the household. Apply to

Jos. S. Elkinton, 325 Pine street, Philadelphia, John Sharpless, Chester, Delaware Co., Pa. Ephraim Smith, 1110 Pine street, Philadelphia.

FRIENDS' ASYLUM FOR THE INSANE, Near Frankford, (Twenty third Ward,) Philadelphia.

Physician and Superintendent—JOHN C. HALL, M. D. Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

MARRIED, at Friends' Meeting-house, Media, Delaware Co., Pa., on Fourth-day, the 13th of Ninth month 1882, JOSEPH J. WALTON, of Philadelphia, and MARY M., daughter of Clarkson Sheppard, of the former place, at Friends' Meeting, Wilmington, Del., Fifth-day, Ninth month 28th, 1882, WILLIAM PE EVANS, of Malvern, Pa., to MARY, daughter of John and Lucy R. Tatum, of Wilmington, Del.

DIED, on the 26th of First month, 1882, MARMADU JAY, son of William and Rachel Jay, aged 70 years months and 7 days, a member of Salem Monthly Meeting of Friends, Iowa. He was born in Warren county Ohio, 19th of Tenth mo. 1811. For the last twenty years he was much concerned for the safety of the city of Friends; often was engaged in exhortation to council, in which he was favored with an excellent

WILLIAM H. PILE, PRINTER,
No. 422 Walnut Street.

THE FRIEND.

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Condensed from "The British Friend."

Sundry Observations on America.

(Concluded from page 67.)

After visiting the lively States, Canada appears rather flat and uninteresting.

I have twice visited New England, comprising States on or near the ocean, viz: Maine, Massachusetts, Rhode Island, Connecticut, Vermont, and New Hampshire. All put together, they would not be so large as some of the States in the west, but the people are more enterprising there than anywhere. Stories of all descriptions abound, because of the abundant water-power they afford, and the convenience of access by waterway.

That the American people are industrious and enterprising beyond all other people in the world, I have no doubt. Take as an instance Chicago, a city nearly 1000 miles from New York, in Illinois State, at the corner of Lake Michigan.

In 1830 it had a population of 100 only; ten years after it had become the metropolis of the north-west, and the greatest railway centre on the Continent, as also the greatest grain market in the world.

Its present population is about half-a-million. Many of its streets are seven miles long, and it contains over 700. To facilitate drainage, about 1857 they raised the business portion of the city from three to eight feet, raising the largest houses bodily.

In the autumn of 1871 a fire occurred there, the most terrific of modern times. It raged with an incredible fury for two days and nights, and a great storm alone stopped its progress. It destroyed the best buildings in the city—30 hotels, 1600 stores, and 17,450 houses. The total area destroyed was three and a half square miles.

I puzzled me how fire could destroy magnificent churches (so-called), built with masonry and stone; but when I viewed it, I was astonished to find they were as much ruins as the houses; the fire had charred and crumbled the stone, that they fell or were wrecked. A hundred million dollars' worth of property was destroyed in that fire. Merchants and millionaires were fed on government rations.

They could not rebuild until the frost broke next spring, and then within seven months, in 100 working days of eight hours, they had rebuilt and completed 1600 warehouses of the

most substantial kind in iron and stone, five stories high, 50 to 100 feet frontage, or one foot for every working hour of that time. There is no precedent in the world's history, of such bravery and indomitable energy.

We were often asked how we liked America? and I answered, "If I were not an Englishman I would be an American." With all the recommendations of the States (and they are many and vast), I prefer England first and best.

Life and property are more secure at home. Liberty, all things considered, is equal. Law, order, and justice, deficient as we may be, are better observed in England. A sovereign will buy more in England than thirty shillings in America, while luxuries are as two to one in our favor.

I do not wonder that English farm laborers emigrate there, and do well. They get land for next to nothing. They have worked hard and they mean to work; and it is odd if they cannot cultivate fertile ground and grow crops sufficient for their necessary existence, with a balance to the good besides, in a few years. They are slaves at home as to work; they are slaves there; yet, being volunteers, they are worth three press-men, having an eye to emancipation, when after steady years of toil they pay for their land, build themselves a farm, and sell their surplus crops. Then being free men, they can employ laborers, and rest their weary bones.

If you take the leading American paper, the *New York Herald*, and the leading English one, the *Telegraph*, and notice for a week the number of murders, shootings, assaults, suicides, and robberies, reported in each, it will soon prove what I say, that law, order, justice, life, and property, are far ahead in dear old England.

Yet the prosperity of America is marvellous, and I believe is likely to be more so. They move with rapid strides, eclipsing all precedents. Everything conspires to favor their development into the most prosperous nation on earth. They must succeed in spite of themselves, but if they help with good laws and Government, they will outstrip every country with rapidity.

Their isolated geographical position between the Atlantic and Pacific Oceans, excludes them from the alarms, rivalries, and jealousies of foreign continents, with their large standing armies, monster guns, balance of powers, wars, and preparations for wars, so ruinous in expense and demoralizing to the people.

They have a square, compact country of 38 States and some Territories, extending from ocean to ocean, containing millions of acres of rich and fertile land, not a quarter of which is yet cultivated. Their climate, though hot, is healthy. Railways intersect all parts of the States, and rapidly multiply.

Emigrants arrive in prodigious numbers from Germany, Ireland, Norway, Russia,

Holland, and all parts. They are the cream skimmed from all countries—the bone and muscle, the sinew and sinew of nations—honest, healthy, willing toilers, constituting the wealth, energy, vitality, and prosperity of a country—for labor is wealth; money is only its representative.

In New York alone, while we were there, these emigrants were arriving at the rate of 2000 a day—a quarter million in the last six months, and four millions in the last ten years.

The population of America is now about 54 millions, against 36 millions in Great Britain. America has doubled its population in 25 years, while we have only increased one-fifth. In round numbers, America for 30 years past has increased in numbers at the rate of a million a year, or more than the increase in Great Britain, France, Germany, Austro-Hungary, and Italy put together.

Free from wars and rumors of wars, free from conscription of the army, free from taxes to support an unproductive army to alarm their neighbors,—with a teeming and industrious population, earnestly engaged in useful and reproductive pursuits, blessed with peace and favored with good trade, I ask, What can prevent their becoming the most prosperous nation? They may delay it by selfish laws; but without unforeseen events they cannot prevent its consummation.

But the Americans, though isolated from Europe and the world, have not been without their big wars. The War of Independence a century ago, lasting 8 years, was a heavy burden. They obtained their object, however, and recovered again. In 1812 they declared war against England, and fighting lasted two years without much glory. They recovered from that and grew prosperous, when the question of holding slaves in bondage produced a civil war between the Northern States, who had liberated their slaves, and the Southern States, who lived by their slaves' labor. This occurred in 1861, and lasted four years, a fierce, terrible civil war. They were then the dis-united States. The South, fighting for their livings (as they thought), fought desperately, and prevailed for a long time. Nothing could stand against their firmness and fury; but they were poor and far less numerous, and so in four years they were thoroughly exhausted. *Slavery was abolished.* The States were again united. The South are able to live quite as well without their slaves, and the breach is nearly healed.

Previous to the War, the States had no "National Debt," and therefore no interest to pay on it. But to support the war, they had to borrow money at such a high rate, and in such quantities, that their "National Debt" at its close, was about £550,000,000, or two-thirds the amount of ours. It was almost a question of bankruptcy, but the enormous find of gold in their mines in California at that time assisted them to tide over the

emergency. In a few years they received from these mines £250,000,000 in gold.

Taking a leaf out of our noble Gladstone's book, they decided that the present generation should pay for the war, and posterity should not be burdened and saddled with the expense of wars fought for their pleasure. So they put a heavy protective duty on most imported articles, the staples as well as the luxuries of existence, and by that means they pay, not only the interest, but also from 20 to 30 millions of pounds annually off the principal sum of their National Debt. In the 17 years since the war they have reduced the amount of debt by near £200,000,000, besides lowering the interest considerably.

They adopt Free Trade in their postal system. A halfpenny post-card or a threehalfpenny letter may go three thousand miles. Like us, they find such liberality pays well; it is self-supporting, besides adding to the revenue.

Their railway fares are dearer than in any other part of the world I have travelled in. In Germany, France, Austria, Italy, Norway, Sweden and Denmark, as well as in England, you can travel, on an average, for about half the price. Take an instance: The fare between New York and Philadelphia, the two largest mercantile cities in the United States, is 10s. 6d.—a distance of only 87 miles. The rails run over almost a dead level. The land was inexpensive, and the trains, as in most parts of America, run along the main streets of towns on their way, without any fence or enclosure whatever—all for cheapness—and yet they charge such exorbitant and uncivilized fares. They will, I daresay, presently see beyond these barbarous customs. The railway carriages are on the saloon principle—doors at the end instead of the sides. So you can walk from carriage to carriage, and from one end of the train to the other, while in motion. In each carriage, they have a cistern of ice drinking water, with cups, a W. C., and in cold weather, two stoves to warm with. They collect and punch tickets as you travel, to save time. They are often elegantly fitted; but, to my mind, our English plan and carriages are preferable.

It cannot be denied that the Americans are clever and very ingenious. The shops in London exclusively devoted to the sale of Yankee notions will prove this. Their inventive faculties are of a high order; but, on inspection, it will be found there is little finish about their goods. Their many novel inventions are labor-saving appliances. That is the main design in all; and in discovering these improvements, they seem to abjure all rules and conventions, and apply sound common-sense to their object in view, and with the result of astonishing us with their simplicity and usefulness.

I will sum up the matter, and conclude by repeating my assertion, that I would be an American if I were not an Englishman.

GEORGE PITT.

Mitcham, Surrey, 12th 8th mo., 1882.

It is a true conception of Horace Bushnell, that

"Preaching is nothing but the bursting out of life, which has first burst in or up from where God is, among the soul's foundations."

How much then that *passes for* preaching is utterly unworthy of the name.—*Ep. Recorder.*

For "The Friend."

Religious Views and Tenets.

If we, in our meetings for worship, speak or read or pray or sing in our own strength, it amounts to nothing higher than an act between man and man; and should not claim to be true worship. For "God is a spirit; and they that worship Him must worship him in spirit and in truth." Yes in truth, not in imitation of the truth. For God under the *old* dispensation forbid all manner of similitudes. "He that speaketh of himself (without the constraining power of the Holy Spirit) seeketh his own glory. But he that seeketh the glory of Him that sent him, the same is true, and no unrighteousness is in him." Then "he that glorieth, let him glory in the Lord." For

"If self employ us whatso'er is wrought,
We glorify that self, not Him we ought."

Although Paul was a man of learning, yet when he was sent out to preach the gospel, it was "not with wisdom of words, lest the cross of Christ should be made of none effect." For he says he "came not with excellency of speech or of wisdom declaring unto you the testimony of God." And he says he "was with them in weakness and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power, that their faith should not stand in the wisdom of men, but in the power of God." And here let me in all sincerity ask, Is it not one of the great evils of our day, that the faith of so many now who are seeking the way to Zion, stands more in the wisdom and eloquence of men than in the power of God?

How was it with Apollos? He was an eloquent man, and mighty in the Scriptures, and was instructed in the way of the Lord; and being fervent in the Spirit, he spake and taught diligently the things of the Lord, *knowing only the baptism of John*. Yes; knowing no deeper baptism than that of John, which was only a superficial and elementary work; designed to prepare the way of the Lord; yet he began to speak boldly in the synagogue. But when he had the way of God expounded unto him more perfectly, in a deeper work, he went on in his ministry, and helped them much which had believed through grace. For he mightily convinced the Jews, and that publicly, showing by the Scriptures that Jesus was Christ. "But not many wise men after the flesh, not many mighty, not many noble are called." "That no flesh should glory in his presence."

It is said of Peter and John that they were unlearned and ignorant men, insomuch that the Jews " marvelled and took knowledge of them that they had been with Jesus." And yet it appears that at one time there were added unto them about three thousand souls. And a little further on it is said that under the ministry of those who were called unlearned and ignorant as to the wisdom of this world, the number of the men that heard the word and believed, came to be about five thousand. "So mightily grew the word of God and prevailed." But it was not under the ministry of learned or eloquent men who receive honor one of another, but under the power and Spirit of God. So our great need as a church is a deeper work of grace—a deeper baptized ministry,—and a deeper baptized membership. We want "a closer walk with God; a more calm and heavenly frame" of mind. We

want to be clothed with more humility, and to have less of self. The Lord has said: "this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." And it is such as have the Spirit of the Lord God upon them, that He anoint "to preach good tidings unto the meek" ("unto the haughty"), and that He sends "to bind up the broken-hearted and to proclaim liberty to the captives," or to those who bound in sin. And to comfort all that mourn to give unto them the oil of joy for mourning and the garment of praise for the spirit of heaviness, that they might be as trees of righteousness, the planting of the Lord, bearing fruit to his name, that He alone might be glorified.

What are all our pretensions to religion without holiness of heart? What is human reason, unassisted by revelation? What human nature unsubdued by divine grace? What are all our pretensions to ministry without gospel power? If we do not believe in the sufficiency of the grace and power of God to bring salvation, and attend to its teachings, by becoming willing learners, we can never become proficient in the school of Christ.

We may have a keen-eyed vision toward the things of this world and the kingdoms of men; but if our spiritual eyes are not anointed with the "eye-salve" of the kingdom, we can never see into heavenly things: nor into the mysteries of the heavenly kingdom. Man, by the spirit of man that is in him, may know the things of men, or the things belonging to this world, but the things of heaven we can never know nor see, only we are enlightened by the true light shining in our dark hearts from the Spirit of God, from him who is the light of men. And if we have not the Spirit of Christ, and if we do not receive life and light from Him, we can never advance the cause of the heavenly kingdom. For the world by its wisdom knoweth not the things of God, neither can it know them because they are spiritually discerned. And the Spirit searcheth all things, yea the deep things of God. "Out of the abundance of the heart the mouth speaketh." And the heart abound with evil or earthly things, or if it hold heavenly truths in unrighteousness, how can a pure gospel stream flow from it? We may imitate and deceive the renewed man, but God is not mocked, "all things are naked and opened unto the eyes of Him with whom we have to do."

We have to submit to be buried with Christ into the likeness of his death, before we need expect to be raised with Him into newness of life. We have to "abide the day of coming" when He comes "as a refiner and purifier." We must be crucified with Christ until that flesh and blood (or life) which cannot inherit the kingdom of heaven, is mortified and slain. He bore the cross for us, and we must bear the cross for Him if we would reign with Him in glory. He suffered contradictions and persecutions of sinners, and all that will live godly in Him shall suffer persecution. For unto the true disciples Christ "it is given not only to believe on Him but also to suffer for his sake." So be of good cheer, for He says, I have overcome the world.

D. H.

Dublin, Ind., 9th mo. 15th, 1882.

Prayer is the vital breath of faith.

For "The Friend."

Messages from the Life and Writings of William Penn.

At the last meeting of the Meeting for Sufferings, 200 copies of the above work were voted by the Executors of the late Ruth Cope, for distribution through the Book Committee of that body. The book having been previously examined to a greater or less extent by many members, if not by all, and a vote being adopted which stated that all doctrinal passages had been taken from works that had previously received the sanction of the Meeting for Sufferings, the donation was accepted and its circulation approved. The writer has had the opportunity of reading only a portion of the work, but so far as read, the impression has been made on the editor has been favored in making selections calculated to illustrate clearly and briefly as well can be done, the peculiar principles which distinguish the Society of Friends from most other religious professors, so smoothly joined together as to present an unbroken, interesting and instructive narrative.

This publication at this time is thought to be judicious and a wide circulation is very desirable, in order that the clear and sound views of Wm. Penn on Christian doctrine, especially on that of the atonement, may be better understood and it is hoped more appreciated by all who claim the name of Friends. On page 109, he briefly states, "I am constrained, for the sake of the simple-hearted, to publish to the world of our faith in God, Christ and the Holy Spirit.

We do believe in one holy God Almighty, who is an Eternal Spirit, the Creator of all things. And in one Lord Jesus Christ, his only Son, and express image of his substance, who dwelt upon him flesh and was in the world; in life, doctrines, miracles, death, resurrection, ascension and mediation, perfectly did what he does continue to do the will of God; to give us holy life, power and mediation and redemption, redemption and perfect salvation. And we believe in one Holy Spirit that proceeds and breathes from the Father and the Son, a measure of which is given to all to use it with; and he that has one, has all: for the Father, the Son and the Holy Spirit are one, who is the Alpha and the Omega, the First and the Last, God over all, blessed for ever. Amen."

Deliverance from Sin—Salvation.

Many are the devices of Satan, and great is the subtlety which he furnishes his children withal, by which he seeks to uphold his kingdom, pleading now a right to which he got by subtlety; and has taught the whole family that it is impossible for any man to be freed from under his service, even as if men that are created of God, were created in the service of the devil; and although he make no man, yet that he is able, after men are made, to keep them in his service; although their Maker calls them to serve him.

Now let us examine a little what reason there is for this great mistake:

First, they say, that sin is rooted and seated in the nature of man; yea, so that a man must cease to be a man, before he can be freed from being a sinner.

Answer. That man in his natural state is

so united with sin, as that he thereby is separated from God, I do not deny; and also that there is a natural inclination in man to commit sin, is also true; to wit, as long as they remain in their natural state and condition. If these champions for the devil's kingdom had blotted out of that which they call their rule, all those precious sayings, that make mention of a state of grace, of being under grace, of being changed or translated, of being redeemed and made free, of being washed, cleansed, and sanctified perfectly in soul, body and spirit; and many more such places; then they had had a plea for their prince. But seeing there is such a large testimony of the mercy and goodness of God, and of his power and all-sufficiency to redeem and save; therefore it is worthy to be pleaded before we allow the devil such an unlimited power in and among you, yea, over all the sons and daughters of men.

Therefore, as concerning the first part of this objection, to wit, that sin is rooted in the nature of man, how came it to be rooted there? Whose work was it to make it so? Was it the work of God? Or hath He ordered it, that it should be so? If so, why is any man or woman punished or condemned for its being so, seeing it could not be otherwise? But none else but such as are wholly blind from the true sense of God, will dare to say so: for then the manifold calling of sinners unto repentance, to wash them, to cleanse them, to put away the evil from them, to cease to do evil, &c., must all be against his will and ordering, and so consequently but a mockery. But God forbid that any man should say or think so. Well, if it was not by the ordering or appointment of God, but that God has made man righteous in his nature, will and affections; yea, in the image of God He created him; then it must needs be another that has wrought this great work, to plant sin in his nature. When it is examined, it will appear that it is the work of a cursed oncast, an unclean, lying, treacherous spirit, who was rejected of God, and had no place in the whole creation; but by framing a lie, he brought a poor woman from her integrity and obedience; and so from that, came a great alteration to be in her, and a ground or foundation was laid for the devil to build upon; and from that time he has always had a rule in the hearts of the children of disobedience.

The second pleading is, that never any man was freed from sin, since sin first entered into the world; and that therefore it is presumption to expect such a thing in this life.

Answer. If this position were true, that there was never any man freed from sin, yet it would be presumption to say, that God should not be able to do that which He never did; and it is also presumption to conclude, that never any man was freed. But if this position be false, then not only the consequence is false, to wit, that none can be freed, but also the argument itself is proved to be a lie, and so is swept away, and a door is opened unto all, that have more love to righteousness than to sin; both to hope and to expect, that the same work should again be wrought in and for them, without presumption.

That all men are sinners by nature, is evident; and that some were changed out of that natural state, is as evident; so that the question is only, whether those that are translated out of that sinful nature, remain sinful; yea,

or nay? Which if it be so, what advantage have they beyond others, if after they are translated, they must remain unfreed? But I answer with the words of the apostle, He that hath suffered in the flesh, hath ceased from sin. Here he spoke of such as were yet in the body, but had suffered with, and were made partakers of the sufferings and death of Christ, by a dying to sin; through which every one must pass before they can come to the resurrection that is in Christ, by which, said Peter, they obtained the answer of a good conscience in the sight of God, which he calls the baptism that saves. Now some having been partakers of that death, baptism, and resurrection of Christ, by which they came to cease from sin, and to have an answer of a good conscience, without offence either to God or man, which none that sin can have, then may some lawfully expect to come to the enjoyment of the same state of freedom and clearness, as well now as formerly, without presumption.

The faith of God's elect is but one in all ages; and that faith has purified the hearts of many in former ages, and has taught them to walk with God. As, for instance, Enoch walked with God, several hundreds of years, and it would be a horrible thing to say, that he walked with God when he walked in sin; as if God walked in a sinful way; for the prophet said, the bloody man, or the worker of iniquity, dwells or walks not with the Lord. But Enoch dwelled and walked with the Lord, and did not iniquity; for if he had, he should not have obtained a testimony that he pleased the Lord; for sinners and evil-doers do not please Him. By faith Noah walked with God, and was a preacher of righteousness in the old world. By the same faith the prophets were chosen vessels of God, and were upheld in their testimony for God, till they came to obtain that testimony that they were the men and servants of God, which they could not have been, and withal servants unto sin. And the Scripture beareth record of Zachariah and Elizabeth his wife, that they were both righteous before God, not by an imagined righteousness, but in regard to their conversation, walking in all the commands and statutes of the Lord unblamable. But if they had been under the power of sin, and not freed from it, they had been neither unblamable nor righteous; but must at least have transgressed some of the commands of the Lord, or else they could not be sinners.

(To be concluded.)

Water is Life in the Desert.

BY EDWARD L. WILSON.

Last September I read, with more than usual interest, Dr. Trumbull's article in *The Sunday-school Times*, entitled "Is Wine Safer than Water?" I had always advocated total abstinence, but I was then anticipating a journey in the Sinaitic Peninsula, and the water question was one which had to be thoughtfully considered. Part of the journey which I anticipated was the one which had been accomplished by the friend whom I have named, and although I had already made up my mind what I should try to do, the article referred to gave me no little comfort, for it proved that what I had already determined to try, I could without fear readily accomplish.

And now, having returned from my proposed longer travel of over a half a year, I

desire to add my testimony, in these pages, to the truth of what Dr. Trumbull has said, and to state that water is not only the best drink for the traveller, but that water is life in the desert. During my absence, with three companions, I travelled thirty-five days on the Nile, another forty-five days in Egypt, thirty days on horses in Palestine, forty days on dromedaries in Arabia, thirty-four days on the sea, and was many days on the march. I lived and slept seventy-five nights in the tent, and during all this time not only was there no wine or intoxicating beverage taken along, but there was none absorbed by any of our quartette.

During those journeyings I had many interesting experiences, some of which I may report hereafter. That of which I now wish to speak particularly, is the fact which so impressed itself on me during all this travel, that water is pre-eminently life, in the desert; that without water there would be no life there. When I say this I refer particularly to the fact that wherever there is water there is more or less of grass and foliage as nowhere else. Such places, as it is well known, are called oases. They are found along the travelled ways of the desert, usually at about a day's journey from each other. The number of hours between them is greater between some than others; and again, a diversion from a straight line must be made in order to reach them for camping at night. To reach them is a necessity; because water in the desert is not only life to the products of the ground, but it is life to the camel and his attendant and to the traveller as well. It is true that there are bushes and thistles, and trees growing where no water can now be seen, but these are always snarly and snappy and ugly and are unfriendly to the touch. They do receive a little water in the rainy season, and nature provides them with a certain form of root which holds their supply until it is annually replenished; but they have no such loveliness as would attract one to them.

In some of my sea experiences I observed that as soon as port was left, and the vessel began to toss uneasily, passengers would flock to the little bar—always provided in a conspicuous place,—and swill brandy and whisky and other spirituous liquors. I observed, too, that such persons were generally more seasick than others, when they once got at it; but they would never agree that the liquor made them sick. I am satisfied, and I believe that my companions agree in this, that if we had depended upon wine or other liquors as our beverage, we neither could have endured the fatigue of our journey so easily, nor would we have been able to say that in all the six months' journeyings and roughing it, no one of us was delayed an hour by sickness. A healthier quartette, I do not think ever made such a journey; and I attribute it very largely to our entire absence from any drinking but water, or tea, and coffee, and milk.

I can join with Dr. Trumble in saying: "I have never found a place where it was necessary for me to drink wine or brandy, or where I deemed the native wine as safe as the native water, judging from the apparent effects on those who use the one or the other." Moreover, I have found this promise true when called upon to discuss the subject of drinking with others: "Ye shall not be afraid of the face of man for the judgment is God's."—*S. S. Times.*

For "The Friend."

OUR BIRTHRIGHT.

We may not trace our lineage down,
Thro' veins where royal blood has flowed,
Nor find our forefathers renowned
For valorous deeds, nor wealth of gold;
But greater than the emblazoned arms,
And crest that tells of noble birth,
Or trophied plume of war's alarms,
Our record of ancestral worth.

We wreath no hero's tomb with flowers,
Nor crown with laurel, nor with bay,
Yet never grander theme than ours,
For history's page or poet's lay.
The priceless heritage we claim,
By many a martyr's blood is sealed,
And Time can boast no prouder name,
Than Quaker, graven on his shield.

Why turn we from those tenets now,
And seek to find an easier way?
The strength to stem sin's tidal flow
Was ne'er more needed than to-day.
Still round our hearth on every side
The wily Tempter's baits are set,
The path grows not more straight nor wide
Among the meshes of his net.

We know that neither form nor creed,
The heavy-laden soul can save—
No ritual answers to our need,
No vesture brings the peace we crave.
But when we cross the billowy sea,
We choose a vessel staunch and tight,
Tho' knowing still our lives to be
In hands of One who ordereth right.

And sailing on life's ocean wave,
Oh! may our fathers' ship be ours,
The honored truths they died to save,
Be cherished as most precious dowers.
Cast not the smallest tithe away,
Nor let another wear our crown,
But down the ages gain for aye,
An added lustre and renown.

And with the letter of our faith,
O grant the spirit cometh too,
That we may prove in life and death,
The glory of our Israel true.
Thus anchored on the eternal Rock,
Our birthright will be ours indeed,
And neither wave nor tempest's shock,
Can move the bulwarks of our creed.

Selected.

PAUL DENTON'S REPLY TO WATT FOEMAN'S TAUNT.

Paul Denton, a Missionary to Texas, at one of his meetings, advertised that he would have a barbecue and plenty of good drink. This attracted a numerous crowd, among the rest a desperado by the name of Foeman, who, during service said to Paul, "Paul, your reverence has lied, we have plenty to eat, but where is the liquor?"

"There!" answered the missionary, in tones of thunder, and pointing his finger at the matchless double spring gushing up in two strong columns with a sound, like a shout of joy from the bosom of the earth, there!"

The following is his answer arranged in verse by E. M. SNOWDEN.

There is the liquor there! brewed for you by the hand
Of God, the Eternal! Well he loves the children of his
land.

Not over smoky fires, not in the simmering still
With poisoned gases, odors rank, doth He your draught
distil;

But in the grassy dell, where the red deer wanders free,
In the lowest valley down, and upon the wide wild sea,
Where the young child loves to play in the green and
pleasant glade,

There the beverage cool and pure, hath He, our Father,
made,—

Where the fountains ever murmur, and the rills for-
ever sing,

Where the trees are always greener, and the flowers,
fairer spring,

Upon the highest mountains, where the granite in the
stream
Of sunny rays doth glitter, with a bright and golden
gleam.

Everywhere a thing of beauty! Singing in the sum-
mer rain,
Glittering bright within the dew drops, gleaming c
the verdant plain,
In the cataract madly leaping, in the glacier safe
bound,
In the hail-shower see it dancing, falling lightly on the
ground,
In the iris bow of promise, seeming like the ang
bowers,
By the mystic hand refraction, chequered with cele
stial flowers.

The warp is made of raindrops, as they softly fall
earth,
And the woof so warm and brilliant in the sunbea
finds its birth.
In the fairy flakes descending through the air so cal
and slow,
The wintry world enfolding in a curtain of bright sno
And the trees no longer blooming in their sum
garb arrayed,
It has turned to living jewels, in the prisoned light ar
shade,
Where the storm-cloud broods and lowers, and th
rolling thunders crash,
Where the big waves sweep the chorus, and the billow
madly dash,

There He brews life's blessed waters, gushing free b
side your home,
No poison huddling in its brink, no madness in i
foam.
No orphan child, no widow pale, leave in it burnin
tear,
Nor to its bound doth shrieking ghost of drunka
wander near,
In despairing accents cursing the dread poison of t
still
That with luring spell enticed him, a dishonored gra
to fill.
Whilst the water springs so gleeful, like a joy-sho
o'er the brink,
Would you change the draught, health-giving, for t
alcoholic drink?
Would you give the pure cold water, rolling from t
depth below,
For the demon's drink of sin and death—as one the
answered, No!

Contentment.—Contentment is not always a
present enjoyment. It may be found in the
deliberate choice of personal pain, as well as in
the enduring of personal suffering when
no choice is allowed one. A man who is
conscious that a painless disorder is sapping
his life-sources may prefer to seek the sur-
geon's knife, rather than abide in his danger-
ous repose. Then he would be contented
under present suffering, in the hope it would
bring to him of restored health and prolonged
life. If a special emergency calls for the
braving of peculiar perils, and for the mee-
ing of unwelcome privations, in behalf
one's loved ones, of one's country, or of
great and vital truth, the truly noble man
will be content to take those risks, and
submit to those trials; and he could not be
content to shirk them.

The true secret of contentment is in one's
conviction that the place he is now in is his
place now; that the work he is now doing
the work that now needs doing, and that he
ought to do now; that he is better situated
at the present moment, for effort or for en-
durance that shall tend to his own higher
good, and to the good of the persons and
the interests dearest to him, than would be
possible elsewhere in all the universe; that
in fact, his present sphere, his present op-
portunities, and his present possessions, are
those which above all others he ought to d

and which he would desire, if he only enough about them and their tendings. *Times.*

For "The Friend."

Ancient Testimonies and Advices.

TALE-BEARING AND DETRACTION.

Friends and brethren, be careful and faithful against all whisperings, backbitings, tale-carrying, to the defaming of Friends, and to put a speedy stop thereto; pass righteous judgment upon all whisperers and backbiters, who aggravate matters to the backs of others, and appear instrumental of division and offences, contrary to peaceable truth and gospel we profess."

Dear Friends, let those just and ancient words of God be duly observed, viz:—Thou shalt not go up and down as a tale-bearer among thy people. Thou shalt not false report.' Wherefore in the fear of the Lord, stand against jealousies and evil sayings, as well as against all whisperers, tale-bearers and defamers, and endeavour to put a speedy stop thereto; for their practices and works of darkness tend to divide and discord, and greatly weaken our unity, and many times injure the reputation of the innocent; and the righteous God goes against both the authors and abusers thereof. And therefore, if you hear report of a Friend, be careful not to report it; but go to the person of whom the report is, and enquire if it be true, or not; and if true, then deal with such person for according to the doctrine of Christ, Matt. 18. But if false, then endeavor, as much as lies, to stop such reports."—*Annual Meeting, &c., 1719, 1721.*

The epistle of 1726 also commends the following taken from that issued in 1722:—We earnestly desire that all Friends will fully embrace the present opportunity of meeting in a very close and brotherly friendship one with another, in the Divine Word, and therein watch against all occasions of discord, or breach of unity, in any Quarterly, Monthly, or Particular Meeting; to the end you may continue a quiet habitation, the presence of God rest and remain in you, and the spirit and doctrine of the gospel be lived in and maintained; and then not doubt of seeing Truth prevail in the land in our days, and the glorious and spiritual kingdom of our blessed Redeemer established in the hearts of men."—1726.

Dear Friends, we think it highly necessary to renew with earnestness the former resolutions of this meeting, that all Friends do the utmost care guard against a practice of tale-bearing and private slander against persons and families, as being contrary to the doctrine of Christianity, and highly dishonorable to men."—1752.

Offer not, brethren, any infringement of the law of love, nor any root of bitterness to grow without earnestly and affectionately endeavoring to remove the cause; and be carefully to prevent the growth of differences in their first appearance, that all breach of unity, strife and discord may be kept out and excluded. And let all detraction or division, whispering and tale-bearing, be immediately discountenanced and reprov'd; let whisperers separateth chief friends, and let the words of a tale-bearer be as wounds. Let our obedience to the law of Christ,

arises that stream of love to the brotherhood, which, if suffered to flow in our hearts with unobstructed course, would bear away all malice and guile, and cause all complaints of tale-bearing and detraction to cease in our borders. O, the precious care that attends the mind in which Christian charity is become habitual! Charity, saith the apostle, 'hopeth all things.' It divulges not the thoughts of others, because, in its unbounded hope, it desires their removal without exposure. For the mind in which it dwells, ascribes its own preservation, and the cleansing of its former sins, to the unbounded love of God in Christ Jesus; and it prays that all may partake of the same benefit. How opposite that disposition, which delights to report evil, and to accuse! Shun it, dear Friends, as the poison of asps. Even the sacred writings emphatically denominate the grand adversary of mankind by the name of 'accuser of the brethren.' 'Follow, therefore, peace with all men, and holiness, without which no man shall see the Lord; looking diligently, lest any man fail of the grace of God; lest any root of bitterness springing up, trouble you, and thereby many be defiled.'—1804.

"Be kindly affectioned one to another, watching over one another for good; and seeing 'the servant of the Lord must not strive, but be gentle unto all men,' let nothing be done through strife or vain glory; but seek peace and pursue it, that good order, union and concord may be preserved. Be not apt to take offence, and let each in his own particular, be more assiduous to guard against his own weaknesses and imperfections, than to pry into, or expose those of others. Let mutual forbearance and forgiveness have due place among you; for, saith our Lord, 'If ye forgive men their trespasses, your Heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.'"—*From The London Epistles.*

Anecdote of a Great Naturalist.—A good story is told of Agassiz, the great naturalist. His father destined him for a commercial life, and was impatient at his devotion to frogs, snakes, and fishes. The last especially were objects of the boy's attention. His vacations he spent in making journeys on foot through Europe, examining the different species of fresh-water fishes. He came to London with letters of introduction to Sir Roderick Murchison. "You have been studying nature," said the great man, bluntly. "What have you learned?" The lad was timid, not sure at that moment that he had learned anything. "I think," he said at last, "I know a little about fishes." "Very well. There will be a meeting of the Royal Society to-night. I will take you with me there." All of the great scientific savants of England belonged to this Society. That evening, toward its close, Sir Roderick rose and said: "I have a young friend here from Switzerland, who thinks he knows something about fishes; how much I have a fancy to try. There is under this cloth a perfect skeleton of a fish which existed long before man." He then gave the precise locality in which it had been found, with one or two other facts concerning it. The species to which the specimen belonged was of course extinct. "Can you sketch for me on that blackboard your idea of this fish?" said Sir Roderick. Agassiz took up the chalk, hesi-

tated a moment, and then sketched rapidly a skeleton fish. Sir Roderick held up the specimen. The portrait was correct in every bone and line. The grave old doctors burst into loud applause. "Sir," Agassiz said, on telling the story, "that was the proudest moment of my life—no, the happiest; for I knew now my father would consent that I should give my life to science."

Self-denial.—John Wesley, arm in arm with another man on one occasion passed through a room in which stood a table laden with luxuries good enough for the Court of Babylon. The young man said to Wesley, "There is not much self-denial here," to which the preacher answered, "No, but there is a fine field for its exercise." My young friends, you will often find yourselves crossing that field; if you would have discipline, don't forget the exercise of self-denial. No man ever comes up into true nobility, into health and power of nature, without self-denial. You may have to toss many a gilt-edged invitation to the halls of gayety, splendor, and feasting into the fire: but if you have the liberty, the manhood to do it, you will have added pounds to your moral self, and have made your way to victory easier. You may have the king's wine and the king's meat, but you will be a slave, and you are made for something higher than the chains of a degrading captivity; only a little below the angels is where God would have you stand. I call you to your rightful sovereignty, to the freedom of immortal beings, on whose foreheads Jehovah has written his name; I call you to the bondage of that love that wept over Jerusalem and bled away its life on the cross; I call you to the glorious liberty of the sons of God, and to the sweet bondage of Him who "took upon Him the form of a slave, and became obedient unto death, even the death of the cross." "If the Son shall make you free, then shall ye be free indeed."—*M. Rhodes.*

The After-thought.—A soldier records a striking fact in regard to his experience in battle. In the wild exhilaration of the fight he was utterly insensible to the fact that his shots were carrying death to men. This was not thought of once in the mad intoxication of the storm of shot and shell. But when the surge of battle brought him to the place where the wounded enemy lay dying, then the awful reality came over him. "I had loaded and fired for hours," he said, "without compunction. But when I saw a dying soldier whom my shot had pierced, and when I beheld his life-blood ebbing out, I was utterly overcome, and fell at his feet and wept like a child."—*Selected.*

For "The Friend."

Religious Items, &c.

Instrumental Music.—The Presbyterians of Scotland who are opposed to the use of instrumental music in times of worship, have organized an Association to promote their views, engaged a man to lecture on the subject, and prepared a petition to the General Assembly or Synod, to be signed by the members of the church. This petition sets forth that, though instrumental music was part of the Temple service under the Old Testament, yet in the present more spiritual dispensation "all ritualistic and sensuous forms of worship were excluded."

"That no instrumental music was prescribed or practised by Christ and his Apostles under the Christian system."

"That for hundreds of years, no instrumental music was used in the Christian Church, it being introduced at length with the other corruptions of Romanism, and rejected with that system at the Reformation."

Salvation Army.—The rigid discipline of General Booth in London continues. A few days ago Captain Gipsy Smith, leader of the Salvation Army Corps in Hanley, accepted a gold watch and testimonial as a token of respect on his leaving the district. For receiving this the Captain has been discharged from the Army by General Booth, and two Lieutenants, who also received watches, will only be reinstated on giving them up to the Army. The circumstance has caused much comment.

Unholy Gains.—The proprietor of the Brighton Beach race-course announced that the proceeds of a certain day would be given to the (Roman Catholic) Church. A large crowd and considerable gate-money were the results. The receipts, amounting to two thousand dollars, in accordance with the pledge, were handed over to the priest. But when the facts came to the ears of Bishop Loughlin, he not only ordered the money returned to the donor, but suspended the priest. This fact is commended to the attention of those Protestant Christians who have dull consciences as to the sources from which they fill their church treasuries.

Canon Wilberforce's Denunciation.—At the great Crystal Palace fete of the Church of England Temperance Society, on the fourth of [7th mo.], Canon Wilberforce had the Christian hardihood to denounce the leasing of church property for saloon or public house purposes in the following strong language:

"Now I have something very disagreeable to say. I mean to say it, and I mean to ask the reporters to put it down. I have it here in print, and it is this, that this great Church of England, to which I belong, is the greatest owner of public house property of any corporation in the whole of England at this moment. It is stated that on the lands of the Bishop of London there is one public house called the 'Hero of Waterloo,' of which the returns are £10,000 a year. Where does it all come from? The hard-earned wages of the working classes; and if we as clergymen are commissioned to do anything at all it is to stand by the side of the working classes against the temptations that are put before them. It is asserted that when the lease of a public house falls into the possession of the Ecclesiastical Commissioners, they have it valued by a professional valuer to see whether the rental can be increased, and the church will also grant ground leases for the erection of a public house, as may be seen on the Paddington estate."

Later he has addressed a letter embodying these statements to the Archbishop of Canterbury, in which he says:

"I am not unaware of the difficulties of repairing the past. The sight of my own glebe studded, by consent of the Ecclesiastical Commissioners, with drink shops; the knowledge that some of the income of my own incumbency is derived from this very source saddens and humbles me; but the future is yet in our hands; the method which I have adopted with much blessing in the case of my own glebe is, that of refusing to sign any lease, whether approved by the Commis-

sioners or not, without a rigorous clause excluding the sale of alcoholic drinks; and this action, so far from depreciating the value of the house property on the land, has rather enhanced it."—*Law and Order.*

For "The Friend."

Natural History, Science, &c.

Cheatery in Animals.—Captain Hall, author of *Life Among the Esquimaux*, gives the following anecdote of a dog.

"I have before mentioned some particulars of these dogs, and I now relate an anecdote concerning them during our passage across from Greenland.

"One day, in feeding the dogs, I called the whole of them around me, and gave to each of them in turn a *capelin*, or small dried fish. To do this fairly, I used to make all the dogs encircle me, until every one had received ten of the capelins apiece.

"Now, Barbekark, a very young and shrewd dog, took it into his head that he would play a trick. So that every time he received his fish he would back square out, move a distance of two or three dogs, and face himself in line again, thus receiving double the share of every other dog. But this joke of Barbekark's bespoke too much of the game that many men play upon their fellow-beings, and, as I noticed it, I determined to check his doggish propensities. Still the cunning and the singular way in which he evidently watched me induced a moment's pause in my intentions.

"Seeing my face smiling at his trick, he now commenced making another change, thus getting three portions to each of the others' one. This was enough, and it was now time for me to reverse the order of Barbekark's game by playing a trick upon him. Accordingly every time I came to him he got no fish; and although he changed his position three times he got nothing. Finding he could not succeed by any change of his position, he withdrew from the circle to where I was, and came to me, crowding his way between my legs, and looked up in my face as if to say, 'I have been a very bad dog; forgive me. Please give me my share of capelins.' I went the rounds three times more and let him have the fish."

J. G. Wood says: "One of my friends had a couple of little toy-terrier dogs. As is usually the case in such instances, though very fond of each other, they were jealous with regard to their master, and neither could endure to see the other caressed. It so happened that one of them broke its leg, and was in consequence much petted. Its companion, seeing the attention that was paid to the injured animal, pretended to be lame itself, and came limping to its master, holding up the corresponding leg, and trying to look as if it were in great pain."

"A curious and rather ludicrous instance of cheating, on the part of the dog, was observed by one of my friends.

"He has three little black-and-tan terriers, father, mother and daughter, which are great pets, and consider the house as their own property. Like most pet dogs, they have their favorite spots by way of couches; and as they all three generally take a fancy to the same spot, there is occasionally a difference of opinion and a slight loss of temper. The one pet spot of all is a soft cushion at the head of a sofa.

"One day the father and daughter got the room first, and according to custom n straightway for the cushion, on which t established themselves comfortably, occu ing the whole of its surface. Presently mother came in, and also went to the cush She tried to take her place on it, but ha retire.

"Presently she went to the farthest co of the room, and suddenly began to sera violently, barking, growling and sniffing she were digging out a rat. Up jumped others, all blazing with excitement, and a ous to have their share of the sport. As s as they had got their noses well down in corner, the mother ran to the sofa at speed, jumped on the cushion, curled her round, and was happy. However, she generous in victory, and made room for others as they came back to the sofa, cr fallen and humiliated."

Experiments with Antiseptics.—Prof. Le I after a series of experiments on the effec antiseptics in arresting putrefaction, arr at the following conclusions:

1. The disinfectant power of any antiseptic is weaker the older the putrefaction.

2. The strongest disinfectants appear to (in order) permanganate of potash, chloroform, sulphate of iron acidified with acetic acid, carbolic acid, and the glyceroborate of sodium and potassium.

3. There is no parallelism between disinfectant action and action on microbes, minute organisms.) Thus, permanganate of potash, so strong in the former respect, has no appreciable action on microbes; also, a strong preventer of microbes, is very weak as a disinfectant.

4. Nor is there parallelism between the power of preventing putrefaction and that of stopping it when it has arisen. Alcohol, carbolic acid, preservative agents par excellence, have little effect on putrefaction once commenced.

5. With exception of a very small number of substances that are strong poisons, (bichloride of mercury,) most antiseptics, notably carbolic acid, have very little action on bacteria.

6. There is no parallelism between the virulent power of a substance in putrefaction and the toxic power of volatile compounds given off by it; indeed, these properties seem to be even in inverse ratio. A frog is placed in an inclosure with some of the liquid. When putrefaction sets in a very fetid odor is produced, and the liquid swarms with bacteria, and is known to be very virulent if injected under the skin of an animal; but the frog, merely breathing the effluvia, takes no harm. After two months the liquid ceases to be virulent, but the animal breathes its volatile products is killed.

7. The very small quantity of product necessary to kill an animal by simple mixture with air proves these volatile alkaloids to be extremely poisonous. Prof. Le Bon ascertained that they are so to man.

8. The experiments explain the evils arising from bodies long buried, and prove that the atmosphere of cemeteries (contrary to what has been affirmed on the score of there being few microbes present) may be very dangerous. In connection with typhoid fever, and other affections, the volatile alkaloids produced by action of microbes on certain orga-

ances are doubtless largely active.—
ed.

Expansion of Rice.—Some time ago a ves-
sels packed with rice put into port at East
on, leaking badly, and an effort was
to pump her out and unload her, but
this could be accomplished the rice
ed up until the sides of the vessel were
open. It is not often, perhaps, that
molecular forces get such full play as in
case, but a good many cases of bad leak-
caused by swelling cargoes have been
ted. This force is so certain that it is
times usefully employed in quarrying
ations instead of the powder blast.—
er.

THE FRIEND.

TENTH MONTH 14, 1882.

conducting the affairs of the church, the
ty of Friends has always believed that,
members, on whom the management
discipline and business devolved, were
iently inward and weighty in spirit,
would be Divinely assisted in these im-
tant concerns; and that in reference to
onclusions so arrived at, they might use
anguage of the assembled Church at Jer-
em formerly, when they wrote to the
ile disciples that they were not to be
ght into subjection to the Jewish rites
ceremonies, "It seemed good unto the
Ghost and unto us." George Fox ex-
d his friends to hold *all* their meetings
o Power of God. This is necessary to
served in meetings for discipline, as well
those for worship. For if the members
ot practically recognize the headship of
t in these assemblies, know their own
brought into subjection, fervently seek
ow and do the will of the Lord, and to
pt in a humble, patient spirit, in which
lace is given to the views and feelings
ers; the true authority of these meet-
will be lost, and they will gradually be-
little more than business conventions,
ged in a worldly manner and spirit; and
will lose that Divine authority which is
crown and beauty.

e following few extracts from many of a
ur character contained in the epistles
forth in ancient times by the Yearly
ing of London, will show how fully the
ous character of Meetings for Discipline
recognized by our early Friends.

6. "Let all your affairs be managed in
meetings, in the peaceable wisdom and
of our Lord Jesus Christ; not striving,
earing one with and for another; that
ower of Christ may rest upon you, and
n all your assemblies."

10. "Keep all your meetings, as well
for good order, charity and Christian
pline, as those set apart entirely for the
ip of God, in his love, and in the name,
r, and peaceable spirit of his dear Son,
Christ, which is the alone true author-
all our meetings; for without Him we
o nothing."

13. "Our Monthly and Quarterly Meet-
eing set up by the power and in the wis-
of God, which is the authority of those
ngs, all Friends are tenderly desired and
ed, carefully to keep to and in that au-
ty; and therein manage all the business
affairs of the said meetings."

"And let the man's part and natural wis-
dom and attainments, be subject to the power
and spirit of God."

1706. "So will all be done in a holy awe,
reverence and humility, and none will intrude
themselves into things too high for them, nor
exalt themselves above their proper growths
and stations in the church."

It is on this basis—of the religious char-
acter of our Meetings for Discipline, and the
distinct recognition of the Headship of Christ
therein,—that all our arrangements in con-
nection therewith have been provided, or have
grown up. The clerk who sits at the table,
is not a presiding officer, in the sense in which
the term is understood as to bodies different-
ly constituted. He is the servant of the
meeting, whose duty it is to record the deci-
sions which have been dictated to those as-
sembled by the Spirit of the Holy Head. In
ascertaining what those decisions are, he is
governed not solely by the numbers of those
who have spoken in the meetings, but also by
the superior authority due to age, experience
and wisdom, and above all by the sensible
evidence of the Divine influence which often
accompanies words spoken in the fear of the
Lord, and which impresses itself on the hearts
of the hearers.

The practice which prevails in the synods
and conferences of some religious denomina-
tions, of deciding questions which arise by a
majority vote, is one that cannot be intro-
duced into our Society, without a departure
from the principles which have heretofore
governed us. Such a change, we believe, will
not only be an evidence of an incipient change
in principle already accomplished, but greatly
promote the spread of a worldly spirit in the
transactions of our church business, and lead
to results which few at the present time are
prepared to believe.

Is there not need to revive the earnest lan-
guage of Stephen Crisp to the church in his
day: "It is no man's learning, or artificial
acquirements; it is no man's riches or great-
ness in this world; it is no man's eloquence
or natural wisdom, that makes him fit for
government in the Church of Christ; all his
endowments must be seasoned with the hea-
venly salt, and his gifts pass through the fire
of God's altar, a sacrifice to his praise and
honor, that so self being baptized into death,
the gifts may be used in the power of the re-
surrection of the life of Jesus in him."

Isaac Penington clearly points out the pro-
priety of recognizing the different degrees of
growth, and the difference in authority and
influence among the members of the Church,
in the following passage in an epistle to Friends
about Chalfont: "If God hath made a differ-
ence, and given degrees of life, and gifts
different, according to his pleasure; what
wisdom and spirit is that which doth not
acknowledge this, but would make all equal?
Oh, my Friends! fear before the Lord; honor
the Lord in his appearances, and in the dif-
ferences which He hath made among the chil-
dren of men, and among his people. He gave
prophets of old, and the rest of the people
were not equal with them. He gave evangel-
ists, apostles, pastors, teachers, &c., and the
other members of the church were not equal
with them. He hath given fathers and elders
now, and the babes and young men are not
equal with them."

We have received a programme of the pro-

cessions, and other ceremonies proposed to
be observed on the occasion of the Bi-Cen-
tennial celebration of the landing of William
Penn in America.

We are sensible of the difficulty there is in
arranging any order of proceedings which
shall be sufficiently attractive to meet the
popular demand for an imposing display, and
yet be at all in keeping with the religious
views and principles of William Penn, who
bore a very decided testimony against all
pride and ostentation; and therefore we do
not look at the work of the committee who
have had charge of this matter in a critical
spirit. Yet there are some of the features
embraced in the proposed celebration, so
manifestly in opposition to the character of
the Founder of our Commonwealth, that we
will briefly refer to them.

A grand military review seems strangely
out of place in doing honor to a man whose
government was founded on the principles of
peace, who went unarmed among the Indian
natives, and who rejected all wars and fight-
ings as directly opposed to the teachings of
our Saviour and his apostles.

A display of Knights Templars is scarcely
more in good taste, when we reflect that the
Society of Friends, of whose views William
Penn was one of the ablest and most influen-
tial advocates, have always regarded such
secret societies with disfavor, as inconsistent
with that openness and sincerity of character
into which Christianity leads its followers;
and have discouraged their members from
joining such organizations, as decidedly hurt-
ful to their growth in religion.

A musical festival is to be one of the at-
tractions. And yet, if William Penn were
personally present, he could not countenance
such an exhibition of what he would regard
as time and talents wasted on mere amuse-
ment.

A life of William Penn, in a portable form,
has recently been issued, and may be pro-
cured at the Book Store, No. 304 Arch Street.
It seems to be a suitable time to have such a
work *widely* distributed, so that the public
may know more of the real character of this
truly great man, and of those sound views of
Christian faith and practice, in the defence
and promulgation of which he not only labored
earnestly and long, but endured imprisonment
and other sufferings. We hope our readers
may be quick to embrace all right openings
to circulate this work in suitable channels.

SUMMARY OF EVENTS.

UNITED STATES.—It is intimated at the Post Office
Department that a surplus of about \$2,000,000 will be
left of the appropriations for the Star Route service
during the last fiscal year.

The Secretary of the Interior has sent a letter to the
Commissioner of the General Land Office respecting
the claims of the Turtle Mountain Indians to certain
lands in Dakota, lying north and west of Devil's Lake.
The Secretary says he is "of the opinion that the claim
is not well founded; yet if it should appear, on a care-
ful examination of the facts, that such a claim does
exist, it will be the duty of the Government to make
proper compensation to the Indians."

Indian Commissioner Price has sent out circu-
lars to the Indian Agents directing them to give to
their Indians the notice required by act of Congress,
"that while the Government is disposed to treat them
kindly and even generously, and to extend to them
every needed assistance to enable them to make a com-
fortable living for themselves and families, yet they
must remember that there is now no treaty or other ob-
ligation on the part of the Government to support them,
and that what they are now receiving is purely a gift,

and that there must come a time when they will be expected to labor for their own support."

General Suter, of the Engineer Corps, in charge of the Missouri river improvements, has sent his annual report to the War Department. It shows an expenditure of \$389,254 during the last fiscal year, and estimates that "\$1,383,000 can be profitably expended during the next fiscal year in continuation of the improvements now in progress."

The Secretary of the Board of Agriculture of Ohio, has sent to Washington the following crop estimates, based on returns from all the counties of the State: Wheat, total bushels, 45,787,811; rye, 406,157; oats, 18,435,779; barley, 1,337,309; corn, 87,005,580; potatoes, 8,900,000; sweet potatoes, per cent. average crop, 100; tobacco do., 74; sorghum do., 92; corn do., 87; potatoes, 101. Yield per acre in bushels: Wheat, 16.7; rye, 15.8; oats, 28; barley, 19.9. The condition of pastures and live stock is excellent, except that hog cholera is reported in a few counties.

The Commissioner of Agriculture of Tennessee reports the following average of the crops in that State for 9th month: Corn, 172; cotton, 104; sorghum, 133; turnips, 105; tobacco, 117; millet, 114; late Irish potatoes, 131; sweet potatoes, 127; apples, 134; peaches, 106; grapes, 99; melons, 113; garden products, 137; buckwheat, 108; peanuts, 100; stock peas, 125.

The Board of Aldermen of New York have fixed the amount to be raised by taxation in that city at \$27,684,427 and the rate at \$2.25. Last year the rate was \$2.62.

The steamer Durban sailed for the Cape of Good Hope on the 6th inst., from Southampton, England. She had on board Professor Newcomb and his party, sent by the United States Government to observe the transit of Venus.

The steamship Herder, which left New York on the 5th instant, for Hamburg, with 145 passengers, ran aground near Cape Race, Newfoundland, during a thick fog, on First-day night, 10th mo. 8th. The passengers and crew were all saved. The Herder was built at Glasgow, in 1873, was 3494 tons burthen, and valued at \$500,000. Her cargo was valued at \$100,000. She will probably prove a total wreck, but part of her cargo may be saved. All the mails and the baggage of the passengers were got ashore.

On the morning of the 5th inst., Barnard, at Nashville, and Professor Wilson, at Cincinnati, discovered that the nucleus of the comet had split into three unequal fragments, the largest estimated at 15,000 miles in length. The space between the fragments is estimated at 2000 miles. The nucleus had assumed the form of a long strip, not less than 24,000 miles in length and 3000 in breadth; but the disturbance makes no difference in the appearance of the comet to the naked eye. On the morning of the 9th, Professor Brooks, at Phelps, New York, took another observation of the comet, and detected "great changes in the head." "The nucleus was greatly elongated and clearly split into equal parts. A small crescent-shaped envelope was also being thrown in front of the head." A telegram from Rochester says: "The separation of the nucleus of Cruls' comet into three parts was again seen this morning by H. C. Maine, of this city. This observation bears out his theory that the fragments revolve about a common centre of gravity, alternately closing and separating. A separation was seen by Mr. Maine Sept. 30th. By October 2d the parts had nearly closed up. On the 5th Mr. Barnard saw a second separation. Again the parts were partially closed together. On the 8th Prof. Brooks saw a pear-shape nucleus, and on the 9th Mr. Maine saw a separation. The separations thus occur in periods of about four days."

Seventy-seven new cases of yellow fever and two deaths were reported at Pensacola on First-day last, and forty-eight new cases and five deaths on Second-day. Total cases to the last date, 1300; deaths, 112.

For the week ending 10th month 7th, there were 353 deaths in Philadelphia, as compared with 348 for the previous week, and 347 for the corresponding week of last year. Of the whole number, 170 were males and 183 females: 51 died of consumption; 24 of diphtheria; 15 of croup; 15 of marasmus; 17 of old age, and 9 of typhoid fever.

Markets, &c.—U. S. 3½'s, 100½; 4½'s, registered, 113; coupon, 112½; 4's, 118; currency 6's, 133.

Cotton.—There was no essential change to notice in price or demand. Sales of middlings are reported at 11½ a 12½ cts. per lb. for uplands and New Orleans.

Petroleum.—Standard white, 8 cts. for export, and 9 cts. per gallon for home use.

Flour is in fair local request and steady. Sales of 2900 barrels, including Minnesota extras, at \$6 a \$6.75; Penna. extra family at \$4.75 a \$5; western do. do. at

\$5.25 a \$5.75, and patents at \$6.50 a \$8. Rye flour is firm at \$4.25 a \$4.37½.

Grain.—Wheat is in good request and higher. Sales of 8000 bushels red, at \$1.10 a \$1.13, as to quality and location; 70,000 bush. 11th mo. at \$1.08½ a \$1.09½; 10,000 bush. 12th mo. at \$1.09½ a \$1.10½, and 10,000 1st mo. at \$1.10½ a \$1.11½. Rye is steady at 68 a 70 cts. Corn is in good request and higher. Sales of 9500 bushels, in ear lots at 69 a 73 cts. At the open board, 75,000 bushels, 11th mo., sold 69½ a 70½ cts. Oats are in fair demand and higher. Sales of 12,000 bushels, including white, at 43 a 45 cts., and rejected and mixed at 30 a 37 cts.

Beef cattle were in fair demand this week, but prices were a fraction lower: 4500 head arrived and sold at the different yards at 4 a 7 cts. per lb., as to condition.

Sheep were rather dull, and prices were a fraction lower: 15,000 head arrived and sold at the different yards at 3 a 5½ cts., and lambs at 4 a 7½ cts. per lb., as to quality.

Hogs were in demand at full prices: 3500 head sold at the different yards at 11 a 12½ cts. per pound, as to condition.

FOREIGN.—The national debt of England on 5d mo. 31st, was reported recently to Parliament as amounting, net, to \$3,645,280,514, the total funded debt to \$3,547,492,738, and the gross amount of the debt \$3,814,163,424. During the year ending at the same date the total reduction of debt was \$37,242,227.

The returns issued by the Board of Trade show that during the month just past British imports decreased £55,000 compared with that month in last year, while the exports increased £22,000 compared with the same month in 1881.

Prof. Blackie and others are about to start a fresh land agitation in the Highlands. The movement is wholly independent of the Land League party.

In a speech at Glasgow on the 4th inst., Sir Stafford Northcote said he believed the Egyptian war was unnecessary and unjustifiable. Had the Government made a firm stand at the beginning, the war might have been averted.

Several cases of Asiatic cholera are reported at Modane, on the French side of the Mount Cenis Tunnel. All mail bags passing through that place have to be disinfected. A commission of physicians has arrived to investigate the source, character and extent of the disease.

The Paris *Telegraphe* reports that the French and English Directors of the Suez Canal Company, at a meeting on the 5th inst., came to a complete agreement in favor of the improvement and enlargement of the canal, in view of the expected increase of traffic.

Sultan Pasha, President of the Turkish Chamber of Notables, thinks that Turkish intervention in Egypt would mean anarchy, and maintains that the cost of the joint control is extravagant, and that £400,000 might be saved annually by the substitution of efficient natives for foreign officials. He admits that the mass of the population is unfit for a representative government.

The Sultan has called the attention of Lord Dufferin, the British Ambassador, to the fact that the note of the Porte inquiring when the British troops will leave Egypt remains unanswered. The Sultan declared that if Lord Dufferin did not reply he would address himself to the Powers.

The Cairo correspondent of the *Cologne Gazette* declares that the Egyptian wounded were murdered by the British in the trenches at Tel-el-Kebir long after all resistance had ceased. A letter from a non-commissioned officer of the Forty-second regiment, published in the *Times*, says the orders were to spare none of the enemy, and to bayonet every one of them, as they would shoot the soldiers treacherously if the latter passed them.

A despatch from Suez to the Exchange Telegraph Company reports a water famine there. What water remains in the canal is putrid. Many persons are sick with fever.

A despatch from Cairo, to the *Times*, says: Arabi Pasha demands a trial by Englishmen, saying he surrendered to them, and that he would have escaped if he had known he was to be tried by Egyptians, from whom he expects no mercy. De Lesseps has telegraphed to the President of the Court Martial, at Cairo, by which Arabi Pasha is to be tried, testifying that during the war Arabi exerted himself to maintain the neutrality of the Suez Canal, and that he protected the lives and interests of several Europeans in Egypt.

It is believed that the English counsel sent by Wilfrid Blunt to defend Arabi Pasha will be denied access to him, the Egyptian Government being of opinion that legal assistance from such a quarter will be of no avail, since the pleadings will be heard in Arabic.

Reports come from the Mexican State of Sonora, the Yaqui and Mayo Indians, numbering together 6000 souls, "are joining forces and preparing for a general outbreak." The Yaquis are under Cajeno, a who fought with the French during their occupation, and it is said "he has organized cavalry, infantry, artillery forces, with large supplies of ammunition." A despatch dated Buenos Ayres, 10th month says, peace negotiations between Chili and Peru have been broken off because of the refusal of Chili to any of her demands.

It is said that the Dominion Government has decided to create two new provinces in the Northwest. One to be Qu' Appelle, with Regina as its capital, the other is to be Saskatchewan, the capital for which has not yet decided upon.

The potato crop of Nova Scotia and Prince Edward Island are reported to be "exceedingly large" this season, and prices are expected to be very low.

New gold fields have been discovered in the Cariboo and Lilloet districts of British Columbia. In the Cariboo district, "Indians have brought in \$4000 worth of dust from the Bridge river, some pieces weighing as much as \$10." In the Cariboo district, the dig pay the miners \$10 per day.

A Temperance Meeting, designed especially for Teachers in Friends' Schools in and near Philadelphia and members of Committees in charge of the same, to be held in the Committee-room of Friends' Meeting-house on Twelfth St., below Market, on Sixth-day mo. 13th, at 8 P. M. Others interested in the subject are invited.

On behalf of the Friends' Temperance Association,
THOMAS SCATTERGOOD,
Philada., 10th mo. 10th, 1882. *Chairman*

NOTICE.

I will answer, through "The Friend," the postal letters received in regard to sending clothing, & needy friends. We have many letters from the East and West, asking for plain clothing, plain bonnet shawls for winter, spring and summer; bedding partly worn carpets for old and afflicted; warming for rheumatic persons, who are unable to work for want of it; caps and handkerchiefs for old Friends shoes and stockings, &c., &c. All such things may be sent to Friends' Book Store, No. 304 Arch St., Philadelphia. Those packing bales and boxes are desired to make a list of the contents and forward it to me in advance, so that they may be marked and forwarded direct to the point where they are most needed without extra expense, and oblige

H. H. BONWILL, 912 Wallace St., Philadelphia.

WESTTOWN BOARDING SCHOOL.

The WINTER SESSION begins on *Second-day, month 30th*, 1882. Parents and others intending send pupils, will please make early application to JONATHAN G. WILLIAMS, *Supt.*, address Westtown Chester Co., Pa.; or to CHARLES J. ALLEN, *Treas.*, 304 Arch St., Philadelphia. *Terms*, \$30 per session.

WANTED,

A woman Friend, as teacher in the Boarding School for Indian children, at Tunesassa; also one to the matron in care of the household. Apply to Jos. S. Elkinton, 325 Pine street, Philadelphia; John Sharpless, Chester, Delaware Co.; Ephraim Smith, 1110 Pine street, Philadelphia.

DIED, in this city, Eighth mo. 10th, 1882, S. LEWIS, daughter of the late Evan and Sidney Lewis, in the 58th year of her age, a member of Philadelphia Monthly Meeting.

—, Ninth mo. 1st, 1882, at her residence in den, N. J., AMY E. ALSOP, widow of the late W. J. Alsop, an esteemed member of Newton Park and Haddonfield Monthly Meeting of Friends, in 76th year of her age. Though this dear Friend unexpectedly called hence to be seen of men no yet her family and friends are comforted by the thought that she was prepared for the solemn change. In conversation with a relative a few weeks before the death and whilst in ordinary health, she said, "There was terror in the prospect of death—all was peace."

—, at her residence in this city, on Ninth mo. 2nd, 1882, SIDNEY HIBBERD, in the 84th year of age, an esteemed member of Northern District Monthly Meeting.

WILLIAM H. PILE, PRINTER,
No. 422 Walnut Street.

THE FRIEND.

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JOHN S. STOKES,
NO. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

For "The Friend."

Ancient Testimonies and Advices.

THE OBSERVANCE OF ALL OUR MEETINGS;
THE RIGHT EXERCISE OF MIND IN THEM.

Dear Friends, we tenderly advise and exhort you, that, in all your assemblies for worship of Almighty God, you wait to your hearts influenced by his power, and patience and humility possess your souls, depending upon Christ alone for instruction; whether immediately by his Spirit, or instrumentally by his servants, is the teacher is people himself; in whose Spirit *only* at our whole trust, expectation, and dependence to be. And as you are found humbly waiting for his teaching, without expectation from man, He will administer comfort to your souls, either immediately or instrumentally, as it shall seem good to Him, who never faileth those who put their trust in Him. And all such, from the experience of His blessings and the comforts they receive, have a due esteem and regard for those through whom they find them conveyed; as, nevertheless, the praise and glory of Him alone, whose instruments they are, and who, by his own power and Spirit, speaketh either with them, or without them, according to his good pleasure, in the various manifestations of his infinite wisdom and goodness toward the children of men. Beware, therefore, that you assemble not in a mere formal and customary manner; but both preacher and hearer *labor to gather minds inward to the Lord*, that every one may witness Him who is the Master of our assemblies to go before them, and put them in their respective services. *The immediate teaching of the Holy Spirit is the foundation of all gospel worship and ministry*; and we who depend entirely thereon, shall not be disappointed, through the failure or absence of instrumental means. Wherefore, we exhort you, *wait in silence, with reverence and lowliness of heart, in all your meetings*, that you may witness the incomes and refreshing influences of the Holy Spirit, *by which* you are 'strengthened in the inward man,' and enabled to grow and flourish as 'trees planted by the rivers of water,' which bring forth their fruit in due season."—1740.

Dear Friends, in all your meetings appointed for religious worship, wait with reverence and devotion of heart and soul for the

power and life-giving presence of God, which is the crown and diadem of our assemblies. Take care, we beseech you, in this day of ease and liberty, lest a spirit of lukewarmness and indifference prevail over you, to the stopping up of the streams of the water of life, and rendering you like the barren heath in the desert, which knoweth not when good cometh. We entreat you to be *especially watchful* in this behalf, that an indolent and sluggish disposition appear not amongst you, to the stumbling of such serious enquirers as may attend our meetings, in expectation of *that life and power*, which the observation of your indifference and unconcernedness may give them too just cause to suspect that ye yourselves are strangers to."—1741.

"Dearly beloved Friends, as we become united to God, and one unto another, we shall experience the attracting power and force of Divine love, drawing and strongly inclining our hearts to a constant attendance at the appointed times and places for the public worship of God, who is love, 'and he that dwelleth in love, dwelleth in him.' This Divine love induced our worthy elders to maintain their religious assemblies with an *invincible constancy*; for they, following the call of Christ, their Heavenly Shepherd, resorted earnestly to those places of feeding where He [more largely on these occasions] ministered food to the hungry, and waters of life to those who were athirst; and filled with the consolations of his Spirit the souls of those who waited upon Him in sincerity and truth. The same spiritual comforts and advantages are to this day measurably enjoyed by those, who with the *like ardent desires, and earnest breathings of soul*, are *humbly waiting* to receive them. Let us therefore, brethren, as many of us as have been remiss in this *great and necessary duty* of religiously assembling together, be incited to double our diligence for the time to come, and with an *holy awe and reverence* bow before the Lord, and draw near 'unto the throne of his grace,' that we may obtain 'mercy, and find grace to help in time of need.'"—1752.

"We find ourselves, dearly beloved brethren, earnestly concerned to remind you of another token of degeneracy too visible among us; viz: a negligence in attending our appointed meetings for worship, both on the First-day and other days of the week. A neglect which calls for seasonable reproof, and a pressing exhortation, that a religious concern of attending all your meetings, and *especially of your week-day meetings*, may grow, increase, and become more general. This we recommend as the *proper means* of renewing your strength, and as suitable opportunities of abstracting your thoughts from the hurries and incumbrances of worldly affairs, and of habituating your minds to a serious meditation on heavenly things. And dear Friends, let not the smallness of your numbers discourage you from constantly attending those meetings,

inasmuch as the words of Christ remain unchangeably true and steadfast: 'Where two or three are gathered together in my name, there am I in the midst of them.' And as your affections come to be set on things that are above, your delight will be in frequent retirement from the world, its trade and concerns, and your chiefest care will be to lay up treasure in heaven secure from the reach of corruption and disappointment; and then, where your treasure is, there will your hearts be also. But, on the contrary, it hath been justly observed, that where remissness and neglect of attending meetings of worship hath prevailed, it hath been too often an inlet to further declension, and an introducer to such other undue liberties as Truth and its guidance do by no means admit of."—1754.

"The due and constant support of their public assemblies appeared to our faithful predecessors of such consequence, that neither the severity of human laws, the violence of misdeed magistrates, nor the insults of an ignorant unthinking populace, could deter them from meeting together, at their usual times and places, for the maintenance of their Christian testimony. And now, it hath pleased Divine Providence to favor us with the removal of those cruel obstructions, is it less than an ungrateful abuse of such mercy and goodness, for any of us to suffer the ensnaring profits, the vain delights, the flattering friendships of a delusive world, or an indolent disposition of mind, to deprive us of these opportunities for improvement in things of eternal importance? It is not enough for us, to meet in order for public worship, when we find little or nothing else to do. The Lord Almighty requires the *first fruits*, the prime of our service, and will not accept the refuse, either of our time or talents. If we prefer worldly pursuits, or idle amusements, at times when we ought to be solemnly engaged in this great duty, may it not justly be said, that 'we follow after lying vanities, and forsake our own mercies?' The promise of the Saviour to be in the midst of the two or three gathered in his name, by implication invites us, not only to meet with one another, but, in so doing, with himself also. Shall the King of kings and Lord of lords, condescend to offer his Divine presence for our good, and shall we, his dependent creatures, set so light by his inestimable kindness, as, either wilfully or negligently, to let slip those precious seasons wherein we might receive his blessed assistance, so necessary to our help and salvation?"

"Shall the poor perishing gratifications of sense and self-love, or any inconveniences of a trivial nature, be suffered to prevent our dutiful attendance upon Him in whom alone stands our everlasting interest? Shall a cloudy sky, a little wet, a little cold, a little ease to the flesh, a view to a little earthly gain, or any common incident, furnish an excuse for declining this duty and thereby

depriving ourselves of the blessed advantage, often vouchsafed to the faithful, of enjoying heavenly communion together in spirit, with the Lord of life and glory?"—1765.—*From The London Epistles.*

Home Training.

BY GERTRUDE W. CARTLAND.

The Society of Friends has the credit, and often justly, of particularly happy and attractive homes, where "the daily round of duty" is cheerfully and faithfully performed; but we must still confess to humiliating deficiencies. We can but note a practical ignoring on the part of many parents, of their high and holy duties—a want of the patient self-sacrifice, watchful care, and loving authority, which their sacred relations demand, and which are sometimes so beautifully exemplified in the home-life. Intelligent and well-meaning parents too often fail to appreciate the mutual loss sustained by themselves, and their children, in allowing so little time for personal and sympathetic intercourse. How frequently the mother, who is the natural teacher of her child, and who better than any other should understand its needs, and the avenues to its heart, even with ample time at her disposal, is found delegating to the kindergarten or the primary school, a care and instruction which rightly devolve upon herself, and thus, even from the nursery an estrangement commences, which robs the home of its greatest charm, and its most precious privileges.

Even our Bible Schools are of questionable benefit when they are permitted to separate parents and children, and to occupy perhaps the only unbroken hours in the week, which the father can spend with his family. One can but feel pained to notice this infringement of the school upon the private family communion, and also, in many cases, upon our meetings for worship; since the confinement to school is not infrequently regarded as a sufficient tax upon the child; and thus a habit of neglecting meetings is early acquired. Contrasting this state of things with Bible instruction in the undisturbed and free intercourse of the home-circle, its sacred truths impressed upon the young heart, as only a loving and devout parent can impress them, and then the diligent attendance with their parents on public worship, and we can hardly fail to see results in favor of the latter course.

It has become an admitted fact among our most enlightened educators, that the surest foundation for their work is laid at the domestic fireside, amid fostering home influences. Home is the native soil for the young plant, where it should be tenderly nourished, and the twig properly bent, that it may grow into a tree of symmetry, strength and beauty, and when circumstances require its early transplanting into foreign gardens, it is a necessity always to be regretted.

When children are accustomed from their infancy to look for instruction and amusement beyond the family circle, we cannot wonder that as young men and women, the home has often a weak hold upon their affections, and they learn to depend upon their own choice of pursuits and social enjoyments, which are not always the most profitable.

It was a remark of Leigh Richmond, who had experience in the education of a numerous family, that "a good school is better than a bad home, but a good home is the best of

schools." Hence, no effort should be spared to make our homes the centres of intelligence and sweet Christian influences, and when the time arrives, as it does to most young people in this country, that they have outgrown the intellectual resources of home, and must be placed at school, how surely the discerning teacher reads in their attainments and tendencies, the record of their home training. Thus, the family helps to give the school its tone, and the school in turn reacts upon the family. With the careful instruction, the warm charities and refinements of a Christian home, children conform almost unconsciously to a correct moral standard, and acquire habits of clear thinking, of definite expression, of nice discrimination in the use of language, of kindness and courtesy in manner, and above all, habits of devout meditation, which abide with them, and affect their intellectual and social pursuits, and spiritual progress, long after they leave the shelter of the parental wing.

It is indeed but too true that many mothers, from their own limited or defective education, and feeble appreciation of their solemn responsibilities, are not prepared to direct the studies and training of their children, and under these circumstances, the value of a good school cannot be over-estimated. It has been said that "children are what the mothers are," and admitting the truth of this assertion, the education of our daughters should claim the earnest prayerful attention, and wisdom, of our most experienced minds.

"The sober comfort, all the peace which springs
From the large aggregate of little things,
On these small cares of daughter, wife or friend,
The almost sacred joys of home depend."

How then, are we to train the daughters? No question, it seems to me, presses itself with stronger claim upon our consideration, or bears more closely upon the object of our Association. What course of study and discipline is best suited to promote the culture of the whole being? Not to produce that which is weak, and superficial, and aimless, or mere machines, running in certain grooves of usefulness, but a living power for good, capable of adapting itself to the varied conditions and demands of life. I believe those who are laboring in the field, with a desire to obtain the best fruits, will become fully persuaded that those intellectual pursuits, those courses of study and reading which induce habits of application, and careful thought and research, are no less essential to our daughters, than our sons—that in respect to mental and moral development, the boys and girls may profit equally under the same school curriculum—that what is substantial and practical, and best for our sons, cannot be superseded by fashionable accomplishments, in the education of our daughters, without a loss not easily repaired.

In my early teaching a class of girls, few of whom were members of the Society of Friends, and many of them devoting two or three hours daily to their piano practice; and with my own predilections at that time, quite favorable to giving music a place in the course of study, I watched with interest the effects, and was not long in perceiving that, not only the time given to practice was so much taken from more important branches, but that it even tended to create a distaste for those branches; and the social entertainments into which their musical associations led, were so dissipating, as to interfere essentially with

their school-work, and to place them at marked disadvantage, beside others of their class; and at a subsequent period, when called to a similar charge in a school controlled by Friends, I was ready to approve what seemed the wiser judgment, in excluding music from the list of studies.

Bishop Cleaves, of St. Asaph, as quoted Hannah More, speaks of the misappropriation of time as a common fault of good people, and instances two particulars of the evil—music and light reading; and in reference to the former, he makes the following statement: "Suppose your pupil to begin music at years of age, and to continue the average four hours every week-day,—a very low calculation,—until she is eighteen, it will give a total of 14,400 hours, or 1,440 working days of 10 hours each, equal to 4.8 years."

Can any reflecting and unprejudiced man contemplate nearly five years of this most precious season, thus occupied, or even that length of time, when the foundation being laid for the superstructure of a life, will not conclude that it would have been employed to far more useful purpose in gaining a knowledge of domestic affairs, upon scientific studies, and carefully-selected reading, in pursuits which lead to an acquaintance with nature, and appreciation of its beauties, and numberless ways which a competent and skilful parent or teacher can devise, for instruction and amusement? And such a conclusion would have sufficient confirmation in the testimony of thoughtful persons who have received a musical education; as one of our former pupils, with several children to educate, remarked to me, that she should never cease to regret not being placed earlier in 'Friends' School,' for the time previously voted to her music, in which she became proficient, she regarded as quite wasted, since it afforded her nothing which proved of good service in bringing up her family.

Perhaps there is no more difficult point for the conscientious parent or teacher to settle than what recreations are safe and beneficial for our children. Can we do better in this matter, and in the regulation of all that appeals to the æsthetic element, than to conform our teachings and practice to the Christian standard held up by the mother of Wesleys? "Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things, that thing is *sin* to you, however innocent it may be in itself."

It has doubtless been due to considerations like these, that so many, in the unfolding of their religious experience, have renounced music, and kindred amusements, which they have found usurping the place of important duties.

I have dwelt somewhat at length upon this subject, as I recognize a danger lest Friends by following too closely popular methods of education, should lose some of the strong and distinctive characteristics of our own,—that our family and school-life should suffer from the effect of experiments, which, however honestly made, may prove in the end serious mistakes. We cannot throw our children in the currents of worldly fashion and not expect them to drift with those currents.

A system of guarded education, in harmony with our religious belief, beginning in the family, and running through all the years of student-life, to the completion of a college

se, should be our aim; and to secure this must have parents and teachers loyal to principles of Friends, and acting with the earnestness and moral courage of individual conviction. If our denominational schools are any worth, as such, it is because through our views of Christian doctrine and practice are faithfully inculcated and maintained.

But we must not lose sight of the truth ourselves, or neglect opportunities to impress it on the young, that however favored by nature, and however broad our culture may be, we alone can never lead us up to the heights of heavenly wisdom; the graces of the Spirit are not to be attained through intellectual culture, but through a full surrender of ourselves to the regenerating, moulding power of the Divine Master.

Neither can we with such an array of eminent examples before us count that a wasted life, rich towards God, has enjoyed few advantages for mental culture. The Society of Friends has recognized, from its rise, the Christian duty of its members rightly to improve all their talents, and with our educational system properly grounded and deepened, keeping faith and reverence as its cornerstone, and alive to improvement, ready to examine and appropriate all that is truly valuable in modern theories, may we not hope to see amongst us an increasing number of disciplined, well-informed young people: those, too, who under the special training of our Lord,—a training which no theology of schools can supply,—may be thoroughly prepared for Christian service.

Let us always bear in mind that the Keeper of the vineyard, who knoweth his work, has set for the humblest and most illiterate, as well as for the wise, the mighty and the meek. He still calleth from the receipt of the oil and from their fishermen's nets, as well as from the feet of Gamaliel, those whom he will use in his various holy ministries, and place them among his "bright and shining ones." Life is not a failure to any humble member in the school of Christ.—*From Proceedings of Educational Conference.*

For "The Friend."

"Faithful Mothers."

The editorial in the 6th No. of the present volume of "The Friend," page 47, so arrested my attention on reading it, and continues to do so with me, that I feel like calling the attention of mothers to it again with the following extract from the Memorandums of H. W. At the close of the Yearly Meeting, 1846, the mothers were affectionately addressed, praying their difficulties, 'watching by day and by night their infant charge,' feeling as very sad, as one formerly expressed, 'one out of mind;' yet if they were consoled faithfully to maintain their places in the Truth, and imbue the minds of their ten-charge with that which is good, they are doing equally as much for the cause as those who were going 'to and fro,' preaching the gospel; there were many ways to exalt the kingdom of the Redeemer; and for this and often closely proven class amongst us feel a tender sympathy—the seed thus sown in early life was often greatly blessed, and watered with tears and prayers of the loving mother."

11th mo. 8th, 1882.

For "The Friend."

Westtown Boarding School.

The following interesting report, relating to the farm, &c., appears in the minutes under date of 12th mo. 13th, 1844:

"The Farming Committee report, that they have through the aid of the teachers recently had the farm surveyed. It contains five hundred and ninety-nine acres, two rods and thirty-four perches: of which 59 acres and 3 rods is attached to the school; 1 acre, 3 rods and 6 perches to the infirmary; 8 acres, 2 rods and 10 perches to the grist mill; 182 acres, 2 rods and 20 perches is under timber, leaving 346 acres, 2 rods and 38 perches farm land. There is 55 acres, 2 rods and 39 perches of land, between the mill-race and creek, which is not suitable for tillage, being low and generally swampy; it is included in the above farm land, and being deducted will leave 290 acres, 3 rods and 29 perches of arable land. The timber land is estimated at 182 acres, 2 rods and 20 perches, exclusive of the boys and girls' woods, 32 acres and 4 perches of which is thicket, having been recently cleared, and 34 acres, 2 rods and 25 perches is young wood, leaving 116 acres and 11 perches now under ripe timber, which will average forty cords per acre; but if the timber suitable for sawing is left out of the estimate, it would cut about thirty-five cords per acre. The young wood is generally thrifty and may increase at the rate of three-quarters of a cord per acre for 40 years, dating from the period of its having been cut off. A part of the wood has been lately much improved, the superintendent having caused the underwood to be gathered up, and such parts of the standing timber as was not thrifty taken out, giving to the timber of value a much better opportunity for improvement.

The school now consumes annually about 80 cords of wood, the farm-house about 30, and the tenements about 20. The farm requires for the same period about 1200 rails, or 24 cords, making in the aggregate a consumption of 154 cords. From this estimate, which we think approximates the truth, our timber is evidently decreasing. In reference to the farm, many friends entertain the opinion that it is not as productive as it should be from the fact that the whole estate contains about 600 acres; but when we consider that not quite one half that amount (only) is productive land, it presents quite a different aspect."

It is understood that at the present time (1882), there is about 117 acres in timber, including the clearing near the northern boundary of the farm. Within a few years about 100 acres of swamp or wet lands have been reclaimed by a judicious system of draining, and that the whole annual consumption of wood for fuel is in the neighborhood of 50 cords. It is expected that some native forest or shade trees will be planted out this fall, and the desire is entertained by the committee at the present time, to increase rather than diminish the acreage in woodland.

At this meeting Joseph Evans was appointed on the Farming Committee in place of Pennock Passmore, appointed Superintendent.

From the report made to the Yearly Meeting in 1845, we learn that the average number of pupils in attendance during the past year was 162, viz., 86 boys and 76 girls, "That the instruction of the children in a knowledge of the Holy Scriptures and of our religious

principles and testimonies continues to be attended to as heretofore, and we trust that the information thus imparted will prove of lasting benefit to many."

"The subjects of dress and language have engaged the attention of the committee, and considerable pains have been taken to promote the concern of the Yearly Meeting in these respects. It is satisfactory to be able to state that a manifest improvement has taken place in regard to the use of plain scripture language; but though the clothing of the children is in some respects more conformable to the simplicity which we believe Truth requires, yet there is still cause of uneasiness in the form and manner of wearing some of the garments, especially the boys' coats and vests; and the committee believe the subject ought to claim the close attention of parents, that the minute of advice issued last year by the Yearly Meeting may be more strictly observed."

The concern here manifested for plainness and simplicity in dress and address has lost nothing in its importance through the lapse of time, and the desire is strongly felt at this present writing, that the time may be far distant when a Friend may not be at once known and distinguished by his dress as well as address. It is a great privilege, and one it is feared not sufficiently appreciated, that of being freed from following the slavish and changeable fashions of the world by adhering in great measure to the simple, yet in every respect comfortable and healthful dress which was worn some 200 years since, when Friends first rose up as a distinct religious people, having peculiar and very important testimonies to bear before the world.

Some time since the writer was inquired of by one who occupies a high position in the world and who had had a birthright in the Society of Friends, but who had married out, whether it would be possible for him to have his children admitted to Westtown Boarding School to be educated? Adding, in substance, "that there was in the present day such a flood of folly and extravagance in the world, that he desired to place his children where they would be brought up with plain and simple tastes and habits." Of course the reply was in the negative, but it has been felt to be a striking and encouraging testimony from a very observant man.

That the cultivation of aesthetic tastes does not harmonize with plain and simple habits is quite an error of judgment, there is no doubt. In a recent conversation with a minister of another denomination, a man of cultivated tastes and observation, and who had travelled abroad, he remarked in regard to this subject, in substance, "that pictures and music were generally considered necessary to refinement, but he had pointed to the Society of Friends, who as a people discarded both, and yet who were remarkable for a high degree of refinement, and to whom he would go for examples of purity of tastes and habits;" thus may it ever be. The lavish expenditure of money in the purchase and adornments of our houses or grounds is not likely to produce permanent happiness, as the indulgence of artificial desires grows with what it feeds upon, and is never satisfied, whilst on the other hand the denial of the desire for superfluities has the effect of increasing the enjoyment of things that are really useful, and affords to the pure and cultivated mind a

gratification in the beauties of nature and other simple and inexpensive pleasures, that the voluptuary knows nothing of.

Stick to One Thing.—"Unstable as water, thou shalt not excel," is the language of the Bible. Whoever expects to succeed in any undertaking, must enter into it with a hearty and earnest will to do his best. When a trade or profession is chosen, obstacles, be they large or small, must not be allowed to stand in the way of mastering that trade or profession. However much we may deprecate the old-time custom of indenturing apprentices, the system, in its practical results, operated almost always for the lasting good of the apprentice. Generally, it insured to him a good trade and a wholesome discipline that fitted him for success in business. At the present time, very many young men undertake to acquire a trade, and after a brief trial abandon it, because there are unpleasant duties to be performed and obstacles to be overcome. They consider themselves accountable to no one, and come and go at the bidding of caprice, or an unsettled, uneasy mind. The result of this is to send out into the world young men who have not half learned their trades, of unstable character, who drift from post to pillar, and who succeed in nothing but strolling along the high-ways of life, melancholy wrecks of men. We would earnestly entreat every young man, after he has chosen his vocation, to stick to it; don't leave it because hard blows are to be struck or disagreeable work performed. The men who have worked their way up to wealth and usefulness do not belong to the shiftless and unstable classes, but may be reckoned among those who took off their coats, rolled up their sleeves, conquered their prejudices against labor, and manfully bore the heat and burden of the day. Whether upon the old, worn-out farm, where our fathers toiled, diligently striving to bring back the soil to productiveness, in the machine shop or factory, or in the thousand other business places that invite honest toil and skill, let the motto ever be—Perseverance and Industry. The baby training of the nursery was good in its place, but it won't answer all the demands of an active life. This is not a baby world. We must expect to be knocked and jostled about in the stern conflict, and get run over, if we are not on the lookout and prepared to meet the duties of life with a purpose not to shirk them but to fulfil them. A young man with a good trade or honorable profession, as he goes forth into the world with his mind made up to stick to his trade or profession, is not obliged to ask for many favors. He will hew his way to success while the unstable and shiftless will grow tired, despair, and fail.—*Zion's Watchman.*

Complaints and Confessions.—There are few things which cause more real discomfort and unhappiness than the habit of complaining, and yet there are few habits more easily contracted and more difficult to abandon. We all know the habitual grumbler, the man for whom the weather is always too hot or too cold, too wet or too dry, whose clothes never suit him, whose food is never prepared to his mind, whose friends are inconsiderate or unkind, whose circumstances are always unfavorable, for whom, in fact, the world seems to wear a perpetual frown. Wretched in him-

self, he contrives to infuse a sense of wretchedness in all who are so unfortunate as to be near him.

There are real trials and disappointments, vexations and failures, which often appear to us to warrant open complaint or silent depression, and there are seasons when gloom seems to overwhelm us like a thick cloud, which all our powers fail to penetrate or chase away. One idea, however, that is common to all complaints, whether small or great, reasonable or unreasonable, is that something or some one else, is to blame for our unhappiness. If we could be convinced that we ourselves were the chief authors of it; that it sprung, not from outward events, or from the conduct of others so much as from something within our own breasts; that it was, in fact, chiefly our own fault, and not other people's, and was what we brought to the world, instead of what the world brought to us, our complaints would have but little force, and would soon give place to self-examination and self-discipline.

Probably nine-tenths of the complaints that now bring discord to the ear may be traced directly to this source. A quaint preacher once said that he was disposed to entertain a very ill opinion of misery in general. Perhaps, if we could see it in its true light, we should all hold it quite as censurable as it is pitiable, and the loud complaints we now endure would be softened into whispered confessions; for life is largely what we ourselves make it.

The outside world reflects to each one the world within. Social life, too, is a response to character. The selfish man is convinced of the selfishness of his neighbors, while the generous man sees only their kindliness. The cold heart thinks that humanity is barren of affection, while the loving spirit finds it overflowing all around him. Deceit is ever distrustful, while sincerity extends the cordial grasp of confidence. The passionate meet with violence and the rude with rudeness, while the gentle and courteous rejoice in the gentleness and courtesy extended to them. Each quality has a magnetic attraction by which it draws out its like in others; the bad eliciting what is bad, the good and pure drawing out and developing goodness and purity.

Not only nature and society, but even the conditions and opportunities of life will respond to the spirit with which we receive them. Poverty will discourage and break down one man, while in another it will build up self-reliance, industry and firmness of will. If this be truly so, if life is a mirror, reflecting, with tolerable fairness, our mental and moral features, or a structure of which we ourselves are the chief architects, it is quite clear that the complainer must lose all claim to the sympathy he craves. In truth, he is, by his murmurs, confessing his own weakness of will, or poverty of mind or moral deficiencies. He is taking the outward conditions of life and working them up with his own moods, qualities and feelings. If the result displease him he should seek for the hidden cause in humility and penitence. When complaints come to be fully recognized as *confessions*, they will neither be so loud nor so numerous as they are at present.—*Public Ledger.*

The luxury of luxuries is that of doing good.

Select

TIMES TAKINGS AND LEAVINGS.

What does age take away?
Bloom from the cheek, and lustre from the eye;
The spirits light and gay,
Unclouded as the summer's bluest sky.

What do years steal away?
The fond heart's idol, Love, that gladdened life;
Friendship, whose calmer sway
We trusted to in hours of darker strife.

What must with Time decay?
Young Hope's wild dreams, and Fancy's visions bri
Life's evening sky grows gray,
And darker clouds prelude Death's coming night.

But not for such we mourn!
We know them frail, and brief their date assigned
Our spirits are forlorn,
Less from Time's thefts, than what he leaves behind.

What do years leave behind?
Unruly passions, impotent desires,
Distrusts and thoughts unkind,
Love of the world, and self—which last expires.

For these, for these we grieve;
What Time has robbed us of we know must go:
But what he deigns to leave,
Not only finds us poor, but keeps us so.

It ought not thus to be;
Nor would it, knew we meek Religion's sway;
Her votary's eye could see
How little Time can give, or take away.

Faith, in the heart enshrined,
Would make Time's gifts enjoyed and used, while l
And all it left behind,
Of Love and Grace, a noble monument.

Select

BEHOLD YOUR KING.

Behold your King! Though the moonlight steals
Through the silvery sprays of the olive tree,
No star-gemmed sceptre or crown it reveals
In the solemn shade of Gethsemane.
Only a form of prostrate grief;
Fallen, crushed, like a broken leaf!
Oh, think of his sorrow! that we may know
The depth of love in the depth of woe!

Behold your King! Is it nothing to you
That the crimson tokens of agony
From the kingly brow must fall like dew,
Through the shuddering shades of Gethsemane?
Jesus himself, the Prince of Life,
Bows in mysterious mortal strife;
Oh, think of his sorrow! that we may know
The unknown love in the unknown woe!

Behold your King! With his sorrow crowned,
Alone, alone in the valley is He!
The shadows of death are gathering round,
And the cross must follow Gethsemane.
Darker and darker the gloom must fall,
Filled is the cup, He must drink it all!
Oh, think of his sorrow, that we may know
His wondrous love in his wondrous woe!

—*Frances Ridley Havergal*

Spencer Compton tells of an experience sea that well sets forth the good that one can do with a little means, if its possessor only willing and quick-witted enough to make it of them. There was a cry on deck of "Man overboard!" S. Compton was in his cabin. He felt that he would be useless on deck, but thinking of what he could do, he seized upon the idea of holding his lamp close to the window, so that its light would shine out upon the sea. In a moment he heard the cry, "all right!" That timely light had shown the sailors where to cast the knotted rope, so that it reached the man struggling in the water. It was merely a little lamp, but what if he had not used it! Shine *your* light, and many may yet glorify your Father which is in heaven. steadily shining little lamp is better than unused electric light with a forty-foot reflector. *S. S. Times.*

For "The Friend."

lar of the Bible Association of Friends in America.

again calling the attention of Auxiliaries to the Annual Queries to be answered previously to the general meeting of the Association on the 1st of Eleventh month, the Corresponding Committee would press upon those who have been engaged in the distribution of the Holy Scriptures, the importance of furnishing full and accurate answers to the Queries, and of forwarding them *reasonably* to the Depository.

It may be recollected, that in making donations to Auxiliaries, the Board are guided in giving what number of Bibles and Testaments shall be sent to each, by the information given in its report. Hence those Auxiliaries that do not report in time, are liable to be left out in the distribution.

Specific directions should be given in every report how boxes should be marked and forwarded; and their receipt should always be promptly acknowledged.

Address John S. Stokes, No. 116 N. Fourth Street, Philadelphia.

CHARLES RHODES,
JAMES WHITALL,
JOHN W. BIDDLE,

Committee of Correspondence.

Philadelphia, 10th month, 1882.

QUERIES.

What number of families or individuals have been gratuitously furnished with the Holy Scriptures by the Auxiliary during the past year?

What number of Bibles and Testaments have been distributed by the Auxiliary within the past year?

How many members, male and female, are there in the Auxiliary?

What number of families of Friends reside within the limits of the Auxiliary?

Are there any families of Friends within your limits not supplied with a copy of the Holy Scriptures in plain type, and on fair paper; if so, how many? How many members of our Society, capable of reading the Bible, do not own such a copy, of the Holy Scriptures?

How many Bibles and Testaments may probably be disposed of by sale within your limits?

Is the income of the Auxiliary sufficient to suppose within its limits who are not duly furnished with the Holy Scriptures?

What number of Bibles and Testaments would it be necessary for the Bible Association to furnish gratuitously to enable the Auxiliary to supply each family?

What number would be required in order to supply each member of our religious Society, capable of reading, who is destitute of a copy, and unable to purchase it?

How many Bibles and Testaments are now on hand?

In plain terms, let us preach up the Gospel instead of trying to reason down the error. When the unbeliever assails all religious truth as incomprehensible, leave him with the assurance that such revelations must forever remain mysteries to the hearts that reject them. Many years ago a bold blasphemer spent an hour in the company, gathered for another purpose, in denouncing and ridiculing all that religious men hold sacred. There was one sincere Christian man present, but he made no reply. At last the infidel, who was disconcerted by his silence, turned upon him and demanded what he had to say to all this: "Simon," replied the believer, "that religion is the matter of experience. Those who have entered it, know that it is true; those who have never known nothing about it. You are only living in ignorance of a subject with which you are wholly unacquainted." *Selected.*

For "The Friend."

Preaching What and When we List.

It is recorded as the word of the Lord to Jonah, "Preach the preaching that I bid thee." Can it be believed, and especially by professed ministers of the gospel of Jesus, after nearly nineteen hundred years wherein "the new covenant" (Heb. viii.) has been in effect, of which He is the Mediator, that other ministry than such as is taught by Christ himself and is based upon obedience to his will can avail anything? Can that gospel, which Paul tells us he received not of or by man, but by the revelation of Jesus Christ, and to whom, as he adds, the "woe" must attach if he preached it not, ever become subject to human expediency or the beck of human authority? Does the query, "How shall they preach except they be sent;" or the command "Go thou and preach the kingdom of God;" with the testimony also, "They ceased not to preach Jesus Christ;" at all sanction any ministry short of that immediately authorized by, and derived through the revelation of the Spirit of Christ, our ever-present Helper, Lawgiver, and High Priest? Was it not obedience to an immediate mandate from on high that made Jonah's ministry effectual to the opening of the eyes of the Ninevites and caused both king and subject to put on sack-cloth and to cry mightily unto God that his fierce anger might be turned from, and they perish not?

These few hints have been penned because of information received, that in some localities the request is heralded round from post to pillar and from priest to minister, that every such one should on a certain day preach about William Penn. Now is this an invitation to preach like Jonah and Paul, because of "necessity laid upon them?" Did one preacher in those days presume to dictate to another what he was to preach about? Would William Penn himself in anywise have sanctioned such a course? Is it in the least in accord with his own expressed views, as follows?—"The Light, Spirit, and Grace that comes by Christ, and appears in man, was what the apostles ministered from, and turned people's minds unto, and in which they gathered and built up the churches of Christ in their day." Again he writes: "A dry doctrinal ministry, however sound in words, can reach but the ear, and is but a dream at the best: there is another soundness, that is soundest of all, viz: Christ the power of God. This is the key of David, that opens, and none shuts; and shuts, and none can open; as oil to the lamp and the soul to the body, so is that to the best of words. Which made Christ say, 'My words they are spirit and they are life;' that is, they are from life, and therefore they make you alive that receive them. If the disciples, that had lived with Jesus, were to stay at Jerusalem till they received it; so must we wait to receive before we minister, if we will turn people from darkness to light, and from Satan's power to God." Again he conveys: "We hold the truth in the Spirit of it, and not in our own spirits, or after our own wills and affections. They were bowed and brought into subjection, inasmuch that it was visible to them who knew us, we did not think ourselves at our own disposal, to go where we list, or say or do what we list, or when we list. Our liberty stood in the liberty of the Spirit of truth; and no pleasure, no profit, no fear, no favor could draw us from this retired,

strict and watchful frame." Again, would not this great man say with his godly contemporary, George Fox, whom he honored in the Truth—"I am nothing; Christ is all."

10th mo. 17th, 1882.

Deliverance from Sin—Salvation.

(Concluded from page 75.)

Further, let us consider what these strong pleaders for sin have to fortify themselves withal. They say they have the Scripture to plead withal for sin, which certainly was never the intention of the Holy Spirit, by which it was given forth. But, say they, it is written in 1 Kings viii. 46: "For there is no man that sinneth not." Answer: This is very true. Neither do I plead that any man is free from sin all the days of his life (except Christ), but have confessed they are all sinners by nature until they be changed. Besides, there it is but spoken of a people that were under the law, of which the apostle says, that it made nothing perfect; but, said he, the bringing in of a better hope did. The law did not purify the corners thereunto, according to the conscience; but when the offerers had offered, there remained an evidence of sin in the conscience; but what is that to the Christians who are come to know a better hope, and the blood that purifieth the conscience? For that same apostle that said, the law made no man perfect (under which law Solomon was, as also that people concerning whom it was said, there is none that liveth and sinneth not), notwithstanding, the same apostle said that it was the bringing in of a better hope that did it. And what! are these fighters for sin and sinpleaders become so zealous that they will rather deny the better hope, than to cease from sin? If not, then there is a possibility to be made perfect by the blood of Christ, which the blood of bulls and goats could not do. Yet saith John to those that were thus washed, If we say that we have not sinned, we make God a liar. It is as much as if he would say, that even those that are saved must confess to the power of God, by which they have been judged for sin; and not to exalt themselves above it, as if they had never sinned, seeing that the witness of God testifieth in all that they have sinned and come short of the glory of God. So that now the understanding reader may see that John hath not written here of an impossibility of being delivered from sin, but absolutely the contrary; namely, that those that cannot say they are without sin may come by confessing their sins, to be cleansed and made free from it; yea, from all that which is unrighteous. Therefore I shall say this, that all those that feel themselves in bondage under this prince of darkness, in what manner soever it be, and are not willing to remain so always; believe but in Him that showeth you your bondage, and wait in his pure light in your own consciences, which discovers darkness and the prince of it—and then you will feel a hope to spring up in you that you may be delivered. This hope will lead to a daily washing and purifying, and to a daily crucifying and mortifying of the earthly members. And as this hope comes to work in thee, it will bring thee to an experience of being delivered in some particular things, and that will strengthen thy hope of being delivered from more; and so, at last, a faith will arise in thee perfectly

and thoroughly to be made free from sin. When thou art made partaker of this faith, then the greatest and strongest bond of the devil is broken: for, through the unbelief of it, he keeps his kingdom in man and woman.

Another great plea which these sin-pleaders bring, is this: If people can come to perfection in this life, then they have no need of Christ to be their Saviour; as if the salvation by Christ and a perfect and pure life were inconsistent with one another. Ye fools and blind! know ye not that all good and perfect gifts come from the Lord, and that none can come to perfection but by his gift? And if God be the giver, is it not then by grace? Where are works then? But these pleaders for sin are as great strangers to the salvation which is in Christ Jesus, as they are to perfection, otherwise they would see their ignorance. When Christ said to his disciples, "Be ye perfect, as your Father which is in heaven is perfect;" that is as much as to say, according to explanation of these people—there is your command; when that is done, you have no need of Me. The apostle spoke wisdom among them that are perfect, but not such wisdom, or, rather, foolishness, as this, to persuade them that they have no need of Christ to be their Saviour, because they were come to perfection. On the contrary, he said that he could do all things; then he could be perfect, but not as of himself, but through Christ, that enabled him; and those that come to a perfect state know that their salvation is not of their works, how good and pure soever they may be, but merely by grace through Jesus Christ, and that in respect of these three following observations:

First. That it was the appearance of Christ Jesus, who is the power of God, that brought them off from their sins and imperfections; and that they have not left them off of themselves, but do own that it is the grace of God, as the apostle did. "For the grace of God, that bringeth salvation, hath appeared unto all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world. So here you may see that it is the appearance of the grace of God that leads to perfection; and this perfection is not yet a perfect salvation; for those that have it may fall from it again, and so not be saved; but those that endure to the end shall be saved.

Secondly. It is Christ who is the preserver and keeper unto the end, of those that trust in Him, and the apostles testify that those who were delivered from the corruption of this world must know Him to be their keeper that had gathered them out of the world. Therefore, said Jude, in his epistle, "Now unto Him that is able to keep you from falling, and to present you faultless before the presence of his glory, with exceeding joy," &c. Peter testifieth: "You are kept by the power of God through faith unto salvation, ready to be revealed in the last time." And Paul testifieth that the keeping is by Jesus Christ. So here you may see that the bringing to the state of perfection, and the keeping from falling from it again, are both the work of Christ; and yet, this is not a perfect salvation, for this does not put away the former sins.

Thirdly. Whoever comes to perfect salvation, he comes to know Christ to be an offer-

ing for sin, and to obtain reconciliation with God, and forgiveness of his former sins. For all the holy conversation and perfection of life can be counted no more but his duty; and therefore he cannot obtain remission of one of his former sins. But those that confess their sins, and forsake them, such come to forgiveness by Jesus Christ, and come to know his blood cleansing them from their former sins; and so they come to perfect salvation by grace, not by works, but by faith, that works in the love of God unto obedience, without which, faith is but dead, and makes no man saved. But those that have this true faith and hope in them, purify themselves as he is pure. He that has not this hope does not purify himself, neither does he believe that he can do it; and by this we know the true believers from the false; and by this sinners are made manifest that cannot stand in the congregation of the righteous. So, now, let all pleaders for sin stop their mouths forever, and let the devil stand for himself, and plead his own cause; and henceforth do not despise and revile the innocent that are travelling and striving after perfection, with a faith to obtain it, that they think to be saved by their own works. For we hope for no other salvation but that which is in and by Jesus Christ, the eternal Son of God, who is the first-born of every creature that brings many sons and daughters unto glory, but not by leaving them in their sins; but his name is Jesus, and he saves people from their sins.—*Stephen Crisp.*

Abuse of Reading.—There is scarcely a greater mistake in connection with the desire of knowledge, than in supposing that reading—the reading of good books, of instructive books—necessarily brings knowledge. Not the amount of good reading, nor yet the method of reading, but the proper limitation of reading, to begin with, and the use afterward made of that which is read, must settle the question of the gain or loss as a whole from reading. As a rule, the men and women who know most are not great readers. And, as a rule, the men and women who read very much do not know a great deal. "Had I read as much as others," said the philosopher Hobbes, "I had remained as ignorant as they."

Continuous reading stands in the way of earnest thought, and forbids that study to which almost every well-filled page would prompt a thoughtful mind. To read right on, hour after hour, book after book, without stopping to consider and to follow out the facts, or the principles, or the suggestions, brought before the mind in that reading, is like searching the beauties of a new country by whirling through it on an express train, never stopping to clamber a mountain, or to follow a winding stream, or to sit and watch a lovely bit of landscape in its changing hues. Go to any public library, and learn who of its visitants draw most books from its shelves. You will find that among the poorer-informed readers are the all-devouring readers. Those who really gain from reading are so busy making their former reading profitable, and reading over again what they have read before, that they have not the time to read much new material.

The man or the woman who can find time to read through a daily paper every day, and then to "keep up" with all the better cur-

rent literature of the times, gives proof of that very ability of an inability to gain knowledge—without a change in method seeking knowledge.—*S. S. Times.*

I would sometimes read moral stories thinking good lessons might be learned from them; and I did learn some good lessons; but I did not stop with moral stories. Taste was formed for reading all kinds of stories. I have learned a double lesson of moral stories. They destroy the taste for religious reading. Sometime ago a paper, with a sermon in it, happened to fall into my possession and I resisted the temptation to read it for a few days, but finally yielded. I have concluded to burn such stories as soon as they come into the house; then I will not be tempted. If I had thought of that it would have been an easy matter to keep from reading this last story.—*Selected.*

For "The Friend"

Natural History, Science, &c.

Teasing Propensity of Birds.—In Hewick's *Science Gossip* there is a short account of a number of sparrows mobbing a cat. The cat evidently intended to make a meal of one of the birds, but was greatly mistaken for the sparrows dashed at him so fiercely that he soon turned tail and ran into his house, one of the sparrows actually pursuing him into the house. Poor Tommy ran up the stairs, and was found crouching in the under one of the beds. This happened in London.

An account of a somewhat similar adventure is given in the *Dumfries and Gallop Standard*. A number of "rooks" were the habit of assembling on a house, and it was thought that they had nests there. One day a cat came prowling over the roof, to the great discomfiture of the rooks, who assembled on the roof of a neighboring house to hold a consultation. This being over, they proceeded systematically to attack the cat, dashing at her in groups of three or four, flapping their wings in her very face, screaming dismally. The skirmish between this cat and the crows lasted fully half an hour. The cat finding it could neither hold of them nor their nests at length quietly descended.

In T. C. Jerdon's "Birds of India," there is an amusing notice of the habits of the Chukpartridge when domesticated. It is very tame and familiar, and sometimes becomes rather a nuisance on account of its habit of playing tricks on people. It has a special facility in discovering the most vulnerable spots, and inflicts sly peeks at the bare legs of the native servants as they move through the house. Its great amusement, however, is to find the man who pulls the punkah asleep, as is customary with these men; they rock backwards and forwards at this monotonous task. The little bird pecks the legs so fiercely and actively that he is quite unable to drive it away, and goes on with his work, and he is at last obliged to call for someone to rid him of his tormentor.

Thompson in his "Natural History of the Island" mentions a tame buzzard that has a way of flying after strangers, and knocking their hats over their eyes with a blow of the wing. It was so quick about it that, even when forewarned, its victim had some difficulty in evading the blows.

G. Wood says he was personally acted with a heron in which this form of r was largely developed.

The bird was allowed to run loose in a u, and was on the most affectionate of friendship with one of the men em- in its owner's warehouse. "It is beautiful to see the welcome which rd gives to the man, and to hear her loving gabble as she rubs her head against or takes his hand gently in her beak. us taught her several tricks, as, for ex- , to take off his hat at the word of com-

She is a beautiful creature. Unfor- ely, she has an unappeasable relish for cal jokes, especially against human s, looking quite soft and gentle till they ithin reach, and then driving her long beak at them with the rapidity of a at's stroke.

he garden in which she lives is also in- ed by a great number of aquatic birds, ally gulls and ducks, and they have a of laying their eggs in different parts of arden. One day, a learned and respected bor went into the garden, and, seeing ucks' eggs on the ground stooped down mine them. As he was thus engaged, eron stole up softly behind him, and de- l so tremendous a blow that she fairly ed him on his face. The heron mounted s back, and triumphantly maintained st there until assistance arrived, and she riven off."

et of Narcotics on the Blood.--A careful eopie observer has discovered that all ies--opium and its preparations, hash- &c., as well as tobacco--act in a pecu- nner upon the colored corpuscles of ood, producing the phenomenon styled ion; that is, the margin of the cor- , instead of possessing the absolute rity of margin noticed in the condition lth, presents a series of scallops some- irregular in their distribution. When d by oblique light under the microscope, ppearance is found to be due to the con- of the corpuscle into a minute sac, ning some hundreds of spherical bodies. ew hours the sac ruptures and the im- ed organisms escape into the surround- asma to form bacteria when the condi- are favorable. A few such crenated scles, in the proportion of one to three ed and fifty, occur in the circulation of s in normal health, not addicted to ies; but in the opium and tobacco , when of long standing, the ratio is imes as high as one degenerated cor- to ten healthy ones, and often attains ure of one to twenty-five or thirty. In ases the countenance is pale and almost tic; dark circles appear beneath the hich lack lustre and are deeply sunken, he respiration is weak and easily dis- l; while the heart palpitates violently very slight muscular exertion.

incident illustrating the sequel of this rance of the blood occurred a few months e office of a manufacturing optician city. As the professor of microscopy of our medical colleges dropped in, a man of evidently large wealth and ed intellectual culture was just leaving lee with a cigar between his lips. He wealthy amateur, and had selected a le microscope, using a drop of blood his own finger as a test object. The

instrument was still adjusted and the slide still beneath the lens. The professor glanced at it; then moved the slide to and fro, so as to study one field after another; then counted a few fields, and made a rapid computation. The optician looked on in astonishment. "That gentleman is one of our best customers," he said; "buys more heavily than half a dozen professors." "And this is a drop of his blood?" inquired the man of science musingly. The purveyor of lenses assented. "Very well," replied the professor, "tell your best customer, if you can without impertinence, that unless he stops smoking at once he has not many months to live." But he did not stop. A few weeks later he went to Europe, thinking a sea voyage might recruit his wasted energies. In a few weeks more his death was announced by telegraph from Paris, where the doctors styled his disease a general breaking up.--*N. Y. Times.*

THE FRIEND.

TENTH MONTH 21, 1882.

It is difficult to see how those who accept the teachings of the New Testament, as the words of truth, which ought to be reverently received and believed, can reject the doctrine that our Blessed Saviour, Jesus Christ, was a propitiation for the sins of mankind. It is plainly set forth in many passages, as well as foretold by the prophets of former times.

The Scriptures declare that the natural man knoweth not the things of the Spirit of God, because these are *spiritually* discerned. From this it clearly follows, that those who undertake to comprehend the mysteries of religion, and to define them by the unassisted force of intellect, go beyond their depth. They may build up structures very beautiful to the outward eye; explain to their own satisfaction the character of the influences which have operated on the minds of holy men of old and led them to the use of certain forms of expression or of action; and may point out to others what they think should be accepted as consistent with their ideas of right reason, what should be rejected, and what should be explained away; but after all, they are but as blind leaders of the blind.

This dependence on the "pride of intellect," we believe has been the source of much of the Unitarian sentiment, which regards our Saviour merely as a high and holy example, as a man eminently gifted with spiritual graces. The intellect alone, when not enlightened by a Divine opening, cannot comprehend how He who walked among his disciples in an outward body, could have all power in Heaven and earth, and be Lord of all; nor how his death and sufferings should be a sacrifice for sin, and be an essential element (in the Divine ordering) in the salvation of mankind. Hence those who rely on their own reasoning powers are prone to reject these truths so clearly revealed in the Scriptures. The Scriptures themselves, they submit to the same kind of rationalistic treatment, accepting what accords with their own views and rejecting or modifying what is contrary thereto. Thus they use them as a builder does his material; hewing into the required shape what is fitted for the building he wishes to construct, and disregarding what is not adapted for his purpose.

We have been painfully impressed with the evidences of this tendency manifested in recent articles in some of our exchanges published in the interests of those who separated from us in 1827. They indicate that such views have a stronger foothold in that body of people than we had hoped was the case. While we would be rejoiced to see an increasing concern among them to receive the truth in the simplicity of little children, and to lay aside that worldly wisdom to which "Christ crucified" is as much of a stumbling-block now as it was to the wise Greeks in the days of the apostles; we are especially desirous that our own members should be preserved from the dangers that beset the path of those who walk more by the light of their own reason than by the revelations of Divine Grace.

A friend who has had long experience in the Lord's work, thus commented on an article of the kind above referred to: "To handle such deep mysteries by the intellectual powers alone is entirely unsafe. The Lord of Heaven and earth, who inhabiteth eternity, hath undoubtedly hid these things from the wise and prudent after the wisdom and prudence of this world, and reveals *needful truths* to the babes in Christ—who are fed by the sincere milk of the Holy Word and grow thereby and thus only. * * I want light in *my* dwelling and bread in *mine* house, rather than to feed on the tree of knowledge, or to be able to explain all mysteries."

The testimony of Robert Barclay as to his own conviction is in accord with these views. He says: "When I came unto the silent assemblies of God's people, I felt a secret power amongst them, which touched my heart; and, as I gave way to it, I found the evil weakening in me, and the good raised up, and so I became thus knit and united to them, hungering more and more after an increase of this Power and Life, whereby I might feel myself perfectly redeemed. And, indeed, this is the surest way to become a Christian, to whom afterwards the knowledge and understanding of principles will not be wanting, but will grow up, so much as is needful, as the natural fruit of this root, and such a knowledge will not be barren or unfruitful."

Would that mankind everywhere were more concerned to hunger after an increase of that Divine Power and Life, whereby they might partake of that salvation of which Christ Jesus is the author; and depend on Him for a living knowledge and understanding of the mysteries of his kingdom!

SUMMARY OF EVENTS.

UNITED STATES.--The Commissioner of the General Land Office, in his annual report, states that the lands now embraced within the limits of the public domain, including Alaska, number 900,000,000 acres. He recommends the repeal of the Pre-emption laws, as the Homestead laws cover all cases now arising.

The total number of patents, including reissues and designs, granted by the Patent Office in Washington during the last fiscal year, was 17,713. The number of trade marks registered was 1079; labels registered, 223. The receipts of the office were \$279,144 in excess of the expenditures.

The Director of the U. S. Mint, in his annual report says the total coinage of gold during the last fiscal year was \$89,413,447, or nearly \$11,000,000 more than in any previous year. The silver coinage amounted to 27,772,075 standard dollars, and \$11,313.75 in fractional coin, making a total of \$27,783,388.75. Of the minor or base-metal coins, 46,865,725 pieces were struck, of the total

value of \$644,757.75. The number of 5-cent pieces struck was 4,400,775, the remainder of the minor coinage consisting principally of one-cent pieces. The Government made a profit of \$3,444,877 on the coinage of the silver pieces. On 7th mo. 1st, 1881, the total paper and specie of the country amounted to \$1,469,342,603, and on 7th mo. 1st, 1882 to \$1,543,710,432, a gain of about \$74,500,000, of which \$28,500,000 was gold coin and bullion. Of the total increase "the Treasury received \$15,500,000, the people gained \$71,000,000, and the banks lost \$11,500,000."

The corn crop of the United States this year is estimated by the Department of Agriculture at \$1,600,000,000 bushels. The condition of the crop is rated very high in the South and comparatively low in the States of largest production. The oat crop is estimated at 480,000,000 bushels; rye, 20,000,000; barley, 45,000,000; buckwheat, 11,000,000, and potatoes, 160,000,000.

The Sioux Commission to negotiate for the cession of part of the Sioux reservation in Dakota, left Yankton on the 16th inst., for the Santee and Yankton Agencies. L. D. Hinman goes with the Commission as interpreter.

Charles Furber has arrived in Chicago in the interest of an English syndicate to buy 1,300,000 acres of land in Mississippi for timber and cotton purposes, and 4,000,000 acres in Texas.

It is reported that silver ore mixed with copper and assaying 75 per cent. of silver, has been discovered in the bed of Panther Creek, near Secor, 20 miles from Bloomington, Illinois, and that 1000 pounds have been already taken out.

The vineyards of the Los Angeles district, Cal., are laden with unprecedented stores of grapes this year. The crop is estimated at over 75,000,000 pounds, or 37,500 tons. These are worth nearly \$1,000,000.

Henry Ward Beecher has delivered an address to the autumn meeting of the Congregationalist Association of Brooklyn and New York churches, announcing his withdrawal from them because of difference in regard to certain matters of faith. He especially rejects the orthodox doctrine of eternal punishment, and "the whole doctrine of original sin as found in the fall in Adam."

The Smithsonian Institution has been informed of the discovery by Schmitt, at Athens, on the 8th inst., of a comet four degrees southwest of the great comet, with the same motion in right ascension and declination. A telegram from Rochester says Dr. Lewis Swift says the Schmitt comet "is unquestionably a fragment of the great comet, broken off at its perihelion passage. This proves that the great comet must have grazed the sun, and hence passed through a terrible crisis. This is the second instance on record of a comet being disrupted, the first one being Biela's Comet of 1846."

Seventy new cases of yellow fever and three deaths were reported in Pensacola on the 16th inst., making a total of 1677 cases and 141 deaths to date. The fever is spreading in the northern and northwestern portions of the city, heretofore comparatively exempt. The Pensacola Board of Health have issued a pathetic appeal to their countrymen throughout the United States in behalf of the sick and destitute in that city. The appeal says the malignity of the epidemic seems to be on the increase; business and trade are paralyzed, and there is no work for hundreds depending upon their daily labor for daily bread. The appeal continues: "They cannot go abroad in search of it, for we are isolated from the world by a rigorous and impassable quarantine. The care of the sick and poor devolves almost exclusively upon this Board. Our own resources are exhausted. We are dependent upon the generosity of our fellow citizens abroad for the means of supplying the urgent wants of the sick, the dying and the destitute. It is not improper, under the circumstances, to say that our own services are rendered gratuitously. No member of the Board receives either fees or salary for his services as such. We have no personal interest in the matter, except the common interest of humanity. In that interest we need help, and need it promptly. R. B. S. Hargis, M. D., J. C. Whiting, M. D., D. G. Brent, W. F. Fordham, M. D., members present."

Diphtheria prevails to an alarming extent in Pittsylvania county, Virginia, nearly two hundred deaths from it having occurred within sixty days. Twenty pupils have fallen victims in one school district, and three children were lying dead in one farm house on First-day the 8th inst.

The deaths in Philadelphia for the week ending 10th month 14th, numbered 298, as compared with 353 for previous week, and 359 for the corresponding week of last year. Of the whole number, 155 were males and 143 females: 40 died of consumption; 25 of diphtheria; 17 of marasmus; 13 of old age, and 12 of typhoid fever.

Markets, &c.—U. S. 3's, 102; 3½'s, registered, 100½; coupon, 113; 4's, 119½; currency 6's, 133.

Cotton.—Prices remain about the same as last quoted. Sales of middlings are reported at 11½ a 12 cts. per lb. for uplands and New Orleans.

Petroleum.—Standard white, 7½ cts. for export, and 8½ cts. per gallon for home use.

Flour continues in steady demand and prices were firm. Sales of 250 barrels low winters at \$3.25; 200 barrels sour springs at \$4.50 a \$5; 400 barrels Minnesota bakers' extras at \$6 a \$6.50; 375 barrels do. do. straight at \$6.75; 300 barrels Pennsylvania extra family, medium, at \$4.75; 500 barrels, do. do. good, at \$4.87½; 285 barrels do. do. fancy at \$5; 125 barrels Ohio do. do., choice, at \$5.75; 175 barrels do. do., fancy, at \$6; 125 barrels Southern Illinois do. do. at \$5.75; 125 barrels Ohio patent at \$6.50; 125 barrels do. do. fancy, at \$7.25; 125 barrels Minnesota do. do., fair, at \$7.75; 125 do. do. choice, at \$8; 175 barrels do. do., fancy, at \$8, and 875 barrels City Mills family on private terms. Rye flour was scarce, the market was firm.—Pennsylvania, \$4.25 a \$4.37½. Corn meal was nominally quoted at \$4.50 per barrel for Brandywine. Bran.—Winter wheat sells at \$16.50, a \$17, and spring at \$16 a \$16.25 per ton.

Grain.—There was rather more inquiry for wheat, and prices were a fraction higher. Sales of 2200 bushels Delaware longberry, track, at \$1.13 a \$1.16; 3000 bush. red, track, at \$1.09½; 3000 bush. No. 2 red, in elevator, at \$1.09½; 2800 bush. rejected at 99 cts. a \$1.04. Rye sold at 70 a 71 cts. Corn was higher. Sales of 1900 bush. sail yellow, in grain depot, at 80 a 83 cts.; 4000 bush. sail mixed, in grain depot, at 78 a 83 cts.; 3100 bushels steamer, at 77 a 78 cts., and 80,000 bushels sail mixed at 79½ a 80 cts. 10th mo.; 75½ a 75½ cts. 11th mo.; 66 a 66½ cts. 12th mo., and 61½ a 61½ cts. 1st mo. Oats were in demand at full prices. About 11,000 bushels sold in lots at 45 a 47 cts. for No. 2 white, and 40 a 42 cts. per bushel for rejected and mixed, and 15,000 bushels No. 2 white at 45 a 46 cts.

Hay and Straw Market, for week ending 10th mo. 14th, 1882.—Loads of hay, 290; loads of straw, 60. Average price during the week—Prime timothy, \$1.10 to \$1.20 per 100 pounds; mixed, \$1.05 to \$1.15 per 100 pounds; straw, 80 to 90 cts. per 100 pounds.

Beef cattle were in fair demand this week, and prices were a fraction higher: 3400 head arrived and sold at the different yards at 4 a 7 cts. per lb., the latter rate for extra.

Sheep were dull and unsettled, owing to the poor quality of the stock: 15,000 head arrived and sold at 3 a 5½ cts., and lambs at 3½ a 7½ cts. per lb., as to quality.

Hogs were in demand at full prices: 3600 head sold at the different yards at 11 a 12½ cts. per pound, according to condition.

FOREIGN.—Lord Northbrook, First Lord of the Admiralty, speaking at Liverpool of the beneficial effects of the Land act, expressed the belief that a turning point had been reached in the affairs of Ireland. The number of outrages, he said, had decreased, and rents were being freely paid.

A despatch to the *Pall Mall Gazette*, from Dublin, reports that, owing to the alarming increase of pauperism in the south of Ireland, the Dublin Union has taken the lead in a proposal to send one thousand able-bodied men and women to Canada, at a cost of £7000.

A convention at Athenry, Galway, on the 13th inst., adopted resolutions declaring the right of the country to national independence, accepting the principle of "land for the people," and approving the system of peasant proprietary and amendment of the Bright clauses of the Land act. A resolution was passed deprecating the prevalence of grass farming of the land as tending to paralyze industry and increase pauperism. The convention also resolved to prevent hunting until the extra police drafted in the county is dispensed with. The demand for local self-government in the programme of the National Conference includes the abolition of nomination by the Government to office, and the abolition of the office of Lord Lieutenant. The Central Council of the new League will consist of thirty members, twenty of whom will be elected by county conventions, and ten by the Irish Parliamentary party. The *Freeman's Journal*, reviewing the programme of the National Conference, says it is strictly constitutional and parliamentary. It is only within the lines of the Constitution that the battle of Ireland can now be effectively fought.

Michael Davitt, in a speech, at Edgeworthstown, County Longford, recently declared that the only thing that could bring peace to Ireland was recognition of the tenants' absolute ownership of any property in the soil he either created or purchased, and the right of undisputed occupancy for the tenant.

The North Staffordshire coal mine owners have ceded to the application of the miners for an advance of ten per cent. in wages. Twenty thousand men are affected by this decision.

The committee under General Sir Archibald Alison appointed to report on the Channel tunnel, come that the exit of the tunnel should be commanded by a fortress of the first class; that the tunnel should be provided with a portcullis, and with an arrangement for filling it for a sufficient space with an irrespirable gas; and that measures should be taken for the delusion of the land portion of the tunnel, for the temporary flooding of the main tunnel, and also for its destruction by mine. These arrangements should be controlled by separate parties, both inside and out of the commanding fortress. When all this is done, the committee admit that it would be presumption to place absolute reliance upon even the most comprehensive arrangements.

Memoranda from Gen. Sir Garnet Wolseley and Duke of Cambridge, the Commander-in-chief of the Army, are appended, even more strongly condemning the tunnel.

The *Times* considers that this report has settled the question of the tunnel adversely for a long time to come. Cairo, 10th month 15th.—The indictment of A. Pasha and his associates has not been completed. Prosecution Committee believe that the court-martial cannot meet for another week. The question of how to defend the rebel leaders causes the delay in the trial of the court-martial. The Egyptian Government preparing a note to Sir Edward Malet showing the convenience of admitting foreign counsel in the trial, and explaining that the Government would prefer to hand back Arabi and his associates to the military authorities for trial.

The revenue of Russia from 1st mo. 1st to 8th 1st, this year, was 30,128,000 roubles more than during the same time in 1881, and the expenditure for same period 26,603,000 roubles less. Freezing weather in St. Petersburg has set in. Ten degrees is recorded by the thermometer in Nishni-Novgorod. Navigation has been suspended in the Volga and Kama river account of drift ice.

The Panama *Diario Oficial* of 10th mo. 10th, published an editorial article dated Arequipa, 10th mo. stating that there seems to be no reason to doubt there has been adjusted in Chili the basis of an arrangement that will bring about a prompt cessation of hostilities. These preliminaries of peace are made by Garcia Calderon, with the intermediation of Min Logan. Both will go to Bolivia, to discuss the question with a view to make peace satisfactory to Bolivia and Peru.

Accounts from the Vuelta Abajo show that the cyclone in Cuba caused considerable loss of life and great destruction of property. The tobacco seedlings were destroyed. At Herraduras, three hundred houses, including the greater number of the tobacco drying establishments, were demolished. Two thousand sand palm trees were blown down. Seven hundred and sixty houses were destroyed at Consolacion del Sur. The bodies of fifteen persons drowned by the overflowing of rivers have been recovered, and many more persons are missing.

WANTED,

A situation for a boy of sixteen, in a Friend's Goods Store. For reference address J., box 337, Chester P. O., Chester Co., Penna.

WESTTOWN BOARDING SCHOOL.

The WINTER SESSION begins on Second-day, 1st month 30th, 1882. Parents and others intending to send pupils, will please make early application JONATHAN G. WILLIAMS, Supt., address Westtown Friends' Co., Pa.; or to CHARLES J. ALLEN, Treasurer, 304 Arch St., Philadelphia. Terms, \$80 per session.

WANTED,

A woman Friend, as teacher in the Boarding School for Indian children, at Tunesassa; also one to assist the matron in care of the household. Apply to Jos. S. Elkinton, 325 Pine street, Philadelphia. John Sharpless, Chester, Delaware Co., Pa. Ephraim Smith, 1110 Pine street, Philadelphia.

FRIENDS' ASYLUM FOR THE INSANE Near Frankford, (Twenty third Ward,) Philadelphia. Physician and Superintendent—JOHN C. HALL, M.D. Applications for the Admission of Patients made to the Superintendent, or to any of the Board Managers.

THE FRIEND.

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For "The Friend."

Dublin Meeting-House.

Attention has been directed to an article in "The Friend" of 9th mo. 16th, 1882, headed, "Dublin Meeting House," in which it was argued that "Trinity Church, Oxford," was the site of "Our Monthly Meeting at Philadelphia, ye 30 2 mo. 1688," at which the "Protest against Slavery" from Germantown Meeting was presented, and referred to the Quarterly Meeting at Philadelphia, and from there to the Yearly Meeting at Burlington. I am impressed with the belief, from researches we recently made, that "Our Meeting at Philadelphia" was located in Dublin Township, Philadelphia County, just over the creek from John Hart's house, which creek was the dividing line between Byberry and Dublin Townships. John Hart's house, where the final Monthly Meeting was first established in 1683, was in the extreme southern part of Byberry, where the three townships, Meriden, Dublin, Byberry and Moreland came together at the confluence of the Byberry branch of the Poquessing creek with the main stream. These are all now in the 23rd ward of the city. In the 5th mo. 1683, at a Quarterly Meeting of Friends in Philadelphia, "It was then and there agreed and concluded that there be established a First-day Meeting of Friends at Tookany and Poquessink, and these two make one Monthly Meeting, for men and women, for ye ordering of ye affairs of the church." The Monthly Meeting was accordingly held alternately at the house of Sarah Hart, at Oxford, and at John Hart's house in the Poquessink. One of the papers read by this meeting is still extant; it is a petition, granted to James Morris and Elizabeth Buzby, granting them permission to accomplish their marriage, and is addressed, "To the Friends of ye Monthly Meeting about ye County of Delaware, in ye County of Bucks," and was issued "At our Monthly Meeting at John Hart's house, Poquessink Creek, in the County of Philadelphia, ye 2d of ye 4th mo. 1684." The signatures to this paper are: John Carver, Richard Townsend, Walter Forrest, John Hart, Joseph English, Giles Knight, Saml. Ellis and others.

Martindale in his History of Byberry, says: "Soon after this meeting commenced, a tract of about one acre, a few yards northward from John Hart's house, on the rising ground, was set apart as a place of interment for Friends and

others. This was used as a burying place for all the settlers until the separation, after which it was used only by the followers of Keith." In this lot several of the ancestors of Dr. Benjamin Rush were buried, also Christopher Growdon, of Bensalem, whose place on the Neshaminy was so highly spoken of by Gabriel Thomas in his book published in 1698 in London. This lot was bequeathed in 1698 in London. This lot was bequeathed by John Hart, grandson of the ancient John Hart, in 1786, to the township of Byberry; he says: "One acre of land, which was conveyed to me by my late grandfather, to be occupied as a burying-ground forever."

"Tradition says that Friends built a log meeting-house on the flat lands belonging to John Hart, near the present residence of Wilmer Canelle. It stood on the west side of the road now leading to the Red Lion. It is said that a lot adjoining the meeting-house was fenced off during this year, to be used as a burying-ground by Friends, but every vestige of both has long since passed away." I quote again from Martindale. If this log meeting-house was built where Martindale supposes, it would have been in Moreland Township. But if built where I suggest, it would have been in Dublin Township, and would very appropriately be named "Our Meeting at (or in) Dublin." Walter Forrest, who donated ten acres of land on the Poquessing to the Friends, owned the lands on the creek between Hart's land and the river, whereon he built a mill, and the strip of land between the turnpike, then the Burlington road (for the travel from Philadelphia to Burlington) was on the Pennsylvania side of the river, crossing at Bristol, or at a later date at Dunk's Ferry,) and the Byberry branch of the Poquessing was a much more eligible and suitable locality than where suggested by Martindale. Besides, I have been told by aged persons residing in the neighborhood, that when they were boys, the remains of an old log house was on this strip of ground, and they often wondered what had been its use. This I believe to have been the "Monthly Meeting-house at Dublin," of which John Hart was clerk on the receipt of the Protest against Slavery, sent by Germantown Meeting and signed by Gerret Hendricks, derick op de graeff, Francis daniell Pastorius, Abraham op den graef; and of which John Hart's minute says: "We finde it so weighty that we think it not expedient for us to meddle with it here, but do Rather comitt it to ye consideration of ye Quarterly Meeting, ye tennor of it being nearly Related to ye truth." John Hart was one of those in whose care and trust the ten acres donated by Forrest was placed in 1685, and, quoting again from Martindale, "Although the Monthly Meeting of Friends at Byberry had been held at John Hart's since 1683, yet the weekly meetings for worship continued to be held at the house of Giles Knight until the 4th month of this year, when the Monthly Meeting ordered it

to be removed to the house of John Hart. No reason is assigned for this change; and as the location was not by any means so central as when held at Knight's, it is probable that it was through the influence of Hart, who was then the leading Friend in Byberry." One would infer, taking all the connections, that better accommodations were about being provided, and that the new meeting-house built on the Forrest land would soon be ready to be occupied.

The Keithian schism took place in 1691-2, John Hart taking an active part in favor of Keith, when a large majority of the members left the meeting, and met at the house of Henry English, near where the Byberry meeting-house is at present located.

Trinity Church, Oxford; the dedicatory sermon of which was preached by John Talbot, called the first Bishop of New Jersey, was never within the limits of Dublin Township, being located nearly a mile below the township line between Oxford and L. Dublin.

George Keith, after the disturbances created by him in the Society of Friends, returned to England in 1694, and in 1700 received orders, becoming a minister of the Church of England. He was sent back to America as a missionary in 1702, and travelled with John Talbot through nearly all the Colonies. John Hart, who had been one of his main supporters, had joined the Baptist church at Pennepack about 1697-8, and had public discussions with Keith, on his arrival in Philadelphia. Many of Keith's former adherents joined the Church of England, while more went to the Baptist and other denominations.

A society of Seventh-day Baptists contested the right to hold the Oxford Keithian Meeting-house, but the church people held it, and in a report of a general meeting of the clergy held at Philadelphia, the following sentence appears: "We have nothing further that is material to add, having by this very opportunity written at large to the Board, we beg leave to conclude this with an account of our going directly from this place to the opening of a New Church at Oxford where Mr. Talbot is to preach upon that occasion." This was subsequent to Keith's return to England in 1705, and I give some extracts from a letter written by Talbot to Keith, dated N. York, Oct. 20th, 1705. It shows the feelings of those two Rev. men against Friends, and I give it as an incident of the history of that day; when the liberal government of Wm. Penn was so distasteful to the adherents of the Church of England.

"I got some hundreds of Fr. Bugg's Books* printed, which I endorsed with a challenge and so was bound to answer it; but I could not provoke the friends to it by no means

* Wm. Sewel speaks of Francis Bugg as "an envious apostate," who "charged the Quakers with some Socinian notions; and being set on by some churchmen, endeavored also to render them odious with the government."

No, they say, as they used to do, they will answer it in print. Then I offered to take the two Almanacks by Dan. Leeds and Caleb Pusey and prove them by Friends Books. I challenged ye latter at ye head of his Regiment to come forth and see himself proved a Liar, in ye very same book and page where he most impudently charges G. K. (George Keith) D. L. (Dan. Leeds) and ye eight ministers of your Church of England. But all I could get of them at present was this sorry paper, 'False News from Gath,' which I intend to answer with 'True news to Gath,' * * at length I appointed a meeting at Church, and there I exposed their errors before all men; but none answered a word, though several Quakers were there." "Mr. Sharpe was very jealous to bring ye Quakers to stand a tryal; he carried one of ye Bombs into their meeting, and read a new challenge which I sent them, to answer what they had printed; but all in vain. Sam. Jennings stood up and said, 'Friends let's call upon God;' then they went to Prayer and so their meeting broke up. Since, I have read several scandalous Letters from several Quakers, whereby I see they are preparing War against me; one was from W. Bakeshaw, the same villain that pulled ye paper out of your hand last yearly meeting at Philadelphia. He said there was not a word of truth in the Bomb, and he would answer it but none appeared." * * * "My horse you know dyed at Burlington and ye Quakers recorded it as a judgment upon me. Ben. Wheat set it down in his Almanack, such a day of y 1st month, John Talbot's horse dyed, and Barnet Lane haled him into the river. But I was more sorry for the mare that you were so kind to give me, for she dyed before I came over the Bay in Maryland." "Ah, Mr. Keith, I have wanted you but once, and that is ever since you went." * * * I hope, good sir, you will excuse this long Letter. I had not time to write a short one." * * * &c. John Talbot.

When George Keith received orders from the Bishop of London in 1700, he prepared a Memorial, from which I quote. "In Pennsylvania, when I came to live there, which was in the year 1689, by the number of men and women that used to come to the Yearly Meetings from the several parts of that province, and from the West and East Jerseys, we did commonly reckon there might be at least 1500 Quakers, 200 of which might perhaps belong to the West and East Jerseys. After the breach that began in the year 1691, betwixt a party of Quakers that joined with me in opposing some of their errors (especially their notion of the sufficiency of the light within every man to salvation without anything else) & another Party that joined with Thomas Lloyd then Deputy Governor of Pennsylvania and a great Preacher among the Quakers, all the Meetings in those Provinces above mentioned were broken, and they set up Separate Meetings one from another, on the account of different Principles of Religion (especially in relation to the notion aforesaid) so that when I came from Pennsylvania to England, which was in the year 1694, I left behind me 14 or 15 Meetings in Pennsylvania, West and East Jerseys that met apart from the Quakers to the number of above 500 persons. Since there hath been a Church of England set up in Phila. [1695.] the Chief Town in Penna., a considerable number of those that did come off with me

on account of the Quakers Errors are joined with the Church." S. C. W.

Sentiments of John G. Whittier.

We have been requested to republish an article by our esteemed friend, John G. Whittier, which appeared in the columns of this paper in 1839.

In the *Pennsylvania Freeman*, of which he was then editor, he reviewed a sermon delivered at Andover, Mass., on the 4th of the 7th mo. of that year. Many of us can remember the intense feeling excited at that period by the bold and unsparing exposure of the wickedness of slavery by the Anti-slavery societies; and the strong disposition manifested by many of the clergymen to reconcile slavery with Christianity. It was no cause of surprise therefore, that such a sermon should contain an attack on the abolitionists. It assumed that "ministers of the gospel" are the only rightful instrumentalities of reform. The review, which was also printed by "The Friend," says, we are satisfied "that the common sense of not only the laity in general, but of a large proportion of the clergy themselves—the experience of the past—and the concurrent testimony of all history from the time when the '*carpenter's son*,' the despised artisan of Nazareth, confuted the chief priests of the corrupt Jewish church, down to the present period, will prove a sufficient refutation of a doctrine at once absurd and arrogant."

The expressions above italicised and some others contained in the review, called forth an article which appeared in the next number of "The Friend," in which the writer, R. T., mentions his fear, that the epithets used may derogate from the divine character of our Saviour, &c.

Under date of 11th mo. 23rd, 1839, J. G. Whittier replies to R. T. in the following article, in which he gives his opinions on some important and interesting points of doctrine.

J. W.

For "The Friend."

A writer in "The Friend," over the signature of "R. T." condemns some expressions in an article extracted from the "*Pennsylvania Freeman*," and published in "The Friend." As the writer of that article, I trust I may be permitted to offer a word in explanation.

The charge of "irreverence" towards the Saviour of mankind, seems to me by no means warranted by the simple allusion to the language of those who could answer the sublime truths of his mission only by sneering at his lowly human station as a Nazarene and a laborer. I intended nothing more than a simple recognition of this fact, as recorded in the Holy Scriptures, in illustration of the natural tendency to reject even truth itself, when "the rulers have not believed" it, and its propagator is, to appearance, of humble origin. The contemplation of this fact, it seems to me, can have no tendency to "degrade" the Great Teacher and Author of salvation. Inexpressibly tender and dear has ever seemed to me the beautiful and affecting union of the humblest form of our common humanity with the holy attributes of a Redeemer—this light of heaven shining through the depths of earthly humility—this vindication of man's relationship, even in his lowest estate, to his Creator and Preserver. It gives me a deeper sense of that unutterable conde-

scension which prompted him to take up himself the despised form of a servant—entering into the toils, the trials, the afflictions of our nature—"touched with a feeling of our infirmities"—enduring in his human character the wants, the necessities, the temptations of those whom He came to seek and to save.

As the other charge in relation to his principles is well answered by the admissions, "R. T." himself, I am free to leave it without comment; and while I highly respect his zeal for truth and sound doctrine manifested by "R. T.," and while I would do nothing to weaken the force of his communication, so as it respects the authority of the Holy Scriptures and the divine character of the Redeemer, I would affectionately remind him that he can find abundant occasion for the exercise of that honest zeal without placing as it seems to me, a forced construction upon the language of one whose opinions entirely coincide with his own.

J. G. W.

For "The Friend"

Letter from James B. Cotton.

[The following extracts from a letter received from James B. Cotton, describe so of the scenes and incidents connected with his journey from England to Bombay, on his way to his home in Australia. It is believed that they will prove interesting to many who remember him while in this land.]

Steamer "Rohilla" in the Red Sea,
15th 8th mo. 1882.

Dear Friend,—I sent thee a letter before leaving London, and now remembering thy request to convey notice of things of interest, I intend to commence another, promising this, however, that the experiences of a sea-life do not favor efforts in this way—monotonous stroke of the engine, uneasiness of the ship, &c., induce indisposition of various kind—even reading is wearying and our books are few.

The Letters of I. Penington, thy pleasant gift to me, remind me of thee often, as they have to-day. Such writings, written as they were in the power of Truth, retain their freshness and will do so through all time, to those who can read them and understand. In this day of ignorance and perversion they stand as a witness for that Truth which shall go forth again in brightness when the iniquity of the times is full, and the Lord's voice shall again be heard, and the lighting down of his holy arm be known to judge among the nations. I believe that by the same "faith the operation of God," we may come, through the same experience, as did "holy men through all time, to ability to speak in power and freshness, as "the Spirit shall give utterance." And still through the ages the mighty Leader shall call to and shall reveal "great things," (though still in unity with the power that is of Him), and disciples shall "marvel and believe."

We left London on the 12th of 7th mo., the steamship "Ganges," and passed down the Channel through the thick air of the coasts. A head-wind one night in the Bay of Biscay, proved our steamer a little; though steady with the 2000 tons of iron that formed part of her cargo, she shipped a deal of water which found its way below; some inches deep of it washing from side to side, and sweeping loose things with it—the loud clatter of things, furniture, &c., "fetching away" in

ship as she rolled, made a disturbance which alarmed some of the passengers; after the sea was calm, and has been so to the present time.

Morning of the 17th we anchored close to the neat, white looking, but small town of Gibraltar—not so high or bold in appearance as I had expected. It is situated on the east side of the Rock; the fortifications are conspicuous, but they are doubtless there. Leaving towards evening, we had a fine view of the eastern face, almost perpendicular and apparently crumbling away and sliding into the sea, the debris resting in semi-cones against the face of the Rock. The high volcanic-looking mountains of Spain were in sight for hours, and then the coast of Africa was visible till nearing Malta; this generally high, level of table land, with conic peaks occasionally; all had a dry and parched appearance, and this may have been because of distance. We had a satisfactory meeting in the second cabin. It is beyond the power of the captain to allow meeting in the saloon; in these ships the “Church of England service” only is permitted. There may be wisdom in this exclusion, but there is a bondage also, which is felt; we were most easy to make the application, that we might be clear.

We reached Malta early on the 21st, where we stayed 12 hours to coal and land cargo. We anchored close under some of the old fortifications, pierced for very many cannon, but now seem in position now. We went ashore for a few hours; we found it impossible to walk to any advantage in the narrow, crowded streets, where there were so many determined to obtain money on some pretext or other; we applied to the driver of a good four-wheel carriage and pair, or rather, he applied to us, demanding 6 shillings for an hour's drive—a policeman standing by brought it down to 6d.

We were driven through some of the principal streets and to places of interest, but amid the effects of the voyage, the intense heat and the glare of the sun from the white stone houses and the parched ground, we were not in a state much to enjoy what we saw of such things. But our interest centered in the people: many different types of faces were there, and we felt a measure of that love which is not affected by prejudice of race or nationality, and recognizes no boundary or partition of sea or land. “For there is one Lord and His name is one;” and they who take up weapons of war, in any sense, do it in forgetfulness of Him.

We saw some splendid Oleanders, heavily in bloom, but we had no time to go into the public garden. There seemed no seats provided to sit in the “shade,” such as it was. On a short walk we took the many guides were so obtrusive, and we so hot and weary, we felt inclined to take refuge again on board the ship; feeling glad, however, we had seen the shore. Fruit was plentiful and cheap, being brought from the neighboring countries. Very much of the island is taken up with one—some modern buildings are good.

We steamed away in the evening, and early on the 25th were off Port Said at the entrance of the Suez Canal. A French pilot took charge when about two miles out, and he took us through the narrow channel (protected by breakwaters of stone, and constantly deepened by dredging machines,) between the many war-ships of different nations moored on each side the little harbor, and to our anchor-

age at the town, said to contain 8,000 inhabitants.

Bombay, 29th 8th mo. 1882.

It was a time of great excitement at Port Said, but I need not refer to it now, thou wilt have heard sufficient from other sources. Our steamer had to wait 3 days for the Brindisi mail. We soon heard of a Russian steamer about to sail for Jaffa, and I went ashore to obtain tickets for passage by her, and make inquiries on other matters. The Arab boatman was my guide, and we were not molested in any way except by a dragoman who rather fiercely asserted his right to act as guide. A local missionary, speaking 9 languages, introduced himself to us and was very helpful; writing for us to Jaffa and Jerusalem, and giving us names of people there.

The Arabs maintained their character for rapacity and demonstrativeness of all kinds likely to suit their purpose: though I paid the boatman more than twice the sum agreed to, he pretended to be far from satisfied. About 40 had been employed to ship cargo on the steamer; to see them settling with their (Arab) leader, one might suppose an insurrection on a small scale was about to take place. In the end some of them flung themselves about in attitudes which might indicate utter despair in regard to any hope of common justice in the earth, and yet their pay must have been arranged beforehand.

We left Port Said at 5 p. m., and were off Jaffa in the morning at 7. Just as we were prepared to land (the steamer anchoring a mile from shore) the local agent of Cook's Tourist Company came on board and took charge of us and our things. The old town of Jaffa stands on a small rounded hill or bluff close on the sea. The light-colored stone houses seem crowded and without regularity as to streets. A reef of rocks, say half a mile long and not many yards from the shore, forms a safe shelter for the many boats which ply between the ships and the town. Our able conductor, accustomed to assume a bearing suited to the character of the races with which he had to deal, got us safely through the crowd of Arabs, &c., at the landing place, past the customs and all in connection, and saw us to an inn in the European “colony” adjoining the old town, comparatively pleasant in its modern style; its gardens and many trees, and yet dry and dusty—for no rain falls for months—yet every thing is very green and luxuriant; the night dews are heavy.

Our friend at once engaged a conveyance to leave the same evening for Jerusalem, it being the custom to travel in the cool of the night; ordered provisions to “sustain us” on the way, anticipating our wants in every particular, and giving us full instructions in connection with our journey. We soon found and met with several friends, in regard to whom we did not forget our mission. In the power and blessing that attends a faithfulness in these things, there is an introduction which may well supersede all other, and which has never failed. We gratefully accepted an offer of the resident minister to arrange a meeting on our return.

We were glad to escape the crowded edge of the town, passing with difficulty among the kneeling camels, asses, (“crouching between their two burdens”) heaps of melons, &c.; recumbent or cross-legged men, women and boys, and others more energetic and noisy—some of whom almost took possession

of the vacant seats in our conveyance—and passing through the broad suburbs of fruit orchards, with hedges of prickly pear 10 feet high, full of their thorny fruit, which the camels were glad to snatch as they passed,—we emerged into the open fields. For 6 hours, at the rate of 5 or 6 miles the hour, we passed over a fertile plain, through melon and sugar-cane fields, with other crops of fodder we did not know, beside much harvested land. On the hills to the left we counted as many as 15 at a time of small stone built “cities,” clusters of small houses, though distant, easily seen in the moonlight. The people were watching their fields as in old time, and we passed many “a lodge in a garden of cucumbers,” &c.

There were long strings of camels loaded with melons and with merchandise of various kind. A friend we met told us she had attempted to count the camels passed on this journey, and found them much beyond 600. The drivers generally rode on donkeys, some so small that their riders looked as well able to carry them. There were also droves of loaded donkeys, and very tractable they seemed. The road is made of large stones, carefully laid originally, but now often displaced, and the riding was rough beyond all previous experience. Leaving the plain we found a well-made road through the lime-stone hills—but often very steep and sometimes zigzagged—till we reached Jerusalem at 7.30 a. m., the whole distance is about 40 miles. These hills became more and more beautiful and susceptible of cultivation as we reached the city, though we saw traces of ancient cultivation all the way. They are naturally terraced through each layer of limestone extending some yards beyond the next—by removing the soil at the edge of these terraces and collecting the loose stones in the soil and building them there into a wall, it is easily seen there is much better adaptation for the raising of grapes, olives, &c.; beside which the washing of heavy rains is more or less prevented. With the plains and the “hill country” together, Palestine might yet be, under a wise administration in all things, as in old time, a “land of oil, olive and honey,” of “plenty of corn and wine.”

Among the hills in the early morning our clothes were wet with the dew, and we found it uncomfortably cold, with foggy clouds above. The wind, during our stay, was constantly from the west. The days were hot and the sun powerful, but the nights pleasantly cool. Into the crowded, narrow, and crooked streets within the walls, no carriages can enter, though loaded camels stride along as if all must make way, to the apparent danger of treading on the people, who, however, in seeming indifference, manage to find room. So we stopped outside the Jaffa Gate, and our coachman conducted us to a good inn close by. Here we remained a day, and then found friends who took us to their home for the rest of our 6 days' stay.

(To be concluded.)

Had * * to insist on the necessity of our doing the will of the Holy Father, if we would know the doctrine of the Son; unto those thus found in obedience, his doctrine shall distil as the dew, and as the small rain upon the tender herb; they shall inherit substance, and shall certainly know that they have not followed cunningly devised fables, but living and substantial truth.—Daniel Wheeler.

For "The Friend."

Thoughts about the Eternal Gospel and the
Falling Babylon.

BY CHARLES SHIELDSTREAM.*

"Therefore seeing we have this ministry, even as we obtained mercy, we faint not, but we have renounced the hidden things of shame, not walking in craftiness nor handling the word of God deceitfully, but by the manifestation of the Truth commending ourselves to every man's conscience in the sight of God. But if our gospel is veiled, it is veiled in them that perish: in whom the God of this world has blinded the minds of the unbelieving, that the light of the gospel of the glory of Christ, who is the image of God, should not dawn upon them. For we preach not ourselves, but Jesus Christ as Lord, and ourselves as your servants for Jesus' sake. Seeing it is God that said, Light shall shine out of darkness, who shined in our hearts to give the light of knowledge of the glory of God in the face of Jesus Christ."—Paul.

GOSPEL EFFECTS.

The Gospel of Christ is eternal, and is the power of God unto salvation. Some call the four books of Matthew, Mark, Luke and John for gospel, but it is not so. The gospel is preached to every creature, of which a part never see or hear of those four books. Every creature has to obey the power of God; for Christ the spiritual man will judge the world according to the gospel—that is according to his invincible power. He is the true gospel preacher who has all power in heaven and in earth, who enlightens every man that cometh into the world. He bruises the serpent's head and makes old things pass away, and makes all things new. Those that receive and follow his grace and light in all its holy manifestations, they repent of their sins and vain conversations and come out of darkness to God's marvellous light, being more and more baptized by Christ's spiritual baptism into one body of which Christ is the head; and more and more, as they are obedient to the light, will they be enabled to become sons of God, purified in their hearts by Christ's holy baptism. They come to the new Jerusalem, and the innumerable company of angels, and the first-born of the just, and to God who justly judgeth. Having feared God and known the time of his judgment, and given glory to Him, they worship Him who is the Father of spirits, in spirit and truth; and are a spiritual household, a peculiar people, the children of light—having realized the presence of God in men. They have seen and realized that the divine power of Christ has granted unto them all things that pertain unto life and godliness, through the knowledge of Him who called them by his own glory and virtue, whereby He has granted unto them his precious and exceeding great promises; and that through these they become partakers of the divine nature, having escaped from the corruption that is in the world by lust. Yea, they have for this very cause used on their part all diligence, that to their faith might be added virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness love—and these things have become theirs and abound—have made them not to be idle nor unfruitful unto knowledge of our Lord Jesus Christ. They have made their

calling and election sure, and they never stumble, for thus has been richly supplied to them the entrance of the eternal kingdom of our Lord and Saviour, Jesus Christ. These are the fruits of the gospel, which is eternal and is preached to the pure in heart.

Our Lord and Saviour said: "Ye, therefore, be perfect, even as your Father which is in heaven is perfect;" and Christ, the true gospel preacher, who is the Sun of righteousness and teaches as no man teaches, makes his people righteous and perfect; his dispensation being the dispensation of righteousness and perfection. Therefore every man who faithfully obeys and walks in the Light will obtain perfection. The Light makes manifest all things that are against the truth, and leadeth into all truth.

Paul, the apostle, gave this advice to the Ephesians of old: "Be ye therefore imitators of God as beloved children, and walk in love even as Christ also loved you, and gave himself up for us an offering and sacrifice to God for an odor of a sweet smell." And he desired that uncleanness or covetousness should not be so much as named amongst them; "nor filthiness, nor foolish talking or jesting, which are not benefiting, but rather giving thanks." And he reminds them that no unclean person nor covetous man, which is an idolator, has any inheritance in the kingdom of Christ and God.

"Let no man deceive you with empty words, for because of these things cometh the wrath of God upon the children of disobedience. Be not ye, therefore, partakers with them; for ye were once darkness, but are now light in the Lord; *walk as the children of light*, (for the fruits of the light are in all goodness and righteousness and truth,) proving what is well-pleasing unto our Lord, *and have no fellowship with the unfruitful works of darkness, but rather even reprove them*; for the things which are done by them in secret it is a shame even to speak of. But all things, when they are reprov'd, are made manifest by the light, for every thing that makes manifest is light. Wherefore he saith: Awake, thou that sleepest, and arise from the death, and Christ shall shine upon thee."

See, here, the glorious church, having no spot or wrinkle or any such thing, but holy and without blemish!

(To be concluded.)

The Struggle for Life against Civilization and
Æstheticism.

The following extracts are from an address by Dr. Frank H. Hamilton, delivered before the New York Academy of Medicine:

"Science has not kept pace with civilization, and without concessions on the part of civilization, there is, at present, no adequate remedy for the evils we suffer. Since Bede's day we have had occasion to observe that when men left the open plains and the small hamlets, and crowded themselves into the narrow limits of cities, the ratio of sickness and death was proportionately increased. When, also, in the progress of civilization, the fire-places disappeared, with their great open throats—the best ventilators ever invented—and decorated cast-iron stoves were substituted, house-sanitation experienced a loss which no sanitary engineer or architect has ever repaired; and when, in obedience to the

same inexorable demands of progress in luxury and æstheticism, gas was substituted for oil, and hot air or hot steam furnaces for stoves, the hand was again moved forward another point on the dial of human life.

In order to render pure and inodorous the atmosphere of our houses, it will be necessary first of all, that civilization should make some concessions. The concessions demanded as a condition of the successful application of our present knowledge of the laws of hygiene are:

1. That all plumbing having any direct or indirect communication with the sewers should be excluded from those portions of our houses which we habitually occupy; in other words that it shall be placed in a separate building or annex.

2. That we return to the open fire-place and the grate as a means of warming our houses.

3. A diminished consumption of oxygen by gas-burners. So long as we are obliged to depend upon gas, we must content ourselves with light, and not insist upon illumination.

The concessions demanded are named in the order of their importance. The necessity for each is urgent, but the first admits of a compromise. However, there are many other possible sources of ill health and physical decay incident to civilization than those I have referred to especially. The wholesome light of the sun is partially excluded from the apartments of wealth and luxury, because it fades the costly rugs and drapery, and offends the educated by its vulgar and intrusive garishness, and not unfrequently at large receptions the light of day is excluded wholly in order that the more æsthetic and kaleidoscopic effects of gas-light may be substituted regardless of the fact that the air is thus rendered unfit for respiration. Our social habits demand that both children and adults shall devote the hours intended for sleep to amusements, which amusements are rendered more intoxicating and pernicious by the prolonged respiration of heated and poisonous air. Dress makes its contribution. Utility and regard for health are almost invariably made subservient to the caprice of fashion and the study of effect. Flimsy head-dresses, low necks, short sleeves, tight corsets, high heels, and narrow toes do not contribute the sum total of the æsthetic requirements of civilization in the matter of dress. Walking as a means of locomotion and of exercise is rendered difficult and sometimes impossible. In the 'best' society there is neither muscle nor back-bone. Almost all respectable citizens ride when they might walk, and complain of the want of breath when the absence of an elevator compels them to ascend a flight of steps. Even when travelling, over-heated cars, long confinement in one position, hurried and irregular meals, dust and smoke, bring us to the end of our journey weary, and often sick. Railroads have enabled us to accomplish more in life than was possible when men travelled in coaches or on horseback; but it is doubtful whether, in the shortening of human life it has effected, the loss is not greater than the gain. All of these evils, and thousands not enumerated, are the necessary incidents to civilization, and medical men are painfully familiar with the impediments they present to the preservation of individual and public health. Indeed, it was the presence of these evils chiefly which has rendered the physician necessary as an integral part of society."

* The author being a Swede by birth, and more familiar with his native language than with English, the Scripture texts which he quotes will frequently be found to be different from our standard version in some of the words used.

THE CORNSTALK'S LESSON.

Selected.

One single grain of corn took root
Beside the garden walk ;
"Oh, let it stay," said little May,
"I want it for my stalk."

And there it grew, until the leaves
Waved in the summer light ;
All day it rocked the baby ear,
And wrapped it warm at night.

And then the yellow corn-silk came,
A skein of silken thread :
It was as pretty as the hair
Upon the baby's head.

Alas! one time, in idle mood,
May pulled the silk away,
And then forgot her treasured stalk
For many a summer day.

At last she said, "I'm sure my corn
Is ripe enough to eat ;
In even rows the kernels lie,
All white, and juicy sweet."

Ah me! they all were black and dry,
Were withered long ago ;
"What was the naughty corn about,"
She said, "to cheat me so!"

She did not guess the silken threads
Were tender pipes to lead
The food the tasselled blossom shook,
To each small kernel's need.

The work her foolish fingers wrought
Was shorter than a breath ;
Yet every milky kernel then
Began to starve to death!

So list, my little children all,
This simple lesson heed :
That many a grief and sin has come
From one small thoughtless deed.

—Wide Awake.

Selected.

LIFE'S HEAVIEST LOSS.

Upon the white sea-sand
There sat a pilgrim band,
The losses that their life had known ;
While evening waned away
From breezy cliff and bay,
The strong tides went out with weary moan.

One spake with quivering lip,
Of a fair freighted ship,
Of his household to the deep gone down ;
But one had wilder woe—
For a fair face, long ago,
The darker depths of a great town.

There were who mourned their youth
With a most loving ruth,
Brave hopes and memories ever green ;
And one upon the West
Turned an eye that would not rest,
Off hills whereon its joy had been.

Some talked of vanished gold,
Some of proud honors told,
Some of friends who were their trust no more ;
And one of a green grave
Beside a foreign wave
Made him sit so lonely on the shore.

But when their tales were done,
There spake among them one,
Sadder, seeming from all sorrow free :
"Sad losses ye have met,
But mine is heavier yet ;
Loving heart is gone from me."

"Alas," these pilgrims said,
For the living and the dead,
One's cruelty, for love's sure cross,
For the wrecks of land and sea!
But, however, it came to thee,
Stranger, is life's last and heaviest loss."

—Frances Brown.

ENDURANCE.

Selected.

"If thou faint in the day of adversity, thy strength is small."—Prov. xxiv. 10.

Faint not beneath thy burden, tho' it seem
Too heavy for thee, and thy strength is small ;
Tho' the fierce raging of the noon-tide beam,
On thy defenceless head untempered fall.

Tho' sad and heart-sick with the weight of woe ;
That to the earth would crush thee, journey on ;
What tho' it be with faltering steps and slow,
Thou wilt forget the toil, when rest is won.

Nay! murmur not because no kindred heart,
May share thy burden with thee—but alone
Still struggle bravely on, tho' all depart :
Is it not said that each must bear his own?

Then be not faithless, tho' thy soul be dark ;
Is not thy Master's seal upon thy brow ?
Oft has his presence saved thy sinking bark ;
And thinkest thou He will forsake thee now ?

Hath He not bid thee cast on Him thy care,
Saying, He careth for thee? Then arise ;
And in thy path, if trod in faithful prayer,
The thorns shall turn to flowers of Paradise.

Maxims of Business.—Such suggestions as the following would secure a race of business men who would honor the land that furnishes them so noble a theatre for successful enterprise. 1. Engage in no business inconsistent with the strictest morality, nor in which you cannot daily seek the blessing of the Most High. 2. Follow your chosen vocation, and that alone, whatever temptations to speculation or rapid acquisition may present themselves. 3. Adopt no "tricks of trade," however sanctioned by custom, that involve deception or untruthfulness. 4. Never incur a debt beyond your resources. 5. Always live within your income. 6. Devote a fixed portion of your income, beforehand, to charitable uses, to be employed and accounted for as systematically as family expenditures. The man who will regulate his business by such simple rules as these, may free himself from the feverish excitements of adventurous traffickers, and assure himself, with God's blessing, of an honest competency, if not of a benevolent affluence and a good name.—*Christian's Penny Mag.*

Divine Grace.—C. H. Spurgeon, in one of his sermons, compared the visitations of the Holy Spirit to the flowing of the tide. He says:

"What a wonderful thing a flood is! Go down to the river, look over the bridge, and see the barges and other crafts lying in the mud. All the king's horses and all the king's men cannot tug them out to sea. There they lie, dead and motionless as the mud itself. What shall we do with them? What machinery can move them? Have we a great engineer among us who will devise a scheme for lifting these vessels, and bearing them down to the river's mouth? No, it cannot be done. Wait till the tide comes in! What a change! Each vessel walks the water like a thing of life. What a difference between the low tide and the high tide. You cannot stir the boats when the water is gone; but when the tide is at the full, see how readily they move; a little child may push them with his hand."

Even so when the hearts of the people are animated by the Spirit of God, they are enabled to perform his works, which they could never do without such help.

Selected for "The Friend."

How Ministers may be Exposed to Temptation.

Upon the occasion of a marriage at —, I found it my place to sit the meeting in silence. The earnest expectation of people, especially on such occasions, I believe often obstructs the current of right ministry. Silence, if duly considered, may be the best lesson of instruction for those whose life is in words or outward declarations. I have thought some amongst us are so void of a right understanding, as to suppose there is a *kind of necessity* for something to be done by way of ministry, at marriages and funerals especially; it being hard for them to apprehend that they can be so honorably conducted without. I have observed some who, though but little concerned to maintain our testimonies by an uniform, consistent deportment, yet appear very zealous on those occasions; taking a deal of pains, and riding many miles, and sometimes from one preacher to another, to make themselves sure of having one; and when they have been so successful as to prevail upon any to come, it would no doubt be a great disappointment, were they to be wholly silent. In this situation, the minister himself may, unless well-grounded, be exposed to temptation to gratify such. My principal view in this remark is, to show how remote such are from the truth they profess, and how nearly allied to some other professors of Christianity, who think it not like a Christian burial, when a corpse is committed to the earth without something said over it. If that over-anxiousness in the people should prevail on the preachers amongst us, to answer their cravings and expectations, either in attending, or when there, in gratifying them with words, without a due regard to the holy weight and impressions of the Word of life, as *the alone moving cause to public service*, they would be in danger of being lost as to the living body in the Society; and although such might continue in a consistent form of sound words and sound doctrine, as to the external appearance, yet the substance being lost, their performances would be no more than as sounding brass or a tinkling cymbal. Some, to our sorrow, have been observed to lose ground by such means; what can be more offensive to the gracious bountiful Giver, than to prostitute such a precious, divine gift, by making it subservient to the carnal, unsanctified desires of those who are strangers to God, yet love to hear of Him and his glorious acts by the hearing of the ear.—*John Griffith.*

Error in Catechism.—I spent some time in a school, in which there are about thirty pupils, who are trained with much Christian care, and are diligently instructed in the Holy Scriptures. I could not, however, but lament to hear them taught such palpable error as is conveyed in the Catechism of the Episcopal Church, by which they are instructed to say, that they become members of Christ and children of God by baptism, clearly implying by baptism with water. I know this fallacy is attempted to be explained away by various arguments; but it is quite in vain to try to twist the plain meaning of the words. It remains palpably untrue that any infant, by water-baptism, becomes a member of Christ, or a child of God; and the direct tendency of such instruction as teaches them to say that this is the case, is to de-

There is a saying, think it o'er,
For a lesson it may teach,
Weep the rubbish from thy door,
Ere to another thou wouldst preach."

ceive the young with regard to their own religious state, and to lead to attach to this rite the imaginary effect of a mystical chain, and to divert their attention from the baptism of the Holy Ghost, received only through the mediation of Christ, by which alone they can become members of Christ, children of God, and heirs of eternal life.—*Joseph Backhouse.*

For "The Friend."

Natural History, Science, &c.

Trick of an Elephant.—Lady Barker relates the following anecdote of an elephant.

"When we paid them a visit upon the afternoon of the storm, the huge beasts were taking a bath, or rather giving it to themselves by filling their trunks with water, and dashing it over their heads, trumpeting and enjoying themselves immensely. At a little distance the cooks were busy baking the chupatties—a muffin as large as a soup-plate, and nearly as thick—in mud ovens; and the grass cutters had been down to a pond near to wash the dust off the large bundles of grass for the elephants' suppers. We talked a little to the mahouts, and one very picturesque old man seemed exceedingly proud of his elephant's superior slyness and cunning, and begged us to stay and see him 'cheat'; so we waited till 'Burra Sahib' had finished his bath, and came slowly up to the mahout for his supper.

"The mahout called out to the cook to bring the chupatties, and made us retire behind the tree and watch what Burra Sahib did. As soon as the cook went away, the elephant put up his trunk and broke off a large bough of the tree above him. This they generally do to serve as a brush to keep off flies, so he knew *that* was nothing remarkable. He then looked slyly around him, and as he could not see his mahout he thought the coast was clear, and hastily snatched up a chupattie, which he put under the branch on the top of his head. I noticed how carefully he felt with his flexible trunk if any edge was uncovered, and arranged the leaves so as to hide his spoil completely.

"Burra Sahib then raised his voice and bellowed for his supper in loud and discordant tones. The mahout then ran up as if he had been a long distance off, stood in front of him, and commenced handing him the chupatties, counting as he did so, one, two, three, and so on. The elephant received each in his trunk, and put it gently into his huge mouth, bolting it as though it had been a small pill. Twelve chupatties was the allowance, and he required this sort of food to keep him in good condition. When the mahout came to number eleven muffin he looked about for the twelfth in great dismay, pretending that he could not think what had become of it, and calling for the cook to scold him, searching the ground, and wondering in good Hindostanee, where that other chupattie could be. The elephant joined in the search, turning over an empty box that was near and trumpeting loudly.

"The mahout was delighted to see how much this farce amused me, and at last he turned suddenly to the elephant, who was still hunting eagerly for the missing chupattie, and reviled him as a thief and a 'big owl,' adding all sorts of epithets, and desiring him to kneel down, which Burra Sahib did very reluctantly. The mahout then scrambled up on his head, snatched off the branch, and flung

down the chupattie, belaboring the elephant well with the bough which had served to conceal it. It seems that the trick had been played successfully many times before Burra Sahib was found out, and the poor cook used to get into trouble, and be accused of keeping the missing chupattie for his own private consumption."

Evil Results of Smoking.—My debut as a smoker was like every body's. My first pipe made me very ill, and it was only by degrees that I managed to become a third-rate smoker that is, I disposed of eight or ten pipes a day without inconvenience, but whenever I exceeded that average I suffered from violent sick headaches, ushered in by indistinctness of vision, and numbness of one side of the face, the tongue, and one arm, most often on the left side. These preliminary symptoms lasted about ten minutes, after which the headache came on in full force. The most refractory organ, however, was my stomach. After having smoked too much, I used to experience the symptom known as pyrosis or heartburn, to a very trying extent, though as any alkaline water speedily caused these phenomena to vanish, I did not care to give up my tobacco.

About a year ago, having smoked for some months more than usual, I suddenly found myself affected by a peculiar and terrific pain over the region of the heart; in short, I had a violent attack of angina pectoris. It put a stop to my smoking, as, though I have since tried once or twice, I have always found my cigar or pipe detestable, and, to sum up, am radically converted. I do not wish to discuss scientifically the nicotinic origin of my sufferings, but am sure that they all sprang from the same cause—excessive use of tobacco. Degeneration of the cardiac muscle is often caused by tobacco. So long as the rest of his organism remains in good working order, the smoker only experiences intermittent palpitation, and the grave injury done the heart remains unperceived until some trifling cause brings into relief the irremediable disorders produced by the prolonged use of tobacco.—*Dr. Deschamps in "Galignani."*

Importing Frozen Meat in Summer.—An English exchange states that 150 tons of fresh Australian meat preserved in frozen state arrived on 8th mo. 21st, and was served out shortly afterward in an excellent condition to the British fleet at Alexandria. On 5th mo. 1st, this meat was shipped at Sydney in the steamship *Sorrento*, and brought through the Suez Canal in the hottest season. In all, the cargo, which was first taken to London, consisted of 402,000 pounds of beef and mutton, where the British Government bought 150 tons for the sailors in Egyptian waters. This experiment has been a grand success, and it determined the sending of the *Sorrento* for another cargo.

Do Tree Rings show the Age of Trees.—This question has been answered in the negative by Prof. Bachelart in *Nature*. His investigations were made during visits to the ruins of Palenque, Mexico, in 1859–80.

In 1859 M. Charnay caused all the trees that hid the façade of one of the pyramids of the palace to be cut down. On a second visit, in 1880, he cut the trees that had grown since 1859, and he remarked that all of them had a number of concentric circles greatly superior to their age. The oldest could only have been 22 years of age, but on a section of one of them he counted 250 circles; the tree was

60 to 65 cm. in diameter. A shrub, 18 mo old at most, had 18 concentric circles. Charnay found the case repeated in several species, and in trees of all sizes. He concludes that in a hot and moist climate, where nature is never at rest, it may produce, not one circle a year, as with us, but one a month.

THE FRIEND.

TENTH MONTH 28, 1882.

The views advanced by the late Robert Barclay, in his work entitled, "The Life of the Religious Societies of the Commonwealth," as to the origin and early practice of the Society of Friends, were so striking at variance with the long settled sentiments of our members, and with the impressions derived from the perusal of the writings and experiences of those who were most influential in gathering us to be a people, and settling the discipline and usages which have ever since been maintained among us, that it became an interesting and important question to determine on what foundation R. B. based his statements, and whether it could be true, that we had for so many generations been deceived in believing the plain statements of George Fox and his contemporaries as to the source from which they derived their knowledge of Divine truths, and their disciplinary regulations, particularly in reference to the exercise of the ministry.

The late Dr. Charles Evans, of Philadelphia, made an examination of those parts of Robert Barclay's work which related to the Society of Friends, and the result was published in 1878, with the title, "An Examen." In review, which is a calm and thoughtful essay, he produces evidences from the book itself to show, that Robert Barclay did not hold the belief ever held by the Society of Friends, that the immediate and perceptible revelation and influences of the Holy Spirit on the mind of man, under the operation of which his vocation is wrought out, and by which he is fitted and enabled to engage in the ministry, were assigned him by the Head of the Church. He also states that R. B. "long entertained views of faults existing, as he conceived, in the organization of the Society of Friends, obstructing its efficiency in promulgating the gospel and for increasing its membership, advocated a system analogous to that of the Wesleyan Methodists." This difference of belief and views, naturally disqualified R. B. from fully understanding the motives and course of action of our early Friends, and led him to place a construction on their language and doings very foreign to that which the Society has ever entertained, and which was suggested to Robert Barclay's mind by his prepossessions. Thus he was led to exaggerate the clear and positive language of George Fox, and others of that day, as to the source of their convictions, and their course of church affairs; and to endeavor to make them responsible for his own views, which greatly at variance with those of his own ancestor—the Apologist.

Among other errors contained in the work of R. B., is the statement, that G. Fox organized and sent forth a band of preachers, as John Wesley did in after years, and that their movements were regulated by direct revelation received from him, and not by their own

sons of the Divine requirings. It seems strange how any one familiar with the biography and history of our early members could make such a statement, the truth of which is contradicted by almost every one who has a record of his or her own experiences. We constantly find descriptions of how they were called into the ministry, and then of their growing up in their minds of a concern for some particular place or people, and their being sent by the Lord to perform services which He required—and nowhere do we find any intimation of their labors being performed under any such general arrangement as that which exists among the members of Wesley; or that they were sent by G. Fox, as R. B. asserts, “in the same manner as the London Missionary Society sends foreign missionaries.”

The evidence adduced by R. B., in support of this strange assertion, is taken from letters found in the Swarthmore papers. In these, tests are made to G. Fox, that he would send some Friend to places specified—or intimation given that in accordance with his desire certain visits had been paid or services performed—or remarks made as to the need for certain unsuitable persons go abroad in the ministry—or reference to the spiritual needs of certain neighborhoods.

When George Fox was requested to send, and himself request a Friend to visit a certain place or neighborhood, there is often intimation to indicate that the intention was such an one should go as a minister of the gospel. It was then a time of great persecution, and many of our members were in prison. The care of these and their families, the collecting of information in regard to sufferings which might be laid before government to procure relief, involved much labor and research. “The care of the churches” rested with weight on the spirit of Fox, as his Journal abundantly shows; and in the absence of anything to the contrary, it is very probable that most of the allusions in the Swarthmore papers were advised by him for attention to some services. But if it be admitted, as very likely was the case, that in some instances Fox may have felt that there was an opening for religious service which it would be better for a brother minister to enter upon, he may have mentioned it to such an one, and there is no reason to believe that this amounted to anything more than that stirring up of a pure mind and encouraging the faith of another which has always been practised by the followers of Christ. John Richardson writes* that in one of his journeys in the West of Truth, he visited that deeply experienced man of God, William Dewsbury, and intimated to him the different places where he had been. William told him he must go to Coventry, where he had been in danger from the rudeness and violence of the people. At first, John was unwilling to do so, but William was positive that there was a way for him to do there. J. R. says, “upon mature consideration of the matter, and intimation to the Lord to know his will in it, I did my way clear to go, and I had some peace and good satisfaction, and left Friends better to one another than when I first met them.” Here, though the suggestion

came through Wm. Dewsbury, yet the service was not entered on, until the will of the Lord had been inquired after, and the way had been made clear to go. And so we believe it would be found to have been in those cases, where G. Fox was led, as Wm. Dewsbury was in this case, to recommend special services to others. The theory that he exercised any control, similar to that of the London Missionary Society over its missionaries, is untenable and deceptive.

How is it possible to reconcile such a theory with George Fox's own words? “About this time [1654] did the Lord move on the spirits of many whom He had raised up, and sent forth to labor in his vineyard, to travel southward, and spread themselves in the service of the gospel to the Eastern, Southern and Western parts of the nation, * * * for above sixty ministers had the Lord raised up and did now send abroad out of the North country.”

In his address to the ministers among Friends, he says, “There is great danger, too, in travelling abroad in the world. The same power that moves any to go forth, is that which must keep them. For it is the greatest danger to go abroad, except a man be moved of the Lord, and go in the power of the Lord.”

Similar testimony might be multiplied from his Journal and other writings, for, as well observed by Charles Evans, “Every epistle or address to his fellow-laborers is couched in language which shows that he took it for granted, they were united with him in a common faith, and acknowledged an equal responsibility to act and speak under the same government of the Holy Head as himself.”

In strict accordance with the language of G. Fox, and in direct opposition to the assertions of R. Barclay, is the testimony given by many who lived and labored at the same time. John Crook says, “The circuit and compass of counties were showed me by the Spirit of the Lord, where mostly I should labor in the work of the Lord; though not restrained from travelling elsewhere, when required thereunto by the motions of the same Spirit.”—*Friends' Lib. vol. 13, p. 215.*

Stephen Crisp says: “Upon a time as I was waiting upon the Lord, his word arose in me and commanded me to forsake and part with my dear wife, children, father and mother, and go and bear witness to his name in Scotland.”—*Fds. Lib. vol. 14, p. 143.*

Edward Burrough says of himself and other ministers: “Being prepared of the Lord, and having received power from on high, we went forth, as commanded of the Lord, leaving all relations and all things of the world behind us, that we might fulfil the work of the Lord unto which He called us. With flesh and blood of any creature we consulted not, nor took counsel of men, but of the Lord alone.”—*Fds. Lib. vol. 14, p. 384.*

William Penn's works (folio, vol. 2, p. 542) charges T. Hicks with falsehood for “saying that we appoint ministers beforehand to speak in such a place, at such a time,” and adds, “God preserve us from that dry, hireling custom and practice.”

After referring to these and many similar passages, C. Evans says: “With this direct and cumulative testimony of the parties concerned, to the immediate Divine intimation of where He, the Head of the Church, required them to go and exercise their gifts as ministers of his gospel, and the absence of any sentence to the contrary in the writings of

any of the early Friends, who can be so blindly credulous as to believe the assertion made now for the first time, that these servants of the Lord were acting under the direction of George Fox,—who at the same time was urging them to be obedient to Christ, their counsellor and commander.”

We have referred more at length to this subject, because we have noticed of latter times in the *Christian Worker* and in the *London Friend*, some of the same erroneous views put forth that were advanced by R. Barclay in his “Inner Life.” As they involve a radical change in the principles and practices of our Society, and their adoption leads to the destruction of unity between those who continue to be Quakers and those who have ceased to walk in the ways of their predecessors in religious profession, we would respectfully commend to the attention of those who may desire to know the truth on these points, the perusal of the “*Examen*” above referred to, which may be procured at Friends' Book Store, No. 304 Arch St., Philadelphia; or of Joseph Smith, No. 6 Oxford street, Whitechapel, E., London.

SUMMARY OF EVENTS.

UNITED STATES.—Professor Brooks, at Phelps, New York, on the morning of the 22d, verified a discovery made by him on Seventh-day morning of a fragmentary comet, 8 degrees east of the great comet. It appeared smaller than on Seventh-day, when it measured two degrees in length and resembled the portion detached from Biela's comet. Professor Brooks thinks it identical with the envelope thrown off several days previously.

The old post-office site in New York city was sold at auction on the 18th inst. It was bought by members of the Chamber of Commerce for \$650,000.

The enormous travel on the New York elevated railroads is shown by a report just made, which states that during the year ended 9th mo. 30th, they carried over eighty-six millions of passengers, and their cash receipts amounted to \$5,973,000. The annual business of the two great underground lines of London is but little more in the number of passengers carried and far less in receipts. Their average fare is about one-penny (two cents) per passenger, while in New York it is five cents.

At a sale of thoroughbred Jersey cattle in New York on the 18th, the cow Fancy Fan was sold for \$1650, and the cow Flower Girl for \$775.

A seat in the New York Stock Exchange was sold last week for \$35,000—the highest price ever paid.

In Patrick county, Virginia, there was sold at auction on the 14th inst., a tract of 1132 acres of land, having on it several settlements and orchards, at about \$3 per acre. On the same day eleven tracts of land in other portions of the county, containing several orchards and settlements, and aggregating 1800 acres, were sold at an average of \$1 per acre.

The colored men of Columbus, Ga., have organized a literary association, and by one day's canvassing among the whites secured the gift of 300 volumes and the promise of a number of daily papers.

The South has this season raised nearly enough grain to supply the home demand, and will save \$125,000,000 which it has been accustomed annually to spend in the West for food.

Yellow fever appears to have been much worse this year in Pensacola, Florida, and Brownsville, Texas, than has generally been supposed. It is reported that the number of cases in Pensacola has been 1970, that is to say more than one-half of the population have been ill. The death rate is not very heavy in proportion to the number of cases, but reaches one in a little over twenty of the inhabitants. The proportions in Brownsville are almost as bad; two-fifths of the inhabitants have been sick with yellow fever, and one in forty-four have died of it.

In Tulare county, Cal., the Sierras are almost as white with snow as in winter. Between one and two feet of snow are reported from Mineral King Flat, about 8000 feet above the sea level.

Nineteen new pupils from Arizona, New Mexico and the Indian Territory, have arrived at the Indian School at Carlisle, making a total of 314 Indians in that school.

* See this interesting circumstance in full in *Life of John Richardson*, *Friends' Library*, Vol. IV., p. 29.

Deaths in Philadelphia for the week ending Tenth month 21st, numbered 303, as compared with 341 for the corresponding week of last year, and 298 for the previous week. Of the whole number, 147 were males and 156 females; 49 died of consumption; 17 of marasmus; 16 of old age; 12 of typhoid fever; 12 of diphtheria, 13 of pneumonia, and 11 of casualties.

Markets, &c.—U. S. 3's, 102½; 3½'s, registered, 101½; 4½'s, 113½; 4's, 119½; currency 6's, 133.

Cotton continues quiet at the decline. Sales of middlings are reported at 11½ a 11½ cts. per lb. for uplands and New Orleans.

Petroleum.—Standard white, 7½ cts. for export, and 8½ cts. per gallon for home use.

Flour continues in fair demand at former rates; sales of 200 barrels low winters at \$3.25; 125 barrels sour springs at \$4.50 a \$5; 150 barrels Minn. bakers' extras at \$6 a \$6.50; 300 barrels do. do. straight at \$6.75; 400 barrels Pennsylvania extra family, medium, at \$4.87½; 275 barrels do. do. good, at \$5; 350 barrels do. do. fancy at \$5.10; 125 barrels Ohio do. do., choice, at \$5.75; 175 barrels do. do., fancy, at \$6; 125 barrels Southern Illinois do. do. at \$5.75; 125 barrels Ohio patent at \$6.50; 125 barrels do. do. fancy, at \$7.25; 125 barrels Minnesota do. do., fair, at \$7.50; 125 do. do. choice, at \$7.50 a \$7.75; 175 barrels do. do., fancy, at \$8, and 1100 barrels City Mills family on private terms. Rye flour was scarce, and the market was firm—Pennsylvania, \$4.25 a \$4.37½. Corn meal was nominally quoted at \$4.50 per barrel for Brandywine. Bran.—Winter wheat sells at \$17, a \$17.50, and spring at \$16 a \$16.50 per ton.

Grain.—Wheat was rather easier. Sales of 2700 bush. Delaware longberry, track, at \$1.13 a \$1.17; 3100 bush. red, track, at \$1.10; 2000 bush. No. 2 red, in elevator, at \$1.10½; 1600 bush. rejected at \$1.03 a \$1.06, and 50,000 bush. No. 2 red, at \$1 a \$1.10½. Rye sold at 75 cts. Corn was firmly held. Sales of 2100 bush. sail yellow, in grain depot, at 85 a 87 cts.; 3700 bush. sail mixed, in grain depot, at 86 cts., and 2500 bushels steamer, at 83 a 84 cts., and 25,000 bushels sail mixed at 83 a 86 cts. Oats were in fair demand at full prices; about 12,000 bushels sold in lots at 45 a 47 cts. for No. 2 white, and 40 a 42 cts. per bushel for rejected and mixed, and No. 2 white at 45 a 46 cts.

Hay and Straw Market, for week ending 10th mo. 21st, 1882.—Loads of hay, 480; loads of straw, 65. Average price during the week—Prime timothy, \$1 to \$1.10 per 100 pounds; mixed, 95 cts. to \$1.05 per 100 pounds; straw, 75 to 85 cts. per 100 pounds.

Beef cattle were dull and rather lower: 4500 head arrived and sold at the different yards at 4 a 7 cts. per lb., the latter rate for extra.

Sheep were dull and lower: 15,000 head arrived and sold at the different yards, at 2½ a 5½ cts., and lambs at 3½ a 7½ cts. per lb., as to condition.

Hogs were less active: 4000 head arrived and sold at the different yards at 11 a 12½ cts. per pound, according to quality.

FOREIGN.—A new political movement, entitled the Northern Reform Club, has been started at Newcastle on Tyne. The object is the union of the various political organizations, to effect Parliamentary Land Law Reforms, and to bring pressure upon the Government to carry them in Parliament.

The steamer Victoria, which arrived at Liverpool on the 16th instant from Boston, landed 746 bullocks, being the largest cargo of cattle imported this season without loss, owing to the improved system of ventilation adopted by the line.

An Irish National Land League was formed at Dublin on the 17th instant. It was decided that the Council should consist of forty-eight members, thirty-two from the counties and sixteen from the Parliamentary party. Since that time the Committee of the National League have adopted an address to the people, which is in substance as follows: "The landlords have combined with the purpose of breaking the spirit of the tenants. The dismay which the present scale of judicial rents has created among the applicants to the Land Courts renders it more necessary now than ever that the tenantry should be reunited in vigilant and lawful association for the purpose of protecting themselves from injustice. The inspiration of all our struggles is to transfer all local power and patronage from privileged strangers to the hands of the people, and so fortify the people for the work of self-government."

George Otto Trevelyan, Chief Secretary for Ireland, in a speech at Selkirk, Scotland, said the resident magistrates in Ireland, in their last reports, were singularly unanimous in stating that the relations between landlord and tenant were improving, that rents were being fairly paid, and that intimidation was decreasing. "Another subject for thankfulness," said Trevelyan,

"is the fact that it is now nearly six months since there has been a collision between the constabulary and the people in the Irish provinces."

James Caird estimates the requirements of Great Britain for foreign wheat, from the first of 10th month at 15,500,000 quarters, or nearly 2,000,000 quarters less than were imported during the same period last year.

The imports of France for the past nine months, as compared with those of the same period last year, increased 99,000,000 francs, and the exports increased 246,000,000 francs.

Threatening placards are nightly posted on the walls at Montecane-Mines, and threatening letters are sent to the managers of the mines. There have been several arrests, including that of Bordat, the principal ringleader and a notorious anarchist. The trial of twenty-three rioters will begin at Chalons on the 25th. The indictment charges the prisoners with a conspiracy to wage civil war, a crime which is punishable with death.

Eighty Frenchmen, assisted by 1400 African laborers, are about to commence the construction of a railway between the Niger and Senegal rivers. Their operations will be protected by a military column, which plant the French flag and erect two forts on the Niger.

A number of Tunisian chiefs with their followers have offered to return to Tunis and submit to the French. Tripoli is strongly opposed to such action. A French man-of-war has been placed at the disposal of the French Consul General at Tripoli.

A despatch to the Central News from Cairo says the crisis has ended. The Egyptian Ministry have intimated their intention to permit Broadley and Eve and Mark Francis Napier to defend Arabi Pasha on the condition that the witnesses in the case shall undergo a preliminary examination. The mode of procedure agreed upon for the trial of Arabi Pasha allows the calling of witnesses from foreign countries, or the taking of their evidence by commission. Counsel for the prisoner will have the right of final reply. Arabi Pasha desires that De Lesseps be summoned as a witness at his trial.

Ninet, who was Arabi Pasha's European adviser, declares that he received no rewards for his services, and that he can prove by documents that the evacuation of Alexandria and the defence of the country were ordered by the Ministry and sanctioned by the Khedive.

Cairo, 10th mo. 21st.—Several influential landowners, who have just returned from visiting their properties in the country, report that the state of the natives is most unsatisfactory. A thin superstratum of fear overlies among them a deep hatred of Christians.

The Times says, the departure of Lardon Bredif for Egypt does not indicate that he is to resume his old position as Comptroller General, but, on the contrary, is an indication of progress towards an amicable solution of the minor questions still outstanding between England and France. The latter Government is aware that the reconstruction of the joint control in Egypt is impossible.

In the great towns of Germany where Catholics do not predominate, the elections have resulted in favor of the Liberals. The Liberals gain 30 votes in the Diet from the Conservatives. In several new districts, in the vicinity of Potsdam and Berlin, the Conservatives have been victorious. No one party will have a majority in the new Chamber. In order to obtain a majority, it would be necessary for the Government to enter into an alliance with the Clericals and Conservatives.

A despatch to the Daily News from Berlin says the repeal of the Socialist laws is expected shortly. Even the North German Gazette favors their repeal on the condition that the Socialists abstain from interference in the higher grades of politics.

From a report made by the commander of the steamer Louise, a trading vessel, which endeavored to reach the mouth of the Yenisei river in company with the Dutch Arctic expedition ship Varna, it is considered that both the Varna and the vessel of the Danish Arctic expedition are in a dangerous position, as they were both beset by ice on the Kara Sea, about 80 miles from the Continent. The Louise endeavored to assist them during two days, but, fearing to be ultimately beset in a similar manner, she effected her escape on 10th mo. 22. The commander says that if the vessels are not by this time free they will have to pass the winter in the moving pack.

Belgrade, 10th mo. 23rd.—A woman fired twice at King Milan in the Cathedral to-day. The King was not hurt. The King's assailant is the widow of Colonel Jebrane Markowitch, who was executed, with several other rioters, in 5th mo. 1878, by order of Milan. It is suspected that the attempt is not merely attributable to revenge, but partly to political motives. After the attempt, Queen Natalie, who was with the King in the

Cathedral, fainted and was carried, in an unconscious condition, to the Palace. The King accompanied thither and then returned to the Cathedral unharmed and remained until the end of the service. The attempt to lynch the assassin.

Political and financial circles are much excited by news that Senor Sagasta, the Prime Minister, has a long and amicable interview with Marshal Serrano. The incident has created a profound sensation in bearing on the situation and prospect of political ties. Negotiations between the old Republicans and Marshal Serrano for the formation of a monarchical party, meet with great difficulties, owing to a lack of accord with regard to a reform of the Constitution. Marshal Serrano expects to interview Prime Minister Sagasta again shortly, in order to effect a compromise. It is thought, however, that an arrangement will be difficult unless Senor Sagasta consents to abandon Carlists, whom Marshal Serrano, in consequence of their conservative tendencies, considers an insuperable obstacle to the proposed reforms. Senor Sagasta strongly opposes the reform of the Constitution. It is that Canovas de Castillo and Castelar are of the opinion that the attitude of Marshal Serrano is the most important and decisive event which has happened since the restoration of the Bourbons.

In the Madras Presidency, in India, during 182025 (10,125) was paid as rewards for destroying tigers, 750 panthers and leopards, and 543 other mals. 1302 persons and 8938 animals were killed wild animals and snakes, tigers killing 135 persons 3328 cattle. The cattle killed by wild animals in Presidency during the year are valued at £17,876 (18380.)

A despatch from Manila says the cholera continued to decrease. Since the last report the average of deaths has been four daily. The disease still rages on the island of Visaya. A typhoon devastated the city on day the 20th inst. Business has since been entirely suspended. There was great destruction of shipping.

Lima, 10th mo. 23d.—The Diario Oficial to-day publishes the account of an engagement between the Chiriquinos and Montoneros, which took place on the inst., near Peroto. The Montoneros were completely dispersed.

WESTTOWN BOARDING SCHOOL.

The WINTER TERM commences on Second-day, 1st month 30th, 1882. Conveyances will be at the STREET ROAD STATION on Second and Third-days, the 30th and 31st of the month, to meet the trains that leave Philadelphia at the BROAD STREET STATION, at Broad, Filbert Sts., Philadelphia, at 7.14, 8.38 and 11.13 A. M. and 2.40, and 4.55 P. M.

The UNION TRANSFER COMPANY will send BAGGAGE to any place in the built-up part of Philadelphia, if notice is left either at No. 838 Chestnut St. the South East corner of Broad and Chestnut St. the Baggage Room 15th St. above Market, or at Market St. Ferry, (north side), and will deliver it at the B. St. Station of the Pennsylvania Railroad Company a charge of 25 cents per trunk, to be paid either when the order is given or when the trunk is called for. The same charge they will collect baggage from and the other railroad depots, if the railroad checks held such baggage are left at one of the offices of the Transfer Company above designated. In all cases it was stated that the baggage is to go to Westtown Boarding School, Street Road Station, on the West Chester Philadelphia Railroad.

DURING THE SESSION, passengers for the School will be met at the Street Road Station, every day except First-days, on the arrival of the first through train for the City, and mail packages for the pupils, if left at Friends' Book Store, No. 304 Arch street, will be forwarded every Sixth-day at 12 o'clock, except on the two Sixth-days in the Twelfth month, and the expense charged in their bills.

Tenth month 24th, 1882.

FRIENDS' BOARDING SCHOOL, BARNESVILLE, OHIO.

Wanted a Superintendent and Matron to take charge of this Institution at the close of the present winter term. Friends of Ohio Yearly Meeting, who may be drawn to the service, are requested to communicate with Aaron Frame, or Asa Garretson, Barnesville, Mont county, Ohio.

MARRIED, at Friends' Meeting, Stillwater, Belknap county, Ohio, on Fifth-day, the 21st of 9th mo. 1882, JOHN W. MOTT, of Linn county, Iowa, and SARAH daughter of the late John Hall, of the former place.

THE FRIEND.

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JOHN S. STOKES,
NO. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

For "The Friend."

Letter from James B. Cotton.

(Concluded from page 91.)

With regard to the object of our visit in things and other religious service, we had to be satisfied and grateful. We had little time for sight-seeing—neither, perhaps, do we attach that importance to out-of-locality which some seem to do. But "the mountains are round about Jerusalem" and, though weary with travel, we ended the scenery from the top of the house where we stayed, including a glimpse of the Red Sea; beside taking a walk on the Mount of Olives, and another in an opposite direction toward the north. We passed a field where "a good crop of wheat" had recently been harvested; on this no soil was visible—surface solely of small stones—but this was an exceptional piece. We called on a Turkish family, living at their vineyard, partly to show it in the fruit time and partly to escape the heat of the city; they spread mats for our feet to sit on, brought grapes, and finally a baby. They also sung us some hymns. At the time of the Ramazan, when the Mohammedans fast between 3 A.M. and 7 P.M. strictly. They showed us some ancient stones they had discovered in the vineyard, cut out of the solid white limestone, and full of soil through many a century. There were apartments 10 feet square and 7 feet high; oven-like recesses (3 in a side) were in the walls of these, and they were filled with broken and half decayed human bones. They spread them on the vineyard for manure. Our friends referred us to the 8th of Jeremiah. We saw a very ancient "wine press," far from being a building; there was a reservoir excavated in the rock, about 4 feet square; the depth we could not see, it might be 3 feet. It was on the face of the rock which slanted about 10 degrees, about 50 square feet had been chiseled, and channelled for the flowing of grape-juice into the reservoir; the grapes were spread on the rock were trodden out—as was easily apparent and comprehended. A new Turkish friend accompanied us to Jerusalem, and passing through the Damascus gate, he showed us how it was a triple gate. Though only the outer ones were in place, the remains of the others are there. We thought of the Scripture, "on the north 3 gates," &c. The drawing which accompanies this description shows that all three of the gates must be

passed through in succession before admittance can be gained into the town.] Many flocks of goats, mixed with sheep, all kept for milk, and which are taken for pasture to distances of some miles, were coming in, as is the custom, to lodge within the walls. The streets are irregular, crooked, often arched over with houses; they are paved with large stones on which boots are apt to slide. No provision is made for sanitary purposes. There are many ill-looking dogs who have an occupation; we thought of Jezebel and her end. The modern buildings outside the walls are large and well built, but like those within, of stone; all rooms are arched in the ceilings, and the floors are of stone; the roofs flat or domed, and adapted for collecting the rain water into wells. The country now is dry and parched, the fine dust troublesome if there is any wind, but in the season, we were told, all was different, and wild flowers abundant.

We went one day to Bethlehem (6 miles), we were a party of 7, and rode on donkeys. The scenery was exceedingly beautiful, with broad valleys and terraced hills. The land is very much improved, the stones being gathered into walls, terraces renewed, and vineyards, &c., planted. Foreign enterprise has something to do with this, and people of different nations are settling around. We saw the "Church of the Nativity," and weary pilgrims come in to kiss the pictures and the places about the manger where the babe was born—the locality however is quite doubtful. We saw throngs of gaily dressed people; among the countenances of varied type, many were excellent. A fine little boy of 12 years, who went with us on foot as interpreter, with the most persistent energy and a courage which amused both our party and others, cleared the way of camels or asses as we met them. He sent a shout of "Allah il Allah" down the narrow and crowded street of Bethlehem as we entered, that carried (to me) a new and half-mysterious feeling with it.

We returned to Jaffa in the night of the 1st of 8th mo. met our friends there, and had the public meeting as arranged, then embarked in an Austrian steamer and arrived safely at Port Said once more—grateful in view of the past, having been preserved in many ways at a critical time and yet having acquired some pleasant memories that can never be effaced. We were obliged to wait six days at Port Said for the next steamer. Our missionary friend made all arrangements for our stay on board a steamer chartered by the Government as a refuge ship. It was thought unsafe to live on shore. Disturbance was thought to be imminent, and the war-ships were all prepared. One of them, lying two miles out, searched the harbor each night, with the electric light; the broadway was very effective as it swept past us.

We left on the 11th, at 10.45, and entered the canal. The deck was strongly barricaded to render the steering-house, bridge, &c.,

bullet-proof, and the two cannon were prepared in case of an attack. The canal is from about one hundred to sixty yards wide, the edge faced with stone, and, in some places, with reeds and shrubs; the banks generally very low, but near the centre they are fifteen to twenty feet high. The desert is almost bare of vegetation, and many dust-pillars were moving about. We anchored in the lake at Ismalia at nightfall, but little of the town could be seen. At five o'clock in the morning we went on again, and crossed the bitter lakes before nine o'clock. Here we had to wait till six o'clock next morning because of a steamer having run aground in the channel. Arrived at Suez at eleven o'clock and stayed two hours. There is a beautiful mountain to the west of the town, which is a small one, seemingly a compact cluster of houses on the level sand of the shore. The land on both sides of the sea was well in sight till dark; the land uniformly high on the west side, and not so much so on the east. The air hot and oppressive. Temperature of the sea, eighty-five degrees.

Stayed at Aden five hours in the night of the 17th. The straits of Bab-el-mandel are about two miles wide, a light-house on the west and some fine mountain scenery on the east side. On the 19th we took the southwestern monsoon, which was moderate, though it had been heavier earlier in the season. One night the whole surface of the sea, as far as the horizon, was covered with a substance, as white as the foam made by the steamer. The horizon showed a defined white edge against the sky. We were told it was composed of animalcules or zoophytes; it had a very remarkable appearance.

We reached Bombay at noon on the 23d instant. The low hills near the town were brilliantly green and pleasant to see. We soon landed in the care of a hotel agent, and were driven two and a-half miles to our first resting-place in this large city, with its 800,000 inhabitants, consisting chiefly of a mixed colored population. The streets were thronged with them in their many-colored, light and simple garments—many bullock-teams, with their high withers, horse conveyances and tram-cars traversing the road-ways, which are often narrow, but, in many cases, of a very good breadth.

We were thankful to find that a resident missionary, whose name we had, lived quite near our hotel, and, communicating with him, the way was at once opened for religious meetings with the people. A valued friend, whom we had not expected to meet here, invited us to his house, where we have enjoyed all the comforts of a home. An old resident, and much respected here, his cordial assistance has been of no ordinary import to us.

There is much of interest in this place, but I cannot undertake to write much about it. Pleasure or sight-seeing is far from being the object of our travel; and though we have

apparently much of leisure, yet a weariness attends continually, that makes writing a matter of some effort. The number of those who wish us to write to them increases as we pass along. The few things of interest I have set down thou wilt, I dare say, be willing to let others of our friends have the perusal of.

9th mo. 6, 1882. We went on the 31st ult. to Solapoor and Hoshungabad, where are two mission stations, distant about five hundred miles from Bombay, and returned this morning, glad of the opportunity of seeing a little in connection with India, from a "missionary" point of view. A great part of the journey was made in the night, but we saw a great deal of beautiful "country"—immense plains, slightly rolling and dotted with trees; other parts lightly wooded and all a rich green, just at the end of the rainy season. We saw much land not yet under cultivation. The land appeared to be rich, but the style of cultivation is very rude and simple. We saw no fences, so that crops must be watched. The native dwellings are in clusters, very low-built, and made of straw and reeds, and overrun now with gourds of some kind. I cannot now go into detail in any way. Some meetings we are to attend, and on the 8th we expect to leave for Australia, due early in 10th mo. I am thankful to say we are pretty well. With love to thyself and wife and other friends, who feel an interest in us,

I am, &c.,

JAMES B. COTTON.

For "The Friend."

Ancient Testimonies and Advices.

CARE IN OVER TRADING; AND IN THE TIMELY PAYMENT OF DEBTS.

"It is advised and earnestly desired, that the payment of just debts be not delayed by any professing Truth beyond the time promised and agreed upon: nor occasion given of complaint to those they deal with, by their backwardness in payment where no time is limited: nor any to overcharge themselves with too much trading and commerce beyond their capacities to discharge—keeping a conscience void of offence toward all men; and that all Friends concerned be very careful not to contract extravagant debts to the danger of wronging others and their families; which some have done, to the grieving the hearts of the upright: nor to break their promises, contracts, or agreements, in their buying and selling (or in any other lawful affairs), to the injuring of themselves or others, and occasioning strife, contention, and reproach to Truth and Friends. And it is advised that all Friends that are entering into trade, or that are therein, and have not stocks sufficient of their own to answer the trade they aim at, to be very cautious of running themselves into debt, without advising with some of their ancient and experienced Friends among whom they live."—1692.

"It is the advice of this meeting, that Friends everywhere keep to plainness both in speech, habit and dealing; and not to launch too far into the things of this world, by overcharging themselves with trading and debts beyond their abilities to pay; but keep out of the spirit of the world in all things, that none may be ensnared and defiled thereby. And that all Friends keep to the simplicity of Truth, and our ancient testimony in calling

the months and days by Scripture names, and not by heathen; and all other things, against which Truth's testimony hath been borne."—1697.

"We earnestly desire that all professing the blessed Truth with us, be very careful to keep their words and promises, by paying their just debts without unreasonable delay; and to do justice to all men for righteousness sake, and to prevent the great reproach and scandal of defrauding any persons, by breaking in their debt, or otherwise injuring any. And where it shall happen any differences may arise, to shun going to law one with another; but that such differences may be justly and speedily ended, according to advice formerly given in this behalf."—1702.

"Whereas, in this time of general ease and liberty, too many under our profession have launched forth into the things of this world beyond their means or capacities to discharge a good conscience in the performance of their promises and contracts, as well as their just debts, to the great scandal of our holy profession, and the involving of themselves, their families, and others in great sorrow and inconvenience: it is therefore our earnest desire, that all Friends every where be very careful to avoid all inordinate pursuit after the things of this world, by such ways and means as depend too much upon the uncertain probabilities of hazardous enterprises; but rather labor to content themselves with *such a plain way and manner of living*, as is most agreeable to the self-denying principle of Truth which we profess, and which is *most conducive* to that tranquillity of mind that is requisite to a religious conduct through this troublesome world."—1724.

"Dear Friends, it hath long been the concern of this meeting, that all our members carefully *walk in the Divine Light*; that they may be preserved from the two extremes of covetousness on the one hand, and extravagancy on the other; the latter of which has been the occasion of the failings of some amongst us, in the non-payment of their just debts; by which great reproach hath been brought upon our holy profession. Wherefore we greatly desire all Friends to be very careful, not to run into larger trading and business than their capacities and business can well answer; and that they frequently inspect their circumstances, and do not live at an expense beyond them. And, if through adverse accidents, any should fail in paying their just debts, and should after his or her compounding with his or her creditors, be so far blessed and prospered in their affairs, as to be capable of paying their deficiencies; it is the earnest desire and advice of this meeting, that they do not omit the same; it being agreeable to the command of the gospel, and common justice among men."—1727.

"We entreat Friends, in their Monthly Meetings everywhere, to be properly watchful over one another, and early to caution all against running beyond their depth, and entangling themselves in a greater multiplicity of trade and business than they can extricate themselves from with honor and reputation. And when any shall proceed in opposition to such advice and counsel of their brethren, let them in due time be dealt with according to former advices of this meeting.

"And it is the sense and judgment of this meeting, that if any fall short of paying their just debts, and a composition is made with

their creditors to accept of a part, instead of the whole; notwithstanding the parties in look upon themselves legally discharged, any obligation to pay the remainder, yet in principle we profess enjoins full satisfaction to be made, if ever the debtors are of ability. And in order that such may the better retrieve their circumstances, we exhort them *a manner of living in every respect the most conducive* to this purpose, and correspondent to the state they are reduced to: it being exceedingly dishonorable for any to live in ostentation and greatness at the expense of others, which is certainly the case, where any part of the debts, due by the law of equity, a strict justice, remains unpaid. And Friends in their Monthly Meetings, be cautious if they admit such, whose debts are unsatisfied into full unity, or receive collections, which cannot properly be deemed their own."—1759.—From *The London Epistles*.

Curing Scrofula by the Royal Touch.

Lecky in his History of England in the 18th century says, that the enthusiasm of the Established Church under Queen Anne was accompanied with a revival of the belief that the sovereign was endowed with a miraculous power of curing the scrofula by his touch.

"This singular superstition had existed from a very early time, both in England and in France. The English kings were supposed to have inherited the power from Edward the Confessor; the French, according to some writers, from St. Lewis, according to others from Clovis. The miracle was performed with every circumstance of publicity, under the inspection of the royal surgeons, and the presence of the king's chaplains, and the tenacity with which it survived so many changes of civilization and of religion, is one of the most curious facts in ecclesiastical history. In France it was an old custom for a king, immediately after his consecration, to go in pilgrimage to the monastery of St. Medard, in Champagne, where, after a period of preparatory devotion, he performed the ceremony. The patients were first visited by the chief physician of the king. They were then ranged in the church, or, if they were too numerous in the adjoining cloisters and park. The king went among them, accompanied by his great almoner, the captain of his guards, and his chief physician, and he made the sign of the cross on the face of each, pronouncing the words 'Dieu te guerisse, le Roy te touche.'

"The Reformation in no degree weakened the belief. A Doctor of Divinity, named William Tooker, in the reign of Elizabeth, wrote a work describing the cures he had himself witnessed, and he relates among other cases that of a Popish recusant who was converted to Protestantism, when he found by experience that the excommunicated Queen cured his scrofula by her touch. The Catholics were much perplexed by the miracle, and were inclined to argue that it was performed by virtue of the sign of the cross which was employed, but in the following reign this was omitted from the ceremony without any degree impairing its efficacy. Under Charles I. the service was drawn up in English, and in the conflict between the royal and republican parties the miracle assumed a considerable prominence. One cure worked

* God cures, the king touches thee.

is sovereign was especially famous. As he is being brought by his enemies through Winchester, on his way to the Isle of Wight, innkeeper of Winchester, who was grievously ill and in daily fear of suffocation, and had vainly sought help from the doctors, finding himself in the way of the royal prisoner, he was driven back by the guards and not dared to touch the king, but he threw himself on his knees upon the ground, imploring help, and crying 'God save the king!' The king, struck by the spectacle of so much loyalty, said 'Friend, I see thou art not permitted to come near me, and I cannot tell at thou wouldst have, but God bless thee I grant thy desire.' The prayer was heard; his illness vanished, and strange to relate, the fevers and tumors which disappeared from the body of the patient appeared in the bottle in which he had before taken his unavailing medicine, and it began to swell both within and without. The story is related by Dr. Nicholas, warden of Winchester College, who declares it 'within his own knowledge to be every word of it essentially true.' After the death of the king it was found that handkerchiefs dipped in his blood possessed the same efficacy as the living touch.

Charles II. retained the power in exile, as Francis had done when a prisoner at Madrid, and he touched for the scrofula in Holland, and in England, and even France. In the great outburst of enthusiastic loyalty that followed the Restoration the superstition attained its climax, and it may be seriously questioned whether in the whole compass of history there is any individual to whom a greater number of miracles has been ascribed than to the most worthless and immoral of English kings. It appears that in a single year Charles performed the ceremony 8,500 times, and that the course of his reign he touched nearly 10,000 persons. Before the sick were admitted into the presence of the king it was necessary that they should obtain medical certificates attesting the reality of the disease, and in 1684 the throng of sufferers demanding these was so great that six or seven persons were pressed to death before the sovereign's door.

The political importance of this superstition is very manifest. Educated laymen might deny it, but in the eyes of the English poor it was a visible, palpable attestation of the inalienable sanctity of the royal line. It severed the sovereignty entirely apart from the category of mere human institutions, and revealed that it possessed a virtue and a glory which the other political forces of the nation could neither create, nor rival, nor destroy. It proved that no personal immorality, no government, no religious apostasy, no degradation of political power, could annul the consecration which the Divine hand had imparted to the legitimate heir of the British line. The Revolution in England at once suspended the miracle, for William, being a stranger, was not generally believed to possess the power, though Whiston relates that on a solitary occasion the king was prevailed upon to touch a sick person, 'praying God to heal the patient, and grant him more wisdom the same time,' and that the touch, in spite of the manifest incredulity of the sovereign, proved efficacious. In the person of Anne, however, the old dynasty was again upon the throne, and in the ecclesiastical and political tradition of her reign the royal miracle speedily

revived. 'This noisome disease,' says Fuller, speaking of the king's evil, 'is happily healed by the hands of the King of England stroking the sore, and if any doubt of the truth thereof, they may be remitted to their own eyes for further confirmation.' 'To dispute the matter of fact,' said Collier, 'is to go to the excesses of scepticism, to deny our senses, and to be incredulous even to ridiculousness.' 'That divers persons desperately laboring under the king's evil,' said Bull, 'have been cured by the mere touch of the royal hands, assisted with the prayers of the priests of our Church attending, is unquestionable, unless the faith of all our ancient writers, and the consentient report of hundreds of most credible persons in our own ages, attesting the same, is to be questioned.'

"Many impostors came for the purpose of obtaining the gold medal which was bestowed on the occasion in England, or the alms which were distributed in France, and the great political utility of the belief, as well as simple sycophancy, combined with honest credulity to sustain the delusion."

For "The Friend."

Thoughts about the Eternal Gospel and the Falling Babylon.

(Concluded from page 92.)

FALLING BABYLON.

Many ancient religions are dead; the dying of them will always present to the thoughtful mind a spectacle of a sad character, in consideration of the consolation they have given the children of men during their existence. The religions of the Romans, Greeks, Assyrians, Phenicians, &c., have long ago passed away. There is a religion in form, in outward words and outward ceremonies, without spirit and without life, which has existed for centuries and has been called the Christian religion—though the true Christian religion is in spirit and in truth,—that religion has to pass away, earlier or later. It must pass away because it is not the religion of the new covenant which is in spirit and in truth, of which our Lord and Redeemer is the author. The outward religion that must die has come up by apostasy from the true spiritual religion. Christ said, "The kingdom of God cometh not with outward observation, but is in man;" and "the kingdom of God consists not in meat and drink, but in righteousness, peace, and joy in the Holy Ghost." "God is a spirit and must be worshipped in spirit and in truth." And that spiritual worship where God tabernacles with the children of men, is an everlasting covenant in righteousness and in peace. As the religions of old are dead and passed away, so the Christian (so called) religion in outward form, with its gorgeous temples of show and heathenish fables and Jewish ceremonies, must die.

Superstition was blind in all ages and will always be; but still superstition seems to have given consolation to minds not enlightened by the all-darkness-and-weakness-dispelling light of Christ. Children of men having rejected and rebelled against the Light, turned to fables and walked in the darkness.

Did not Christ say to his disciples, that the Holy Spirit should lead them in all truth, and bring to their remembrance what He had said? Did not Christ explain the parables to his disciples? Did not John write to his friends that they had anointing and knew all

things? And is not every thing made manifest in the light?

Consequently we believe and understand what is shown to us in the light. The Scriptures are understood and believed by us when we are in a measure of the same Spirit as they were who gave them forth.

There is very much studying of the Scriptures and carnality about finding out the right meaning of texts. But all explanation in human will makes them more and more dark and hard to understand. Still it is said, we must believe what human learning makes out of them, even if it cannot be understood. The Scriptures are falsely called the Word of God, and too much used as an idol by the outward ones. But the natural man can not find out what he wants, but lives in his airy notions. But the spiritual man keeps the Scriptures precious, because he is in the same Spirit that gave them forth. He has come to Christ and got life, and he does not seek the living among the dead. He is indeed a spiritual man, and has a spiritual teacher, Christ, who teaches his people himself.

Without this spiritual teacher people will be deceiving and deceived. People having a zeal for God and seeming to be sincere, have often greatly erred. How have not generations of man quoted spurious Scripture texts? When very young I used to read inscriptions on tombstones and sarcophaguses, and I had occasion to do so on very old ones of 200 years back. The common inscription which I found was Job xix. 25, 26, which in the book of my native tongue reads: "I know that my Redeemer liveth, and He on the last day shall raise me up out of the earth, and I shall then with this, my hide, be clothed over, and in my flesh shall I see God!" That was a very strange tale. (The English translation says that the worms have eaten up the hide.) That text seems to have given a kind of consolation to many.

Both during the old times and during the Christian era, generations have lived and died in superstitions, but it has often been a kind of consolation. I know a Professor in a University, who had the name of being one of the most learned men in Europe in the Hebrew language, who said when asked what he did think about a good translation of the Old Testament; that it would not be advisable to make a correct translation because many pious people would lose their consolation! Dear reader, how important, is it not, that we should follow the true Divine light, and be independent of men's teaching, and of fables, and of what we have not realized and tested?

But as superstition is blind so it is cruel and furious; all must submit to it or perish; therefore for ages superstition has said: "If thou doest not believe as I want thee to believe, thou art going to hell;" and when that did not do enough, it said "If thou believest not as I want thee to do, I shall burn thee as a heretic, and after that thou shall be tormented in hell for ever and ever." This is the outward religion that steals holy men's words and tries to feed people on them. This religion has been the best tool for Satan to make hypocrites of human beings. I will hear the common rough question put to me about here, viz: Have all men gone to hell then? But it don't belong to me to answer, otherwise than those that rejected the light had to suffer for it. God is judge over quick

and dead, for every talent received we must give a strict account; but those who have done righteousness are acceptable to God. Can superstition be acceptable to God? When God has given us so much of light to guide us, are we not responsible if we don't accept? I think in this case none can excuse himself by being ignorant. Words are one thing, and life is a different thing. Imagination is one thing, and reality is a different thing. An historical religion is one thing—a spiritual religion is something different.

The Day of Atonement in Modern Times.

Of all the holy days which the various religious creeds require their respective followers to observe, none equals in austerity and apparent contrition of heart the sacred day of atonement of the Jews. In severity of observance and solemnity of ceremonial, they cannot compare with this holiest of holy days in the Jewish calendar. And nowhere is the day more strictly observed than in Poland. In most of the countries in which the scattered nation of God have been forced by the circumstances of their history to take refuge, they have been drawn into association with the general population, but in Poland the line of demarcation between them and the inhabitants of the country of their adoption is still most rigidly drawn. In it the Jews are not only a race, but an exclusive sect.

When travelling in Poland, I happened to be staying at the quaint, dirty city of Jitomir during the month of September—the month sacred to the great Jewish fasts and festivals. It had long been my wish to be an eye-witness of the ceremonies performed on the great Fast of the Atonement by the Polish Jews, who are the Ritualists of the Hebrew Church, adhering to the very letter of the ceremonial, and not departing one iota from the rubric laid down by their forefathers. Thanks to an English clergyman, I was introduced to an elderly Polish Rabbi, who kindly offered to be my *cicerone*, and to give me every necessary information.

On the day before the Fast of the Atonement, the Rabbi, his wife, two sons, and myself, went into his study soon after breakfast, and there I saw the strangest ceremony I ever witnessed in my life. On the table was a large basket, in which were three cocks and a hen, all having their legs tied. The Rabbi approached the table, took one of the cocks by his tied legs, and, after repeating a cabalistic prayer, composed for the occasion, said, "The children of men that sit in darkness and the shadow of death, being bound in affliction and iron: He brought them out of darkness and the shadow of death, and brake their bands asunder. . . . If there be for him any angel, an intercessor, one among a thousand, to show unto man his uprightness, then He is gracious unto him, and saith, 'Deliver him from going into the pit; I have found a ransom.'" The Rabbi then whirled the cock around his head, saying, "This is my atonement, this is my ransom. This cock goeth to death, but may I be gathered and enter into a long and happy life, and into peace." This he recited three times, and then took the hen and performed the same ceremony for his wife. His two sons now took hold of the other two cocks, repeating exactly the same prayer as that of their father; and then all laid their hands on

the cocks and hen, and immediately afterward they were handed to the Jewish butcher to be killed. This extraordinary proceeding is called the *Keparoth*, or atoning sacrifice. . . . The sacrifice of the present day consists of a cock for the male, and a hen for the female. A white fowl is preferred to any other, because the prophet says, "Though your sins be as scarlet, they shall become white as snow." . . .

In the afternoon we all went down into the synagogue: and, the prayers over, some of the Jews, with the assistance of their friends, prostrated themselves on the ground (taking extreme care, however, to fall down without *kneeling*, for kneeling is an act of idolatry); whilst others inflicted upon them, with a leather thong, forty stripes, save one, and then those who had been thus chastised, inflicted the same punishment, in their turn, upon their chastisers. I must add that the chastisement was a very mild one, and the ceremony bordered too closely on the ridiculous to impress me very strongly with the effect it was intended to create.

This over, we returned to the Rabbi's house for the last meal before the Great Feast. The Day of Atonement is the time when universal reconciliation takes place. Children ask forgiveness of parents; those who have wronged one another implore pardon; all differences on that occasion are healed, and everybody is on good terms with one another.

As soon as the setting sun proclaimed that the festival of *Yom Kippur*, or Day of Atonement, was ushered in, we proceeded to the synagogue, which was lighted up with numerous candles. It was a dingy-looking building, utterly devoid of architecture; at its end was the ark, screened from public view by handsome curtains; and in its centre the reading desk, a kind of raised seat, of circular form, boxed all round, on which the officers of the synagogue take their seats. But the appearance of the congregation fully made up for any want of interest in their temple of worship. I have visited chapels at home—orthodox, unorthodox, and built for every phase of religious and irreligious belief; I have mingled with worshippers abroad in cathedrals and in convent-chapels belonging to almost every Roman Catholic order—but I never met such an extraordinary-looking congregation as on that night in the synagogue at Jitomir. Everybody was dressed in white. The men in the shrouds in which they were to be buried, and the women in white garments. No leather boots or shoes were worn by the worshippers, or anything made of calf-skin, in sad remembrance of the golden calf worshipped by their forefathers. The richer Jews had on cloth boots and shoes, while many of the poor stood in their stockings. The service lasted three hours, and was to me wearily monotonous.

From 6 o'clock the next morning till sunset, the whole day was spent in the synagogue; and from the sunset of the previous day to the next sunset, no food or water was taken by any of the congregation. The prayers of the morning service lasted six hours; those of the afternoon service till four o'clock; then came vespers; and last of all the great conclusion prayer, which was not finished till after sunset.

The concluding prayer finished, the ram's horn was blown as a signal that the duties

of the day were over, and the ceremony closed with the words: "Next year we shall be in Jerusalem." The Day of Atonement was now ended, the congregation having fasted from twenty-four to twenty-six hours and having continued in the exercise of their prayers upwards of twelve hours, without intermission.—*From The Home and the Synagogue of the Modern Jew.*

For "The Friend."

The Vine and the Branches.

Christ is the vine, his disciples the branches. As the branch cannot bear fruit of itself, except it abide in the vine, no more can we except we abide in Christ. If we abide in Christ He will abide in us, and we shall bring forth much fruit; but if we abide not in Christ we shall bear no fruit but be cast forth as a branch and become withered.

As a tree is known by its fruits, so shall we be known by our fruits as we abide in Christ our living Head. The fruits of the Spirit are peace, love, joy, meekness, temperance, integrity, brotherly-kindness, charity. In our daily walk and conversation, in thought, word and deed, these fruits will be made manifest as we possess the Spirit of Christ and abide in Him. Though our names be recorded in the church record below, and we have a name to live; yet, without this union, this abiding in Christ, our names will have no place in the record of the book of life above, and we shall be as one dead—as a branch withered and cast away. Says the wisest of men: "Every child is known by his doings, whether they be pure or whether they be right." "Gather not grapes of thorns, nor figs of thistles. A good tree cannot bear evil fruit, neither a corrupt tree good fruit. What avails the glowing advertisements and recommendations of a fruit-tree dealer if, in after years, his trees fail to bear the expected fruit? Simply null and void. So will we be in the sight of God and man if we fail to bear the fruit in our lives which we profess with our lips. How many engage with great apparent earnestness and zeal in lip-service while their hearts are far from the God they profess to worship, prompted only by a desire to appear great and learned in the sight of man,—their lives bearing only the fruits of darkness and death! Let us learn to wait upon the Lord, in silence though it be, asking Him to search us all out and see if there any evil way within us, and lead us in the ways of life everlasting.

If we abide in Christ, we may ask whatsoever we will and it will be given us. Let us learn to ask more largely from the great treasury on high; for Heaven's storehouse can never become exhausted. Let us not stop to ask for clean and pure hearts that will us for immortality, for the companionship of angels and of God, where we may abide with Christ our living head, forevermore.

Dear Friends, have we this real abiding this vital union with Christ our great Head? If we have not here, we cannot expect to have hereafter. Soon will the harvest be past and the summer ended. Let us work in the vineyard while it is day, for the night cometh when no man can work. The harvest is true, but the laborers few. Does some brain need purging? purge it dear Lord of the vineyard, that it may bring forth more fruit. Tear every idol away, whatever the idol

purge and prune me that I may bear
dant fruit to thy name's honor and glory.

"The dearest idol I have known,
Whate'er that idol be,
Help me to tear it from thy throne,
And worship only thee."

As we seek, dear friends, to get a stronger,
er root in the true and living Vine, that
may bear precious immortal fruit, and
continually,—fruits akin to those on life's
on the banks of the beautiful river flow-
by the great white throne on high. So
our lives prove a blessing to ourselves
to those around us, and our Heavenly
er be glorified in our midst.

O. A. PRATT.

ene, N. Y., 10th mo. 1st, 1882.

Selected.

THE GATHERING OF THE CHURCH.

which hath begun a good work in you, will
m it until the day of Jesus Christ."—Phil. i. 6.

Wherefore shrink, and say "Tis vain;
In their hour hell-powers must reign;
Vainly, vainly would we force
Fatal error's torrent-course;
Earth is mighty, we are frail,
Faith is gone, and hope must fail."

Yet along the Church's sky
Stars are scattered, pure and high;
Yet her wasted gardens bear
Autumn violets, sweet and rare—
Relies of a spring-time clear,
Earnest of a bright new year.

Israel yet hath thousands seal'd,
Who to Baal never kneel'd;
Seize the banner, spread its fold!
Seize it with no faltering hold!
Spread its foldings high and fair,
Let all see the Cross is there!

What if to the trumpet's sound
Voices few come answering round?
Scarcely a votary swell the burst,
When the anthem peals at first?
God hath sown, and He will reap;
Growth is slow when roots are deep;

He will aid the work begun,
For the love of his dear Son;
He will breathe in their true breath,
Who, serene in prayer and faith,
Would our dying embers fan
Bright as when their glow began.

—Keble.

Selected.

LINES.

of earth! who art journeying to Heaven,
f eternal life,—child of the day!
for, watched over, washed and forgiven,
ou discouraged because of the way?

for, watched over!—tho' often thou seemest
forsaken, nor counted a child
and forgiven!—tho' rightly thou deemest
fall unlovely, impure and defiled,
and thirsty, no water-brook near thee,
I provide thee with strength for the day.

thro' the brambles and briars that obstruct thee,
not the gloom and the blackness of night,
in the Hand that will safely conduct thee;
o his eye, to whom darkness is Light!

ful, be steadfast, whatever betide thee,
ne thing do thou ask of the Lord,
to go forward wherever He guide thee,
believing the Truth of his word!

thy spirit deep anguish is pressing,
the yoke that his wisdom bestows,
ier burden thy soul is distressing,
that is slow in his love to repose.

ness, coldness, unthankful behavior,
ou may'at sorrow, but do not despair,
his grief thou may'st bring to thy Saviour,
on Him e'en this burden and care!

ll thy hardness—his power can subdue it;
ll is the promise, the blessing how free!
soever ye ask in my name, I will do it,"
in my love, and be joyful in Me!"

FALLOW.

Selected.

I like these plants that you call weeds—
Sedge, hardhack, mullein, yarrow—
That knit their roots and sift their seeds
Where any grassy wheel-track leads
Through country by-ways narrow.

They fringe the rugged hillside farms,
Grown old with cultivation,
With such wild wealth of rustic charms
As bloomed in Nature's matron arms
The first days of creation.

They show how mother-earth loves best
To deck her tired-out places;
By flowery lips, in hours of rest,
Against hard work she will protest
With homely airs and graces.

You plough the arbutus from her hills;
Hew down her mountain laurel:
Their place, as best she can, she fills
With humbler blossoms; so she wills
To close with you her quarrel.

She yielded to your axe, with pain,
Her free, primeval glory:
She brought you crops of golden grain;
You say, "How dull she grows! how plain!"—
The old, mean, selfish story!

Her wildwood soil you may subdue,
'Tortured by hoe and harrow;
But leave her for a year or two,
And see! she stands and laughs at you
With hardhack, mullein, yarrow!

Dear earth, the world is hard to please!
Yet heaven's breath gently passes
Into the life of flowers like these;
And I lie down at blessed ease
Among thy weeds and grasses.

—Lucy Larcom.

Our Desert Guide.

BY EDWARD L. WILSON.

While in the old rock city of Petra, among
the sons of Esau, I had some experience
which made me regret somewhat that I had
not obeyed the injunction given in Deutero-
nomy ii. 5: "Meddle not with them." I
found it an easy thing to slip into their city
unawares; but after a four days' sojourn it
was not quite so easy to get away from it.

My experiences during the last three hours
of my visit there, made it important for me
to secure the extra services of a friendly
sheik from Gaza as the guide of our party,
away from that region. After a final separa-
tion from the quarrelsome children of
Edom, our Gaza friend Ouida, who had the
only horse in the party and the only long
spear, rode ahead for as long a distance as
would enable him to keep us in sight, and
also to keep within our vision, in order that
he might apprise us of any danger which
should arise on the way. It was his habit
to climb up to the tops of the hills in ad-
vance of us, to make a survey of the coun-
try, and to signal to us if he saw unfriendly
Bedawin in the neighborhood. Sometimes
he would plant his spear among the rocks
on top of a hill, make his horse fast to it,
and descend into the valley on foot; at other
times, when he found the road too rough for
walking, he would plant his spear upon the
crest of a hill, where we could see it, and
ride until he came to a neighboring hill, per-
haps to reconnoitre. In this way we were
guided along the proper road, and made to
feel comfortable at all times, from the fact
that our guide never permitted himself to
go entirely out of sight, or, if he did, to
leave some signal in view to prove to us that
he was still caring for our welfare. Thus

we were made confident of our safety, and
content to go on, even through a country
that we knew was infested by tribes of Bed-
awin unfriendly to those who were our at-
tendants from the Akabah country.

These experiences made me think of the
promises so frequent in the Bible,—promises
which had been learned in early youth, and
which now bubbled up like living waters for
our comfort and help, such as, "I will in-
struct thee in the way in which thou shalt
go, I will guide thee with mine eye." (Psalm
32: 8.) "Thou shalt go before . . . to give
light to them that sit in darkness and in the
shadow of death, to guide our feet into the
way of peace." (Luke 1: 79.) And so we
were "guided" through the unfriendly country
even unto the waters of Beersheba and the
borders of Eschol, by our trusty sheik, who
turned out to be one of the noblest Arabs we
had met during our whole travel, and from
whom we parted with a good deal of regret.
When we parted with him, and saluted him
in friendly Arab style, I could not but thank
him for his faithfulness, and refer to the fact
that the God whom I loved was the God
whom he loved; saying to him in the lan-
guage of the psalm, with all heartiness: "For
this God is our God forever and ever: He
will be our guide even unto death." (Psalm
48: 14.) And it was beautiful to see his
parting smile, and to hear him say, "I com-
mit you now to God's care, and pray that He
may safely guide you through the rest of
your journey."—*S. S. Times.*

For "The Friend."

Religious Items, &c.

E. B. Pusey, the leader in the famous Trac-
tarian movement in the Church of England,
known as *Puseyism*, has recently died. One
of his co-laborers in the preparation of the
"Tracts for the Times," Dr. Newman, soon
joined the Roman Church, and his example
was followed by multitudes of others. E. B.
Pusey always remained a member of the
Church of England, and in his later years
condemned the extravagant practices of the
extreme Ritualists, who had gone further
than he was prepared to go in the path which
he had opened for them.

Brahman Zeal.—The literature issued in
India is not all on the side of Christianity.
The old faiths are using the printing-press
with great energy, and some success. Based
on their old books, fascinating stories of gods
and ancient heroes are issued by the million;
as are also translations of popular infidel
books. These are peddled at the doors of all
the schools, in the hope of holding young
India to the old beliefs. In Lucknow and
Cawnpore, there are no less than forty-five
publishing houses doing this work. One of
their publishers received \$4,000 from a well-
to-do Mohammedan, to assist in printing the
Mohammedan books. Another issued a mil-
lion of Hindoo tracts, at the expense of a
Hindoo prince. *One hundred and three* news-
papers, mostly weeklies, are issued to abet
Paganism and Mohammedanism, and to at-
tack Christianity. "The native presses," says
Joseph Cook, "are exceedingly active. They
throw off immense editions of books intended
to defend paganism, and of heathen classics
notoriously stained by passages of immoral
tendency, sometimes of positive indecency.
I went through a Hindoo publishing house at
Lucknow, which had just sent an order to

London for \$25,000 worth of printing paper."—*Nat. Baptist.*

The Egyptian War.—The *British and London Friend* for the Tenth month contain several notices, either editorial or from correspondents, respecting the late Egyptian war. Some of these evidence a feeling, that some of the members of the Society of Friends in Great Britain did not bear as full and open a testimony against military operations as consistency required. The *London Friend* truly says: "For Christians, war is not a necessity. They have no right to reason from a human standpoint when they have their Lord's orders; but as true soldiers of Christ they must be actuated by his Spirit and implicitly follow his directions." It characterizes as "the worship of Mars, not of God," such sermons as one preached in Westminster Abbey, where it was said, "We, as Christian men, thank God to-day because we believe that the feat which our army and navy have achieved is a feat of that strength which is the true glory of a people."

Opium and China.—A recent London telegram says that a rumor was recently in circulation in Hongkong to the effect that an autograph letter, or what may legitimately pass for such in view of the Emperor's youth, will presently be sent in vermilion pencil to Queen Victoria, requesting her personal efforts in the suppression of the opium traffic. No more fitting work could be done by the young Emperor in his first use of the vermilion pencil than to address a foreign sovereign, and in no way could the good Queen of England more brightly illumine the latest pages of her history than by throwing the whole weight of her personal influence in favor of the speedy suppression of an infamous traffic, which is a blot of deepest darkness upon the fair name of the realm over which she rules.—*Ch. Adv.*

For "The Friend."

Natural History, Science, &c.

Ink-bag of the Cuttle-fish.—The ink-bag is a black, pear-shaped sac, with a gland attached which secretes the ink. The secretion is found to consist of about 60 parts of water, 31 parts of organic matter, and 9 parts of mineral substances. The black pigment is principally an insoluble organic substance.

Food of the Shad.—The Bulletin of the Fish Commission contains an article stating that shad feed and fatten on marine sea-weeds.

Bacterium a parasite of the Chinch Bug.—S. A. Forbes, of the Illinois State Laboratory of Natural History, in experimenting on the Chinch Bug was amazed at the rapid disappearance or death of those which he had brought to the laboratory for observation. On making microscopical examination, he found that fluids of their bodies were swarming with a species of Bacterium, to which their death was attributed. This liability to attack by these minute parasites appears thus to operate as a means of limiting the often disastrous ravages of this bug.

Salt Water in Sulphur Crystals.—Many of the flat crystals of sulphur from Catania, Sicily, contain enclosures of a colorless transparent liquid, in which gaseous bubbles may frequently be seen. The enclosed liquid is found to be a weak saline solution in water.

Retribution.—A coroner's inquest was recently held in London upon the body of a man killed by an elephant. It was shown that eight months before, the man who sold

vegetables, had been at an exhibition, when the elephant put her trunk into one of his baskets and ate up the vegetables. Becoming incensed at his loss and the laughter of the bystanders, he pulled out his penknife and cruelly stabbed the elephant in her trunk; the elephant, who was blind, was in general a perfectly quiet animal, but had nourished an enmity to the man in consequence of this injury, and eight months afterwards crushed him to death against a wall.

Combustion without flame.—*Chamber's Journal* describes some experiments on the combustion of coal gas, tending to prove that where it can be conducted without flame, an increased degree of heat is generated. An ordinary blowpipe gas-flame was directed on a ball of iron wire weighing some three pounds. After a few minutes the flame was blown out, but the gas was allowed to flow as before. The temperature immediately rose, and was steadily maintained till the iron melted like wax. No trace of flame was visible in the gas while it was thus being consumed. The experiments seem to prove that flame is not a sign of perfect but of imperfect combustion.

Phosphorescent Centipede.—"I observed a centipede (*Scolopendrum*) running along a wet rope. It attracted my attention by the phosphorescent light it threw out and left behind it. I tried to catch the poor little animal, but scarcely had I touched it with a pair of pincers than it threw out a quantity of phosphorus, which besides shining on the rope, fell on the table beneath, illuminating everything with its yellow light."—*L. M. D'Alberti's New Guinea.*

Well Water.—The water from twenty-four different wells in New Brunswick, N. J., has recently been analyzed by Condict W. Cutler, and the results published in the *Scientific American*. The report of these results this chemist prefaces by the following remarks which make them more intelligible. He says:

"A well may be considered as a perpendicular drain, and as such we can readily perceive that it becomes a receptacle for all surface-water in its vicinity. One might suppose that a well dug in a sandy soil or clayey soil would be thus subject to impurities, but when constructed through rock or slate it would be entirely free from such contamination. This, however, is not always the case, for although rock may form some protection, still impure waters are often found in wells built entirely through stone.

"Although the soil in which cesspools are dug may be able to retain the sewage for a long time, still the ground gradually becomes saturated, and, acting as a sponge, the impure water is carried for many yards until, perhaps, it strikes a well into which it may drain.

"Persons living on high ground may suppose their wells to be free from such impurities, not knowing that the barn-yard or cesspool may be one of the springs from which their water is obtained.

"Wells constructed in the usual manner are particularly apt to contain bad water—first, from drainage, as I have just illustrated; and secondly, from the decay of animals or reptiles which have fallen in them. The stones lining the wells are so rudely put together that ample room is allowed for toads, snakes, snails, &c., to collect, and hence frequently fall into the water and perish. It is stated by well-diggers that generally they find at the bottom of old wells eight to six-

teen inches of mud, containing the decayed debris of these unfortunate creatures. It is therefore of the utmost importance that wells be so constructed that the water may be free as possible from all drainage and contamination caused by the decay of small animals.

"If a water contain over forty grains solid matter to the gallon, it is generally injurious to health. Such an amount is always suspicious, and demands an investigation ascertain if the matter is organic or inorganic.

The Croton water supplied to New York City contains only four and a half grains solid matter to a gallon, and the Ridgewood water, which Brooklyn enjoys, has a trifle less, being about four and one-third grains a gallon. The waters of the Schuylkill and the Cochuatate are still purer, while that of Glasgow, in Scotland, brought from Loch Katrine, is wonderful for its exceeding purity only about two grains of solid matter being found dissolved in a gallon of it. Taking these waters for comparison, the aptness of the comparison of a well to a drain is seen when it is seen that the purest of these waters contained nearly three times as much matter dissolved in its water as does the Croton water. Only three of them contained less than twenty grains to the gallon, and fourteen of them by reason of the animal and vegetable impurities dissolved in them were absolutely bad. One contained two hundred and two grains of solid matter to a gallon, another seventy-nine; another, six six; and so on down. The stillness and darkness of the deep well are the very agents that prevent the self-purification of the water which is constantly going on in all running streams, and which renders such streams valuable as sources of water supply. In the location of a well, the thought that it is to be one of the most efficient of subsoil drains ought never to be lost sight of. This is of the finely-drawn, laboratory-derived fact that practical men cannot afford to ignore."—*Chr. Adv.*

Bad Effect of Evil Associates.—The Scotch shepherds, who are brought into constant companionship with their dogs, fully believe that the animals can communicate ideas to each other. So certain are they of this that a shepherd is quite as fastidious about his dog's companions as he would be about that of his own children.

It will be readily understood that in great sheep-feeding districts of Scotland there is no dog-gish crime so unpardonable as sheep-killing. As long as a dog can be kept from strange companions there is no great danger as a collie is scarcely able to master the action and powerful sheep of those parts—sheep which by reason of their semi-wild life are able to defend themselves against the attacks of other, and soon assumed so remarkable a manner in their conversation, that the owners consulted together on their own account agreed to set a watch upon their dogs.

very evening both dogs started from homes at the same time, joined each other, and set off after the sheep.

The old offender had invited the young and obedient dog to go with him sheep-worrying, and had even managed to tell him the time when he was to start on his expedition.

A farmer near Leslie had lost a considerable number of sheep, and so he and his shepherd searched carefully throughout the night for the purpose of detecting the dog which had worried the animals. About the middle of the night they saw a troop of seven dogs running at full speed for the field where the sheep were kept. One dog was evidently the ringleader, and there could be no doubt that the others, which belonged to different owners, had pre-arranged their meeting.—*J. G. Wood.*

Dr. James W. Alexander: "Observe families which have made this passage from ancient strictness to fashionable Christianity, and you will find their children, one by one, sliding away to looser forms of religion, if not to utter carelessness. More than once," continues he, "do I feel that our families must stand in a kind but determined opposition to the fashions of the world, braving the waves, like the Eddystone Lighthouse."

THE FRIEND.

ELEVENTH MONTH 4, 1882.

In another part of our columns will be the conclusion of an article by Charles Westcott entitled "Thoughts about the New Testament and the Falling Babylon."

The concern of the writer, as we understand his meaning, is to call the attention of readers from a dependence on outward forms and ceremonies, an outward profession of religion, and an outward or merely intellectual knowledge of the Holy Scriptures; to direct them to an inward walking in the Light of Christ, by which they may be truly instructed and led in the way of righteousness, and may be enabled to comprehend those spiritual truths set forth in the Holy Scriptures which the "natural man" cannot receive, because they are "spiritually discerned."

This concern is one that is always in season, for there always exists a tendency to substitute form for substance. Even those who have begun in the Spirit, and in the days of their visitation have endeavored to walk in the Light,—in humble and subversive communion with the Spirit of their former inwardly revealed,—are in danger, they come to neglect the holy watch, and finally becoming mere formal professors. How instructive is the language of Isaac Newton: "There was no true religion in the apostles' days, without turning to the inward light, and to that the true ministry is content to turn men; nor is there any true religion now, without being inwardly turned and walking in the same light; nor canst thou try any truth, or understand any Scripture-right, but in the light of God's Spirit. Man cannot understand the things of God, but the Spirit of God. The Scriptures are words, and treat of the things of God, but no man can understand, but in a light of the same nature from which they came;

and, when once a man comes to the true understanding, he soon finds that the understanding which he had of the same before, was but after the flesh, even short of the nature of the true understanding."

The same deeply experienced Christian further says: "Nothing makes a true Christian but the life and power: and he that doth not bear the voice of Christ's Spirit in his heart, is no better than a heathen and a publican. Yea, any church built up out of the life and power, (nay, a church, though built by the power, yet, if not preserved in the same,) is not better than a synagogue of Satan." * * "But, God's building, raised in the light and life of his pure Spirit, how glorious, how beautiful, how lovely is it, even in the eye of God himself! 'Thou art all fair, my love, there is no spot in thee.' Sol. Song, iv. 7.—Into thy holy building, O God! into thy heavenly building, into the spiritual Jerusalem, which thou rearest and buildest up in the Spirit, no unclean or defiled thing can enter; nor is there any room there, for that which loves and makes a lie!—Without, indeed, are swine and dogs, vulturous eyes and crooked serpents, who make a show of what they are not, and lay claim to that which belongs not to them; but, within, are the children, within is the heavenly truth, even the new creation of God in Christ Jesus. For, God doth not strip his people naked, and gather them out of the spirit of this world, that they should be empty and desolate forever; but, he gathers them into and fills them with his own Spirit, fills them with light, fills them with life, fills them with holiness, fills them with righteousness, fills them with peace and joy in believing and obeying the Gospel! And, in this Spirit, is the kingdom known, which is not of this world,—the inward kingdom, the spiritual kingdom, the everlasting kingdom!—where the everlasting throne is near, and the everlasting power revealed! and the Lord God Omnipotent reigns in the hearts of his! and other lords do not reign, but their horns are broken—and the horn of God's Anointed exalted, who sits ruling as King on his holy hill of Zion!—and they that have suffered with Him, and gone through great tribulation, do reign with Him; blessed be his name forever!"

We have received from Elizabeth Thompson, of New York City, an Appeal to the American People on the subject of education and temperance. It is accompanied by copies of speeches on these subjects delivered by Henry W. Blair, of New Hampshire, in the United States Congress. One of these was in support of a bill to extend temporary aid to Common Schools, which was prepared in view of the great deficiencies in popular education shown by the statistics of the last census. The other was on a resolution to so amend the Constitution of the United States as to prohibit the manufacture and sale of distilled spirituous liquors within its limits, "except for medicinal, mechanical, chemical and scientific purposes, and for use in the arts." This resolution was introduced into Congress in 1876, and has since been renewed from time to time.

The preparation of these speeches has evidently been at the expense of much labor and thought. They are calm and argumentative in tone, and embody a large amount of testimony and statistics. E. Thompson offers to

forward them to all who will apply to her by letter. Her motives are set forth in her Appeal, in which she says: "I am convinced from long observation and earnest endeavor to effect reform, that rum and ignorance are cursing my countrymen and women to their ruin." "You cannot know how great an effort it has cost me to put forth this public appeal, but in the firm belief that my life was intended to be given without reservation to promote the good of my fellow beings, I cannot, I dare not remain silent, if any word of mine can indicate escape from national danger and calamity."

We have received a circular of the "Pennsylvania Retreat for Blind Mutes and Aged and Infirm Blind Persons," incorporated in the Fourth month last, and designed "for completion of the system for the permanent welfare of the blind." There were previously in existence in Philadelphia, "The Pennsylvania Institution for the Instruction of the Blind," where pupils are received and taught; the "Pennsylvania Industrial Home for Blind Women," and the "Working Home for Blind Men," which furnish employment to men and women deprived of their sight. This "Retreat" has been planned to provide a refuge for those of this class whose age and infirmity renders them unable to earn their own subsistence.

The financial agent is H. L. Hall, Superintendent of the "Working Home for Blind Men," No. 3518 Lancaster Avenue. A letter from him, dated 11th of last month, says, "I have some four thousand dollars, and many promises of substantial aid." He is himself blind, but possessed of great energy, and apparently much devoted to the interests of those who are deprived of sight.

In passing through the streets of Philadelphia, and noticing the crowds of people and the preparations made for the Bi-Centennial celebration of the landing of William Penn in this country, we observed on an arch which spanned one of the great thoroughfares, an inscription—"Pennsylvania honors her Quaker ancestry." On the same arch was to be found the motto which governed the actions of the illustrious founder of the Commonwealth,— "Mercy, Justice." This inscription was food for thought. The truest honor that can be paid to a statesman, a philanthropist and a teacher of wisdom, is to follow his instructions, to profit by his wisdom, and to imitate his virtues.

The public interest in William Penn, his history and character has been much stimulated by the occurrence of the celebration. He has been made the theme of a multitude of articles in the newspapers and other periodicals, and of the sermons of many of the preachers of various denominations. Thousands of readers and hearers, we doubt not, have thus learned of the wise choice he made in early life, when he risked the loss of all earthly prospects and property, that he might obtain an eternal inheritance; of the patience and fortitude with which he suffered for conscience sake; and of his labors for the good of others, both temporally and spiritually. Some of our own members have been actively engaged in embracing this opportunity of spreading a knowledge of some of the principles of Friends which he advocated, by the distribution of the "Passages from his Life and Writ-

ings" recently prepared. It is greatly to be hoped that some good fruits may grow from these exertions.

The Temperance Association of Friends of Philadelphia have issued an 8 page "Tract for Teachers," intended to give such information as may enable teachers to answer intelligently questions that may be asked them about the nature and effects of intoxicating drinks. It seems to have been judiciously prepared, and contains many historical, chemical and physiological facts.

SUMMARY OF EVENTS.

UNITED STATES.—The whaling schooner R. B. Handy has arrived at San Francisco, from the Arctic Ocean, and reports that the catch of whales by 24 of the 29 vessels of the fleet this season amounts to 83, against a total catch at this date last season of 380.

The Treasury Department has just decided that frogs' legs are not "fresh fish for immediate consumption." It appears that large quantities of frogs' legs are taken in Canada and shipped across the border for consumption in the United States. The treaty of Washington provided that fish should be taken across the line free of duty. The Treasury Department some time ago decided that frogs' legs were not fish, as provided for by this treaty, and the importers of the delicacy then sought to have the frogs' legs admitted free of duty under that line of the Tariff laws which places upon the free list "fresh fish for immediate consumption." Now the Department decides that frogs' legs are no more fish under the Tariff than they were under the Treaty.

A colored woman was killed recently by a meteor which fell near Orange City, Florida.

Four acres of pasture land were sowed with pine cones by Asabel Jewett, of Winchester, N. H., twenty-five years ago, which has resulted in the only cultivated forest in New Hampshire, and contains some 25,000 trees, measuring from eight to twenty inches in diameter.

The Flint Mill, at Fall River, Massachusetts, was destroyed by fire last Seventh-day afternoon, and the loss is estimated at \$500,000. The mill and picker house were of granite, the main building being five stories high, 300 feet long by 94 wide. The picker house was three stories high. The structure was erected in 1872, employed 500 hands, had 50,000 spindles, and produced annually 13,000,000 yards of print cloths.

Eighty-seven thousand dollars of silver three cent pieces were recently melted in a single lot at the mint in this city.

The Bi-Centennial Anniversary of the landing of William Penn at Chester (then called Upland), took place in that city on the 23rd ultimo. The next day a representation was given of his landing in Philadelphia, followed by parades on that and the three following days. On Third-day evening the 24th, during a display of fireworks in the Park, an iron mortar exploded and scattered its fragments around, some of them to a great distance. Fifteen persons were struck, two of them killed almost instantly, and six others have since died.

There were 311 deaths in Philadelphia for the week ending Tenth month 28th, as compared with 303 for the previous week and 341 for the corresponding week of last year. Of the whole number, 162 were males and 149 females; 45 died of consumption; 23 of diphtheria, 17 of marasmus; 13 of pneumonia; 10 of croup; 10 of old age, and 8 of typhoid fever.

Markets, &c.—U. S. 3's, 103; 3½'s, 102½; 4's, 113½; 4's, 119½; currency 6's, 130 a 133.

Cotton continues dull, and prices favor buyers. Sales of middlings are reported at 11 a 11½ cts. per pound for uplands and New Orleans.

Petroleum.—Standard white, 7½ cts. for export, and 8½ cts. per gallon for home use.

Flour is quiet, but firm, with sales of 2300 barrels, including Minnesota extras, at \$5.75 a \$6.50; Penna. extra family at \$5; western do. at \$5.37½ a \$5.90, and patents at \$6.03 a \$7.60. Rye flour is steady at \$4 a \$4.37½ per barrel.

Grain.—Wheat is quiet and steady. Sales of 4000 bushels red, in car lots at \$1.06 a \$1.14. Rye nominal. Corn is in fair request and steady. Sales of 7500 bushels, in car lots at 86½ a 89 cts. Oats are quiet but steady. Sales of 9000 bushels, in car lots, at 39 a 46 cts.

Beef cattle were in demand, and prices were a fraction higher: 3300 head arrived and sold at the different yards at 4½ a 7½ cts. per lb., as to condition.

Sheep were rather dull, but prices were firmer: 13,000 head arrived and sold at the different yards, at 3¼ a 5½ cts., and lambs at 4 a 7½ cts. per pound, as to quality.

Hogs were lower: 4500 head arrived and sold at the different yards at 10½ a 12 cts. per pound, according to quality.

FOREIGN.—Heavy rains have caused floods in the Thames Valley, especially at Oxford, Windsor and Egham. The water continues to rise. The Charing Cross boat pier in London was carried away, but was recovered. The houses adjacent to Thames street are flooded.

A despatch from Dublin to the *Pall Mall Gazette* says, that 300 people on Tory Island, coast of Donegal, are without food, and that other portions of the population in Western Ireland are threatened with starvation.

Michael Davitt, in his speech at Glasgow, denied that there were splits in the Irish national forces. He said there were differences of opinion between Parnell and himself, but not differences of principles. M. Davitt, speaking at Greenock on the 26th, announced his intention of visiting the Highlands and the Island of Skye, for the purpose of becoming acquainted with the case of the crofters. He denied that anybody connected with the Land League had anything to do with the action of the tenant farmers in the Highlands.

Troops at Fort George, Scotland, have been ordered to hold themselves in readiness to proceed to the Island of Skye, to maintain order during the service of processes upon the crofters.

The *Times* says a wealthy resident of the Highlands of Scotland has, by telegraph, offered to pay all the arrears of rent of the crofters of the Island of Skye. It is hoped that the necessity of sending military to execute writs will thus be abandoned.

It is believed that the cost of the war in Egypt will amount to nearly four million pounds, exclusive of the expense of the army of occupation and the Indian contingent.

Among the documents belonging to Arabi Pasha in possession of the authorities, is a letter from the Sultan's religious adviser to Arabi, seriously implicating the Sultan in the course Arabi pursued.

The trial of the authors of the riots in Montceau-les-Mines, in France, has been postponed until the next session of the court, owing to numerous attempts to intimidate the jury.

Le Paris publishes the details of the anarchist conspiracy. They show that it is composed of a small number of staunch supporters in all the towns and manufacturing villages of France. The members are mostly young men, who distribute revolutionary papers. Each group has a distinctive name. A letter, which was seized by the authorities, recommends that the groups should pretend to be trades' unions. All the groups in a department form a federation, some having a secret symbol, and these federations are the link between the groups and the Central Committee.

It is reported from Metz that the emigration of individuals and of entire families from Lorraine to France, particularly Paris, is on the increase.

Marshal Serrano, General Dominguez, Senors Ballaquer and Montero Rios, and other prominent members of the Democratic party and dissident Spanish Liberal factions, formally signed a programme agreed upon between the different groups composing the dynastic Left. The programme includes the re-establishment of the Constitution of 1869, with modifications. It was subsequently decided to form a committee for the general direction of the party, and to instruct it to organize sub-committees in the provinces. Marshal Serrano declared that he would endeavor to place the commercial relations of Spain with England on a better footing, without prejudice to Spanish interests. It was thought that the Cortes will meet on 11th month 10th. Marshal Serrano's programme has received the signatures of twenty-one leading politicians, including, however, only two Republicans. The old Republicans have held a meeting, and offered to support Serrano, but refused to accept a monarchical programme.

The result of the elections for the Prussian Diet is, that the Conservatives and Free Conservatives have gained 12 seats, principally at the expense of the National Liberals. The representation of the other parties is the same as it was last session.

The Germania, which sailed last summer for Cumberland Sound with the German Arctic expedition, has returned to Hamburg. The construction of a station at Kingawa has been completed and several houses have been built. Everything is ready for the exploration.

The village of Grindelwald, 35 miles southeast of

Berne, has been almost entirely destroyed by a hurricane.

Mount Etna is showing great and increasing activity and is emitting fire and volumes of smoke.

The damage by the late floods in the Southern Ty is estimated at over 1,500,000 florins.

Vienna, 10th mo. 28th.—Floods have again occurred in the Tyrol. Traffic on the Botzen and Meran Railway and on the Botzen, Trent and Lavis road has been suspended. Both lines between Preiss and Brenner impassable. All streams in the Brixen district alarmingly increasing in volume. Bad news comes from various villages, where dikes are giving way. Fears are entertained that a catastrophe more terrible than that which lately visited the Tyrol is impending.

A telegram from Klagenfurt reports incessant rain and disastrous floods in Carinthia. The Drave is rising and there are serious inundations in the valleys of tributaries. The Moell Jail Commissioners, who engaged in inquiring into the damage done by the floods, are imprisoned by the present floods at Küboch.

Vienna, 10th mo. 29th.—A Cabinet Council was held to-day to discuss measures of relief in view of the new floods of the Tyrol. The Governor of the Ty attended the Council. It is believed that the damage will reach 15,000,000 florins.

The small-pox was ravaging all the Atlantic section of the United States of Columbia, at last accounts. The 6th ult. there were 500 cases of the disease in hospital at Bogota.

The rebellion in Ecuador is at an end.

The cable between Callao and Mollendo being repaired, communication by telegraph is now open direct between Valparaiso and points in the United States. The opening of these lines connecting with the Central and South American Telegraph Company's system Lima will be a saving of fifteen hours' time between Valparaiso, the United States and Europe, compared with the old route, via Lisbon.

A report has reached San Francisco that the volcano of Kilauea, in the Hawaiian Islands, is again erupting "on a grander scale than for a quarter of a century."

WESTTOWN BOARDING SCHOOL.

In the notice respecting the opening of the Westtown Term, in the last number of "The Friend," the hour for forwarding packages from 304 Arch street, through inadvertence, stated to be 12 o'clock instead of 10½ o'clock. The paragraph on this subject is therefore now republished as follows:—

DURING THE SESSION, passengers for the School will be met at the Street Road Station, every day except First-days, on the arrival of the first through train for the City, and small packages for the pupils, if left at Friends' Book Store, No. 304 Arch street, will be forwarded every Sixth-day at 10½ o'clock, except on the two Sixth-days in the Twelfth month, and the expense charged in their bills.

FRIENDS' BOARDING SCHOOL, BARNESVILLE, OHIO.

Wanted a Superintendent and Matron to take charge of this Institution at the close of the present winter term. Friends of Ohio Yearly Meeting, who may be drawn to the service, are requested to communicate with Aaron Frame, or Asa Garretson, Barnesville, Montgomery county, Ohio.

FRIENDS' ASYLUM FOR THE INSANE Near Frankford, (Twenty third Ward,) Philadelphia. Physician and Superintendent—JOHN C. HALL, M.D. Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

MARRIED, at Friends' Meeting-house, Mansfield, N. J., on the 19th of 10th mo. 1882, JOHN N. HALL of Medford, to REBECCA T., daughter of Hanna and the late Francis Decou.

DIED, on the 5th of 10th mo. 1882, at the residence of his parents, near Germantown, S. MASON BINES of Samuel M., and Taey M. Bines, aged 29 years, member of Germantown Particular and Franklin Monthly Meeting of Friends.

WILLIAM H. PILE, PRINTER,
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PHILADELPHIA.

For "The Friend."

Ancient Testimonies and Advices.

EDUCATION AND TRAINING OF CHILDREN. As touching the education of Friends' children, for which this meeting has often been a concern; we think it our duty to commend unto you the necessity that there be a care in preserving them in plainness of dress and habit, suitable to our holy profession; and also, that no opportunity be neglected, nor any endeavors wanting, to inculcate in them the principle of Truth which we profess; that thereby they, being sensible of the operation thereof in themselves, may find only their spirits softened and tendered, fit to receive the impression of the Divine image, and may also from thence find themselves under a necessity to appear clear in the severances of our Christian testimony. And we advise that parents and guardians, who have the care and oversight of children, be concerned to be good examples to them. And, especially, to be careful to train them up in the nurture and admonition of the Lord; and be no less concerned to have the sense of God on your own spirits; otherwise you cannot bring them to a sense of Truth on their spirits; and without that, your work will be of small advantage. But if you find a bath hold of their minds, then [bath religiously concerned parent] a help in to work with you against those youthful inclinations to vanity."—1717, 1719.

Dear Friends, we tenderly and earnestly exhort and exhort all parents, and masters of families, that they exert themselves in the knowledge of God, and in the strength of his Word to instruct their children and families in the doctrines and precepts of the Christian religion contained in the Holy Scriptures; that they excite them to the diligent reading of those sacred writings, which plainly set forth the miraculous conception, birth, holy life, wonderful works, blessed example, meritorious death, and glorious resurrection, ascension, and mediation of our Lord and Saviour Jesus Christ; and to educate their children in the belief of those important truths, as is in the belief of the inward manifestation and operation of the Spirit of God on their own minds, that they may reap the full and advantage thereof, for their own present and everlasting happiness, which is infinitely preferable to all other considera-

tions. We therefore exhort, in the most earnest manner, that all be very careful in this respect; a neglect herein being in our judgment very blameworthy. And farther; where any deficiency of this sort appears, we recommend to Monthly and Quarterly Meetings, that they stir up those whom it may concern to their duty therein.

"And as it is evident, that the simplicity, and distinguishing plainness of our holy profession is too much lost among us, respecting language, apparel, and behavior; we therefore earnestly exhort all to keep under the power of the cross of Christ, which will crucify to the world, and the vanities of it, and bring up in a true life of self-denial, agreeable to the gospel, and the example of our Elders."—1732.

"Dear Friends, you who have children under your care or tuition, we beseech you to accustom them early to the reading of the Holy Scriptures, and to train them up in the way of the cross, as soon as they are capable of receiving impressions of good and evil; that parents be careful how they indulge them in any thing that has an evil tendency, endeavoring to restrain them from every hurtful thing which their natural inclinations may lead them to desire after; this, we think, is the indispensable duty of all parents; and we cannot see how they can answer the omission of it in the sight of God. For such neglect too often occasions ill habits, which afterwards are not to be restrained without great difficulty, if at all. It is certain that the preservation of your offspring in the way of true religion and godliness, is of much greater moment to their happiness, both in this life, and in that which is to come, than any thing else you are capable of doing for them; and therefore we renew our advice, that you be diligently exercised in such godly care, waiting upon God for wisdom from Him, first to walk wisely and circumspectly before them yourselves, and then you may, with more weight and authority, in the meekness of that wisdom, instruct, advise, exhort, and rebuke, as you shall see occasion."—1735, 1736.

"It is our concern earnestly to exhort Friends, both men and women, to watch against the growing sin of pride; and to beware of adorning themselves in a manner disagreeable to the plainness and simplicity of the Truth we make profession of. Oh! that they would duly consider that severe reproof, which the Lord, by the mouth of his prophet, pronounced against the haughty daughters of Zion, Isaiah iii., where he describes even the particularities of their dressings and ornaments, so displeasing to the Lord, and drawing down his judgments upon them. If those things in that time were so offensive in the eyes of the Lord, how much more are they so now in a people professing the plainness and simplicity which the gospel of Christ recommends? 'I will,' saith the apostle Paul, 'that women adorn themselves

in modest apparel, with shamefacedness and sobriety: not with broidered hair, or pearls, or gold, or costly array; but, which becometh women professing godliness, with good works.' 1 Tim. ii. 9, 10. Where he plainly sheweth that such adornings are contrary to the profession of godliness. The apostle Peter also is very full in his exhortations on this subject: 'Whose adorning,' says he, 'let it not be that outward adorning of plaiting the hair, and of wearing of gold, and of putting on of apparel: but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price; for after this manner, in the old time, the holy women also, who trusted in God, adorned themselves.' 1 Pet. iii. 3, 4, 5. Plainly intimating, that those, who of old were holy, and did trust in God, placed not their delight in such ornaments. Oh! that you would weigh and consider these things! 'Let your moderation be known unto all men; and grieve not the Holy Spirit of God, but be ye followers of Him, as dear children; walking circumspectly; not as fools, but as wise; redeeming the time, because the days are evil.'—1739.

"Dear Friends, we also recommend to school-masters and mistresses, to educate the children committed to their charge in the frequent reading of the Holy Scriptures, and such other good books as tend to their instruction in true Christianity; and to discourage their reading any books of a contrary tendency, whereby their minds are in danger to be corrupted, and led aside from the way of truth and holiness. And we do with earnestness recommend to all such parents as have experienced the gracious dealings of the Lord with their own souls, to take all proper opportunities of instilling into the minds of their children just sentiments respecting the vanity and emptiness of fading and transitory enjoyments, and to direct them to seek after that solid peace and serenity of mind which attends the sincere practice of true religion and virtue, and which only can afford any durable and solid satisfaction. Such a godly care in parents is agreeable to the command of God, by his servant Moses to the people of Israel, Dent. xi. 18. 'Ye shall lay up these my words in your heart, and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thy house, and when thou walkest by the way; when thou liest down, and when thou risest up.'—1745.

"We again tenderly remind of that Christian simplicity and self-denial which our ancient Friends were in the practice of. Their plainness of speech and apparel was remarkable; and the scorn and derision they patiently underwent on those accounts, did demonstrate that their practice therein proceeded

not from an affectation of singularity, but was purely conscientious. But, alas! how are many degenerated in these respects! and, by a mean compliance with the customs and fashions of this present evil world, under the mistaken notion of rendering themselves agreeable to others, are indeed become contemptible even in the eyes of those they seek to please; the more thinking part of whom have observed, that a departure from the primitive plainness of our predecessors frequently opens a door to the practice of such pleasures, follies, and corruptions of the times as they were redeemed from, and conscientiously forsook; it being a just remark, that a revolting from the form of godliness is often attended with the loss of the power of it."—1747.—From *The London Epistles*.

For "The Friend."

Three Months by the Sea Side.

For the last three months I have been a resident of Southern California. I am stopping in Santa Monica, a small town on a bay of the same name. Seven years ago there was thought to be a good landing here. A wharf was built and a large village predicted; streets were laid out systematically running parallel with the ocean. Eucalyptus and pepper trees were alternately planted along each street; and cheap buildings were being put up rapidly, but from some cause the wharf was abandoned, and the enterprise soon came almost to a standstill. But notwithstanding this the delightful climate could not be disputed, and thousands of people stop here during the summer months for recreation. Having no fear of rain, after the hotels are filled, tents are stretched in every direction. So that rich and poor, high and low, can all be accommodated and have the health-giving influence of pure air, sea-bathing, &c. The scenery on land is hardly equal in grandeur to that described at Monterey Bay by J. Bell. From the north-east to the south-west we have first the plains, then a range of mountains beginning with the foot hills, and gradually rising to quite an eminence; but thought to be much more beautiful during the winter season. The Pacific ocean is said to be inferior in beauty to the Atlantic, but to us, unaccustomed to ocean life, there is an attraction about it of which we do not tire.

It is seldom too warm or too cold here for comfort, and it is almost amusing to hear the sarcastic tones in which some persons speak of the sweltering heat of the East. But by others the comparisons are not favorable to the West. One woman said to me, "I have not taken a drink of water for eight years. After drinking from the crystal streams of New York, I cannot drink such water as we find here." The scarcity of water, or rather the expense of getting it, is a great drawback. The soil is almost inexhaustible in its productions when well irrigated. Both fruit and vegetables are raised in great quantities, and generally of very good quality. Besides those common to our northern climate, different kinds of tropical fruit are produced in abundance. Geraniums and other choice plants, cultivated with so much care in our eastern homes, grow luxuriantly in the yards here. The city of Los Angeles is sixteen miles east of us. It being one of the oldest towns in the State, and first settled by the Spaniards, its adobe houses, irregularity of its streets, &c., must be very noticeable to a

person accustomed to a well regulated city. But it now contains many fine buildings, and the business part is much the same as in other large towns. In it are represented almost every state and nation; therefore the manners and customs of some of the inhabitants are very strange. By many there is no attention paid to the First-day of the week more than as a day of leisure, to hunt, fish, or take a stroll. Excursions come in on that day more than any other. Another thing greatly to be deplored is the small value placed on human life. Fighting in self-defence seems to be thought praiseworthy rather than disgraceful. The thought of children being brought up under that influence, has been deeply painful to me. Surely the Divine command, "Thou shalt not kill," should not be set at naught by man. S.

10th mo. 1882.

For "The Friend."

An Incident in the Life of Mahlon L. Lovett.

The father and mother of Mahlon L. Lovett, were prominent and zealous supporters of the principles set forth by E. Hicks, and in common with many of their contemporaries in Bucks county, separated from the Society of Friends in the year 1827. They were earnest and unwavering in the cause they had espoused; and when their son Mahlon turned away from the fold to which he had been gathered in childhood, and withdrew his support to some of their most objectionable, but cherished religious principles, it was a sore trial to them; and he felt himself unwelcome in their company, and an alien from his father's house. Surrounded with these embarrassments and deep provings, he felt his situation keenly; but under the precious and powerful influence of a loving Saviour, who had revealed Himself in an extraordinary manner, and had plucked him as a brand from the burning, he reasoned not with flesh and blood; but bowing in deep humility and prostration of soul at the sacred footstool, and passing through the baptism of the Holy Ghost and fire, he became established upon the immutable foundation, Christ Jesus, and having put his hand to the plough he looked not back.

On the 18th of the Twelfth month, 1842, Mahlon L. Lovett writes: "Attended meeting this day with my spirit bowed down under the weight of a great exercise, and remained for some time without being able to see what my dear Lord and Master required at my hands, but not without partaking of the crumbs from his table; it finally pleased Him to open my eyes that I might see, and my ears that I might hear; and oh! I heard it plainly pronounced in my soul, 'Thou shalt go to thy father's house this day.' Although it proved a great trial to my faith, I became resigned to his heavenly will, and covenanted with my Divine Master that I would, with his aid, perform whatever He required of me; but when I queried what can it be for? these words were very intelligibly uttered in my soul, 'Have I not always been with thee when I have required aught of thee, then go and ask no questions,—it shall be shown thee in due time.' It brought to my mind a dream I had last night; I dreamed that I was on my father's farm, and looked into the adjoining field, I there saw green grass bearing a similitude to oats, which I went into, but could scarcely get through from its height and

thickness, and I looked back at some persons who seemed to show by signs my inability but I finally got through, and thought after I had broken down the grass barrier which seemed to be all round the field, I over the remainder (which was small) was in great ease. This foreshadowing was afterwards in great measure realized, and I forth fresh gratitude and praise to the Lord from me this day. Although many doubt seemed to weaken me, yet I have been more fully favored to witness the breaking through of a great barrier of ridicule, and was enabled as it were to run over the field. I obeyed my Divine Master and went in great fear to my father's house, which visit resulted correspondingly with my dream."

With this extraordinary visit to his father and mother, the natural affection of his father appears to have been re-established, their respect and kindness was continued through the remainder of their lives.

African Trading.—The system adopted for trading or bartering with the natives on the coast, comprehended between the River Coast and Ambriz, is somewhat complicated and curious. All produce (except ivory) on being brought to the trader, is put on the scale, and the price is agreed, in "longs" in English, or "peças" in Portuguese. This "peça" or "long" is the unit of exchange to which all the multifarious articles of barter are referred: for instance, six yards of the ordinary kinds of cotton cloth, such as stripes, bleached calico, blue prints, cotton chequers are equal to a "long;" a yard and a half of red or blue baize, five bottles of rum, brass rods, one cotton umbrella, 3000 glass beads, three, six, eight, or twelve cow handkerchiefs, according to size and quality are also severally equal to a "long;" articles of greater value, such as kegs of powder, guns, swords, knives, &c., are two or more "longs" each.

As each bag of coffee (or other produce) is weighed and settled for, the buyer writes down the number of "longs" that has been agreed upon on a small piece of paper called by the natives a "Mucanda," or, by those who speak English a "book;" the buyer continues his weighing and purchasing, and the "books" are taken by the natives to the store, which is fitted up like a shop, with shelves on which are ranged at hand the many different kinds of cloth, &c., employed in barter. The natives cannot be trusted in the shop, which contains only the white man and his "Mafuca," a head man, so the noisy, wrangling natives are paid from it through a small window. I will suppose, for instance, that a "book" presented at the window, on which is marked twenty "longs" as the payment of a bag of coffee; the trader takes—

A gun—value	4	long
One keg powder	2	"
One piece of 18 yards stripes	3	"
One of 18 yards grey calico	3	"
One of 18 yards checks	3	"
Eight handkerchiefs	1	"
Five bottles of rum	1	"
One table-knife	1	"
Three thousand beads	1	"
Five brass rods	1	"

Total: 20 long

This is now passed out, the trader making such alterations in the payment as the natives

re within certain limits, exchanging, for instance, the handkerchiefs for red baize, or piece of calico for a sword, but there is understanding that the payment is to be certain selection, from which only small amounts can be made. If such were not the case the payment of 100 or more "books" in short time would be impossible. It is no means an easy task to trade quickly and successfully with the natives; long practice and great patience and good temper are necessary. A good trader, who is used to business, can pay the same "book" for a great deal less value than one unaccustomed to the work, and the natives will often refuse to trade with a new man or one not used to these ways and long known to them.

It is rather startling to a stranger to see and hear a couple of hundred blacks all shouting at the top of their voices to be paid first, quarrelling and fighting over their payment, or pretending to be dissatisfied with it, that they have been wrongly paid.—*Monrovia, Angola.*

For "The Friend."

"I Restore Him Four-fold."

Our Saviour was passing through Jericho, and an named Zaccheus sought to see Him, could not because of the multitude and for himself little of stature; he therefore went ahead and climbed up a sycamore tree. When Jesus came along He looked up and said to him, Zaccheus, make haste and come down: for to-day I must abide at thy house. He made haste and came down, and received our Saviour joyfully. But the people murmured, saying, that he was gone to be a guest with a man that was a sinner; to which Zaccheus replied, Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I will restore him four-fold. And Jesus said unto him, this day is salvation come to this house. I will restore him four-fold!" O that the hearts of the penitent Zaccheus might pervade the hearts of every professed lover of the Lord to-day! For how can we find acceptance with the Lord, and partake of his great mercy, if we have not charity for the poor, needy, and refuse to make proper restitution, even to four-fold, if needs be, to those whom we have wronged? If we repent of our sins and endeavor to make all wrongs right, we will be in the way to have our hearts purified in the sight of the Lord, from which no secret thought or action can be hid. St. James: Pure religion and undefiled before God and the Father is this: to visit the fatherless and widows in their affliction, and keep ourselves unspotted from the world. There are multitudes who manifest some degree of anxiety to behold their Lord, and struggle on for long and weary years under their load of sin. The Saviour does come to their relief, saying to them as He said to Zaccheus, "this day is salvation come to thy house." The secret is they are not humbly and penitently humbled in spirit, and through their mission to Divine Grace made willing to the cross of Christ, which would lead to confess and forsake their sins and to make restitution to those they may have wronged. While Zaccheus was willing to restore four-fold, and was accepted, some who are not willing to restore even one-fold, are consequently rejected by the Lord, and look upon sin and iniquity with no de-

gree of allowance. Perhaps they have failed (rich,) placing their property in the hands of another, or have belonged to certain "combinations," which have enabled them to procure more of the public funds than their services warranted; or have amassed their wealth by defrauding their neighbors, or taking advantage of their ignorance or necessities; and still continue in these things. How can such an one say that he has a conscience void of offence toward God and man; that he is a new creature in Christ Jesus; old things having passed away and all things become new! Be not deceived, God is not mocked; whatsoever a man soweth that shall he also reap.

Some there are, however, with strong and resolute will, in their own strength, with hearts all untamed by grace, who dare take a bold stand in the regions of self-glorification; whose words are only as sounding brass and tinkling cymbals. Such testimonies or exhortations, however, are not likely to convert sinners from the error of their ways, or increase their confidence in the power of salvation.

What a ground-work for a true revival of religion would be laid, if each of the professed children of God throughout our land so dwelt under the influence of Divine love, as to know it to flow out, one toward another. Then would sinners flock to the fold of Christ, and skepticism as chaff be scattered to the four winds!

How is it with thee, dear friend? thou who art a representative of a Christian sect, foremost in the ranks of truth and uprightness. As thou hast set high thy standard, so labor manfully to support and defend it. Woe to thee, if through thy unfaithfulness it shall fall to earth. The higher the standard the greater the fall, if it does fall. So the greater the light the greater will be our darkness and condemnation if we fall away. If the light within us become darkness, how great will be that darkness. Let us walk in the light while we have the light.

He who covereth his sins shall not prosper, but he who confesseth and forsaketh his sins shall find mercy. Do we desire the Saviour for our guest: to have Him come in and sup with us? Would we have his salvation enter our hearts and homes? Let us then seek Him earnestly, day by day, confess our sins, show acts of charity, restore to those we may have wronged, exhibit a meek and penitent spirit, and Zaccheus' Saviour will be our Saviour, our abiding guest while here on earth, till we are called home at last to inherit one of the many mansions He hath gone to prepare for us, there to become *his* welcome guests forevermore.

O. A. PRATT.

Greene, N. Y., 10th mo. 16th, 1882.

Humility and contrition of spirit seem the only safe dwelling place whilst we are clothed with these poor corruptible bodies; and we shall find that there is great need of patience unto the end of our Christian pilgrimage.—*Mary Capper.*

The belief that General Warren died of a broken heart is strengthened by constant repetition from many quarters. He is said to have exclaimed not long before his death: "Bury me in citizen's clothes; I have had enough of the trappings of war."

For "The Friend."

Westtown Boarding School.

The report made to the Yearly Meeting in 1846, informs that "It is cause of thankfulness to be able to state that the labor and care which have been bestowed to promote among the scholars greater simplicity in dress and language, have been attended with favorable results; and it is believed that the plain scripture language is now generally spoken, and apparel becoming the children of Friends, generally worn at the school. Notwithstanding the gratifying improvement in these respects, we are sensible there is still ground for continued vigilant care in the maintenance of these testimonies, and we trust that parents who may send their children to the institution, will co-operate with the committee therein. The girls' collecting-room has been rendered more commodious by throwing into it two small rooms on the north side of it; and having been furnished with new and larger desks, and seats with backs to them, it is believed the comfort of the children has been increased. The main building requiring a new roof, and it being apprehended that the boys' chambers might be rendered more pleasant and healthful by raising the building a few feet so as to elevate the ceiling and give the opportunity for more complete ventilation, arrangements are in progress for carrying this plan into effect.

For several years inconvenience has been experienced from the unfavorable location of the nurseries, and the difficulty of giving them that full and free ventilation which is desirable for sick rooms. The attention of the committee has been frequently turned to the subject, but without being able to effect the desired change, except at a cost which the limited funds of the institution would hardly justify. Recently, however, it has been concluded to erect two buildings for nurseries—one on the east and one on the west of the girls' and boys' galleries and connecting therewith. They are each to be 20 by 32 feet, two stories high, with two rooms on a floor and a basement story for washing rooms or other desirable purposes; and are to be put up without expense to the school, except the furnishing of the basement stories, the fuel for burning the bricks, and such of the timber used in the buildings as can be procured from the farm."*

4th mo. 9th, 1847.—The committee (Enoch Lewis and Thomas Evans) appointed to apply to the Legislature of Pennsylvania for the exemption from taxation of the property under care of this committee, reported "That they gave prompt attention to the subject and succeeded in obtaining the passage of a bill, which was now read, exempting from taxation 100 acres of the farm at Westtown, together with the school and other buildings therewith connected." The certificated copy of the bill was directed to be deposited with the treasurer.

12th mo. 10th, 1847.—"The sub-committee to whom was referred the resignation of our friends Pennock and Sarah Passmore, produced an application from Jos. and Hannah Snowden to succeed them in the Superintendence of the Boarding School, which, on

* It is understood that the buildings here referred to, and which continue to be very useful adjuncts, were erected at the expense of our late valued friend, Samuel Beutle, Sen., who served on the Westtown Committee with four generations of Friends.

consideration, was acceptable to the committee, and they were accordingly appointed. Nathan Sharpless, Samuel Bettle, Hannah Williams and Hannah Rhoads were requested to inform them of this conclusion and introduce them into the school."

From the report of 1848: "The nurseries, which were finished and occupied soon after our last report, are found to answer well; the comfort and quiet of the sick being much promoted; and they are a valuable addition to the accommodations. Larger and more commodious porticoes have been erected without cost to the institution, at the south and east entrances to the main building, and other improvements are contemplated, to be paid for in a like manner.

"The recent examination of the school has afresh impressed our minds with its value and importance as a means of affording a guarded education to the children of Friends. We believe the Divine blessing has rested on the concern of the Yearly Meeting for its establishment and right maintainance; and that as there is a united engagement on the part of those employed in its management, to conduct it in the fear of the Lord and in strict conformity with our Christian principles and testimonies, watching against innovation even in what may be termed little things; we may humbly trust that He, whose heritage children are declared to be, will still regard the institution with favor; and that it will be made a means of religious as well as literary improvement to many of the rising generation."

At a stated meeting, 6th mo. 9th, 1848,—Present 19 men and 16 women Friends, and Jos. Scattergood, appointed at our late Yearly Meeting.

"Joseph Scattergood being proposed as Treasurer of this Committee in place of Jos. Snowden, now Superintendent, the nomination was approved and he appointed accordingly, the former treasurer is directed to place in his hands the money and papers connected with that office. Samuel B. Morris and Henry Cope being appointed to examine the accounts of Jos. Snowden and report them to a future meeting."

At an adjourned meeting held 10th mo. 11th, 1849: "The committee to whom the state of the buildings on the Westtown School farm was referred, report, 'That having several times met and consulted with an experienced mechanic, we have agreed to propose the erection of a farm house upon the plan herewith submitted. The house to be built of stone procured on the premises, and finished in a plain and substantial manner. From proposals made to the committee by several mechanics, the cost of its erection will be within the sum first estimated, which was \$6,500; all the material to be furnished by the contractor. In ease the white oak joists for the first floor, rafters, scaffold-poles and boards, and all the lath, are supplied from the farm, there will be a deduction of \$411. It is proposed that the new building be placed on the north side of the present farm house and as near to it as convenient. The committee are of the opinion that it would be an advantage to defer the building of a barn another year, as there will be some materials left on hand after the completion of the house which may be profitably used about the barn. Size of the main building 40 x 48 feet, kitchen 24 x 35 feet.

N. Sharpless, I. M. Kaighn, committee."

For "The Friend."

On the Proper Employment of Time on First-day afternoons.

Upon reading over lately some of the minutes of the Monthly Meeting of Friends of Philadelphia, the following advice issued in 1759 by the Quarterly Meeting held in Philadelphia was found, which appears to me to be well worthy of revival at the present day.

G. J. S.

From our Quarterly Meeting at Philadelphia the 7th of 5th mo. 1759.

"On reading the answers to the Queries much seasonable advice was given, and an earnest concern attending this meeting that our Christian discipline may be more strictly maintained; it is much desired that Friends in the several meetings may excite their members to a more close attention and care in the education of their children, and those under their direction, and particularly to restrain them from associating together for amusement or diversion on the First-day of the week in the afternoon, as it is much feared the good impressions made on their attending the meetings of worship in the morning, are too frequently lost or diminished by unprofitable conversation and unguarded behavior; to prevent which it is recommended to parents and heads of families to call their families together and spend the afternoon either in humble waiting on Almighty God, or in reading the Holy Scriptures, the writings of our ancient Friends or other edifying books."

FRINGED GENTIANS.

BY CLARA DOTY BATES.

So long had the October skies
Worn frown of cloud and rain,
It seemed as though my tired eyes
Would never see again
What they so loved—the tender hue
Of heaven's own blue.

I watched in vain for brightening streaks
As dawned or died the day;
But still the distant mountain peaks
Wore cowls of misty gray;
Nor gleamed one shining hand-breadth through
Of heaven's own blue.

I sought a lonely country road,
With bare fields at each side,
Where late the golden rod had glowed
In all its plummy pride.
Lo, something at the wayside grew
Of heaven's own blue.

Fringed gentians—each one bearing up
Atop its humble stem,
As with an arm aloft, a cup;
I paused to look at them—
As deep a tint they wore, as true
As heaven's own blue.

I had so missed the sky's dear face,
Its color and its light;
Yet here in this deserted place
Was something just as bright—
The bluest thing I ever knew
Except heaven's blue.

Thus, often when the joys of earth
Are dimmed or disappear,
Lo, humbly in the wayside dearth
We find some other cheer—
Some lowly flower that wears the hue
Of heaven's own blue.

"Oh ask not then, how I shall bear
The burden of to-morrow?
Sufficient for the day its care,
Its evil and its sorrow,
Thy God imparteth by the way
Strength that's sufficient for the day."

Select

GOD OMNIPRESENT.

Lo, God is here! From clouds above
And from the crags on which they rest;
From placid evening's robes of love,
Outspreading in the crimson west;
And from the river, o'er whose banks
Mysterious shapes of dew appear;
From elms which stand in stately ranks,
One sound is swelling: "God is here!"

I hear it in the insect's wing;
I hear it in the thunder pealing;
I hear it where the wild birds sing;
I hear it where the breeze is stealing.
From pathless forests, thick with shade,
And from the corn-fields rustling near,
From every tree, in every glade,
The voice is uttered: "God is here!"

Whilst evening hangs her lamps above,
And dewy fragrance floats around,
That voice still speaks in tones of love,
And every spot seems holy ground,
'Tis written on the moon's pale face,
Reclining in her lucid sphere,
And countless stars the inscription trace
In fiery letters: "God is here!"

When midnight bathes the world in sleep,
Soothes weary hearts, and shuts the rose,
The voice is heard in accents deep,
'Midst intervals of calm repose;
While round the casement's lattice pane
The leaves and tendrils shake for fear,
The awful words resound again
Amid the darkness: "God is here!"

Here, when the heart with joy runs o'er;
And fancy her wild pastime taking;
Here, when the world delights no more,
And the bowed heart with grief is breaking
Here, when amidst the circle gay,
Of friends long tried, beloved, sincere;
Here, in the solitary way,
God never leaves us: "God is here!"

O Christian! let thy faith arise
In every time, in every place!
The Maker of the earth and skies
Is strengthening thee to run the race.
Bid tears depart; subdue thy grief;
Hushed be the sighs, and wiped the tear;
Thy God is nigh to give relief,
And speaks in mercy: "I am here!"

Friends in the South of France.

AN OLD MANUSCRIPT.

Alençon, Second month 18th, 178

Dear Friend,—I find myself engaged with a pleasing satisfaction to write to thee and communicate to thee and Friends in England the first events of our affairs in France. 1 years during the life of our respectable mother, the Count de Vergennes, whose loss much regret, we were informed by the report that the Assembly of the Notables were employed about the means of bestowing on the Protestants of this kingdom a rank and station. As till then we had lived in a manner unknown to the king and ministers, we felt ourselves engaged to them a faithful representation, in order to form them of our existence as a people, to solicit for ourselves the same privileges were about to be granted to other Protestant subjects. In consequence thereof I was commissioned to write the following letter to Count de Vergennes:—

"The Friends of the Christian Society called by the scornful name of Quakers, to Count de Vergennes, Minister of the king of France.

"As the simplicity of our principles do not permit us to address thee with praise and compliments, we have with joy given thee to the Almighty that He has been please

ed to the distressed a Protector, and to employ the abilities and power He has entrusted thee with, to contribute to the relief of the sufferings of mankind, and to cause the fire of peace to be established in the world. We have learned with peace and satisfaction that the Sovereign intends to grant a civil rank to the Protestants of this kingdom, and to give them in all the privileges of subjects and citizens; but as hitherto our peaceable principles have kept us at a distance from the monarch, and we therefore are probably unknown to the monarch, we have found it our conscientious duty to inform thee that there are in the Southern Provinces of France, many hundreds of dutiful subjects who, though they are neither Roman Catholics nor Protestants, worship God in those temples that Jesus the Apostles did, viz., in the inward of their souls, and pursue in reverent silence the doctrine of Christ only, without any mixture of human innovations.

On this memorable occasion we have thought it our duty to address our humble petitions to thee, requesting thee to communicate them to the General Assembly of the Notables that are appointed to present to the King the humble petition of his afflicted subjects.

We hope that the Spirit of Truth, that dwells in the heart of all that attend to its voice, will manifest the innocence of our principles to the Notables whom the King has appointed to be the dispensers of justice, and in whom he has deposited his confidence. All the inhabitants of this kingdom are equally the children of the Father, and since we love and respect him as our father and protector, we humbly entreat his beneficence, and that of his ministers, may be extended to us and to all the inhabitants of this kingdom who are not Roman Catholics.

We are, with respectful affection,

"Thy assured Friends."

The Count de Vergennes answered that he would make a proper use of my observations, and desired me to give him a memorial of our opinions and civil principles, which I did, and he seemed satisfied with it.

The Protestants, being alarmed at the course we had taken, strongly solicited that they themselves alone might be included in the privilege of toleration; but, notwithstanding their efforts against us, to which we made no reply, we have partaken of the king's beneficence, and obtained the same right and advantage as they; and not for us but for all in the world that maintain good order and peace.

Accordingly in the Eleventh month of last year the king gave an Edict, by which all, without distinction, who do not profess the Roman Catholic religion are accounted as citizens and subjects of the state; their marriages, baptisms, and burials acknowledged to be legal, provided a declaration of assent be made to the magistrate. Decent privileges of burial are granted to us, and we are admitted in all the rights of property, possessions, and inheritance, the same as the Catholic subjects.

In the short memorial I gave to the Count de Vergennes, I informed him that we do not own any other baptism than that of the Spirit and divine fire which regenerates the soul from the defilements of the flesh, and saves us by the resurrection of Christ (Peter,

chap. iii.), the same Edict provides that where a child is born belonging to a sect that does not believe in the necessity of water baptism, the father or mother shall declare the birth to a magistrate.

Such wise laws give us a prospect of peace, and of being more free from storms in future, and we are in hopes that our silent worship can alarm nobody, and that we shall not be hindered from meeting quietly together in our houses for the purpose of worshipping the Almighty as we have done.

I intended sending thee a copy of my memorial to the Assembly of the Notables, as also a copy at large of the king's edict in our behalf, but I decline it on supposition that the Edict is already known in your country. Our Friends in the South remain much in the same situation, except that the favors we have received have made us more inward and humble. They are all very sensible, as well as myself, of the tender regard which our friends in England and America entertain for our little flock, which I expect to visit again next summer if it please the Lord.—*From London Friend.*

A Parable.—I held in my hand a little dry tree, an infant hemlock. Had it lived a century it might have towered up above all the forest, and held up its head in majesty. But it grew on a sort of bog, and a muskrat, digging his hole under it, bit off its roots, and it was dead. It was full of limbs and knots and gnarls, and I felt curious to know how it happened that it was so.

"Poor fellow! If you had all these limbs and knots to support I don't wonder you died."

"And with my roots, which were my mouths with which we feed, all cut off too!"

"Yes, but where did all these ugly limbs come from?" said I.

"Just where all ugly things come from," said he. "I am pretty much like you men. Find out where my limbs come from, and you will find where all human sins come from."

"I will take you at your word."

So I took out my knife and peeled off all the bark. But the limbs and the knots were left.

"You must go deeper than that."

So I began to split and take off layer of wood after layer. But all the knots were there.

"Deeper still," said the dry stick.

Then I split it all off, and separating it the heart was laid bare; it looked like a small rod about six feet long, and perhaps an inch through at the large end. Ah! and I was now surprised to see that every limb and knot started in the heart. The germ, or the starting-point, of each one was the centre of the heart.—*Selected.*

Rest and be Thankful.—It is said that in the Highlands of Scotland there is a mountain up which there winds a footpath; but the ascent is so long and difficult that many a strong man finds himself short of breath and failing in strength before reaching the top. When once there, however, he finds a seat cut in the rock, and over it the inscription, "Rest and be thankful;" and this no doubt many a pedestrian has done.

Christians in this world are like the Scotch mountain climber. They often find the path

through life rugged and steep. Temptations and trials press upon them, and they feel weary. But if they faint not they shall soon reach the end of the way. The summit of the holy hill of Zion will be attained; and to each one will the Redeemer say: "Rest and be thankful." How sweet the assurance,—"There remaineth, therefore, a rest to the people of God."—Heb. iv. 9.—*Messiah's Herald.*

For "The Friend."

Religious Items, &c.

The Christian use of the Ballot.—Under this heading, *The Christian Advocate* endeavors to impress on its readers the duty of voting only for men fearing God and hating covetousness. It says that he injures both himself and society, who gives power to evil men, who are sure in some way to establish injustice. "The casting of a ballot is placed under that comprehensive law—'Whatsoever ye do, do it to the glory of God.' This wide reaching 'whatsoever' must cover the solemn act of voting, which, if not done with a purpose to 'glorify God,' must be accounted for in the day of retribution. And when a voter is confronted with the ballots he cast for men known to be false, covetous, unscrupulous, tricky, incompetent, and self-seeking, what excuse will he have to offer to the righteous Judge? What defence can he make when shown the evils which resulted from the legislation of the men whose names, perhaps for party's sake, he placed on his ballot?"

"If every Christian citizen in this great country were known to be unalterably resolved never to cast a ballot for any but men repented to be of the pattern portrayed by the sage Jethro—'able men, such as fear God, men of truth, hating covetousness'—what a wondrous political reformation would soon be wrought."

The Mennonite Emigrants in Turkestan and Bokhara.—These emigrants from Russia settled in Bokhara near the boundary of Russian Turkestan. The Emir of Bokhara ordered them to move, and caused their sod houses to be torn down, and then and their goods to be carried across the line. At the last accounts they were still there, but unsettled and not knowing what would open as the best course for them to pursue.

The Bishops and the War!—The progress and termination of the war with Egypt have elicited a series of utterances and thanksgivings from the Archbishops and the Bishops. Great has been their manifest admiration of the feats of valor performed by the British army in conquering the Egyptian troops and peasantry under Arabi. * * But one would hardly gather from the recent episcopal utterances that the speakers believe that Christ ever gave his life for Egyptians, or for any members of the human family except Englishmen, or that the souls of other peoples and nations are similarly precious in his sight. * * If there be any measure of the Divine Presence in the hearts of universal humanity, how fearful a crime is war which outrages that image itself with bayonet and shell.—[London] *Herald of Peace.*

For "The Friend."

Natural History, Science, &c.

Idol of Delaware Indians.—C. C. Abbott describes in the *American Naturalist* a stone rudely carved into the resemblance of a hu-

man head, which is supposed to have been an object of religious veneration among the Indian inhabitants of New Jersey, where it was found. It is about five and one-half inches high, and more than four inches broad. These measurements are almost identical with those of similar specimens found in Ohio and Western New York.

It was found in clearing a piece of ground for a dwelling house. The spot was covered with scrub pines, with an undergrowth of huckleberry bushes. The subsoil was a homogeneous yellow ferruginous sand; and the workman was impressed by the fact that his spade had struck a stone a few inches below the surface, as the spot was so destitute of stone that the presence of one was remarkable. In endeavoring to pry it out, the head was broken off from its base.

It is cut from an indurated clay-stone, and was probably a nodule from the clay cliffs on the shore of Raritan bay, near Keyport, N. J.

Botany.—Prof. Gray has been examining the species of *Aster* and *Solidago* contained in the great herbaria of Europe, and has published the result of his researches into those difficult genera in "Contributions to North American Botany."

Minute Crustacea.—These minute animals feed on vegetable matter and are among the most efficient agents in purifying the waters of stagnant pools. The numbers in which they exist in such pools is often quite surprising. In a quart of water taken from a pond near Minneapolis, there were counted 1829 individuals all of sufficient size to be visible to the unassisted eye.

Curious Parasite.—In the natural history collections made by the Italian frigate *Magenta* during a voyage round the world, were a large number of Puffins taken in the South Atlantic and Indian Oceans. In all of these the abdominal feathers were infested with a parasite belonging to the Barnacle family. As these birds spend most of their time in the air, only resting on the water at long intervals, it was a matter of wonder to find upon them animals usually found submerged in the ocean.

Indian Reed.—The *Arundo*, or Indian reed, is remarkable for the very leafy stems and the large brown or purplish panicle of flowers which tower above the surrounding plants, giving it a very tropical appearance. At the time when the bow and arrow were the principal implements of warfare, the *Arundo Donax* was used almost exclusively for arrows, combining as it did great strength with the necessary lightness. It is frequently figured on monuments of Nubia and Egypt, and Pliny speaks of the superiority of the reeds grown in Italy.

It is said to be a native of Spain and the French provinces, but it is also reported to have been found in Siberia, in Persia and even in Central Africa. Like the other useful grasses, although used for a very different purpose from the others, it is probable that the cultivation of this species for warlike purposes has dispersed this plant far beyond its original limits at a period so early as to make it impossible to determine its native country. —*Public Ledger.*

Impure Drinking Water.—The *Christian Advocate* of New York, mentions that William Graham, connected with the Methodist Book Concern, "took three of his children and went into the country for a little vacation. The

scenery was beautiful, the air balmy, the society pleasant. But

In vain with lavish kindness
The gifts of God are strown,

when man neglects the inexorable laws of nature. The story is simple and brief. The water of the well gave out, and the guests were supplied for ten days with water from a well that had not been used for three years. Its water was poisoned, and on the last Sunday there were twenty guests. Of these, eighteen were taken sick—twelve with typhoid fever, and six with typhoid symptoms. Only two of the twenty escaped—a child three years old, and a man about thirty. Wm. Graham returned; his children and himself all sick with a disease which—its first cousin, diphtheria, excepted—is the most treacherous of the diseases of civilization. One of the children is not; the other, with the father, recovered after a long struggle. The narrative we had from the father on his return, after long absence, to his post of duty.

"Are not the contents of such a well the water of death?"

Horse Sense.—A pleasant story has just come to us from the Cape of Good Hope. In Graaf-Reinet, as in all the old Dutch towns in the colony, there is, in the centre of the place, a large market square, where the farmers, traders and others, arriving with their produce, at any hour of the day or night, may "outspan" the oxen or horses from their wagons, and turn the cattle out to the "commonage" to feed, while they bivouac at their wagons, as is the wont of African travellers to do, until the eight o'clock morning auction. An old horse belonging to one of these parties had wandered about in search of grass and water—vainly, no doubt, for it was during the severe drought from which the country is but now recovering. Coming to the great bare market-place, and finding a knot of men talking there, he singled out one of them, and pulled him by the sleeve with his teeth. The man thinking the horse might possibly bite, repulsed him; but as it was not very roughly done, he returned to the charge, with the same reception; but he was a persevering animal, and practically demonstrated the axiom, that "perseverance gains the day," for upon his taking the chosen sleeve for the third time between his teeth, the owner awoke to the idea that a deed of kindness might be required of him; so putting his hand upon the horse's neck he said, "All right, old fellow; march on." The horse at once led the way to a pump at the further side of the square. Some colored servants were lounging about the spot. One of them at the bidding of the white man, filled a bucket with water; three times was the bucket replenished and emptied before the "great thirst" was assuaged, and then the grateful brute almost spoke his thanks to his white friend by rubbing his nose gently against his arm; after which he walked off with a great sigh of relief. A story somewhat analogous to the foregoing was told me by a friend, whose uncle, an old country squire in one of our western counties, had a favorite hunter in a loose box in the stable. One warm summer day he was "athirst," and could get no water. He tried to draw the groom's attention to the fact, but without success. The horse was not to be discouraged; he evidently gave the matter consideration. The thirst was pressing. All at once he remembered that he always had a certain halter put upon

his head when led to the water. He kn where it hung. He managed to unhool from its peg, and carried it to the groom, at once, in great admiration of the know-brute, rewarded him in the manner he desired.—*Nature.*

Praying for money, while refusing to work to earn it, savors more of presumption than of faith.

THE FRIEND.

ELEVENTH MONTH 11, 1882.

We have received from the author, an interesting memoir of the late Enoch Le written by his son, which revives the memory of the benefit derived from instruction in mathematical studies under his tuition at Westtown School; the friendly intercourse later years, when we were both employed as teachers in that institution; and the esteem which was felt for him as a man of unusual mental powers, not only in mathematical pursuits, but in the general domain of the intellect, and as one who possessed a very varied and extensive fund of general information.

Of his early childhood, he remarked: "I do not remember the time when I did not know the first three rules in Arithmetic—Addition, Subtraction and Multiplication. Among my earliest recollections, that of setting down columns of figures on a slate and adding them up, and then subtracting the sum of one column from that of another, and afterwards multiplying the result by some other number, and thus continuing till I had filled the slate."

His demeanor was habitually grave and serious, and he early learned to exercise a degree of self-control which was greatly to his advantage. When a boy, it was the custom of farmers to give spirituous liquors to their workmen in harvest, but though he was young and inexperienced, he noticed the grading effects of the practice, and resolved to abstain from all alcoholic drinks. His biographer says: "This resolution was firmly fixed by having drunk, on a single occasion, of a sweet mixture of which gin was an ingredient, and by having felt, without being intoxicated, that he was more than usually excited, and was bereft of his habitual command, while under the influence of the draught. He was quick to perceive that he would make sure his escape from the degraded condition of a drunkard, he must foster an appetite which might become strong for the control of reason or conscience. Having taken his stand, he was not to be moved, boy as he was, by persuasion or enticement. There were companions of his hard labors, who laughed at him for his persistent singularity, but who, in after times, may have lamented their own fatal delusion, when they found themselves, before they were well advanced, whither the current of their fate was tending, whirled in the giddy circle of that maelstrom whose sweep is ruin, and whose vortex is death."

When about fifteen years of age he was employed as teacher of a school near Radnor, where the family resided, and he continued to follow this honorable occupation at intervals during much of his life. In 1793, w

turned of seventeen, he went to Philadelphia to pursue his mathematical studies under the instruction of William Waring, then teacher in Friends' Academy, on Fourth Street, Chestnut. Of this estimable man, E. L. wrote in after years, "As a preceptor I saw his equal, in his line. He first directed my eyes to the value and beauty of mathematical science, and he effectually spoiled me for taking lessons of any one else then possible to me." Wm. Waring died of yellow fever in the latter part of the summer of 1793, and his former pupil continued his studies alone.

In the spring of 1795, being in the Philadelphia Library, to examine Newton's Principles, he met with Andrew Ellicott, who had been appointed a commissioner to make some surveys in the western part of Pennsylvania. Ellicott was a mathematician himself, and was surprised to hear a rustic, home-spun youth asking for such a book, entered into conversation with him and was pleased with his intelligence and the accuracy of his knowledge. This acquaintance led to an offer in the surveying party, with a liberal compensation, which was accepted.

E. L. was exposing work, and of the sixty men employed in it, many were rough in character. After leaving Pittsburgh, they were without a roof, except for a single night, till they returned to that place late in the following fall. E. L. steadily adhered to the mode of dress and language in which he had been educated as a member of the Society of Friends, and gained the esteem and confidence of his associates by his consistency, ability, and attention to duty. General Irvine, who was one of the Commissioners, was a man of intemperate temper, and on one occasion when heated, broke out into a volley of oaths. Having thus vented his feelings he turned to E. L., and though more than thirty years junior apologized for using such language. "You are an ungentlemanly and unchristian fellow," said he, "I know it is, but these fellows can never be made to believe that I am in earnest till I thunder at them, like a man." "They obey me very well," replied his young friend, "when I happen to give them an order." "Yes, yes," returned General, "your manner don't require ringing. I can't get along without it, but assure you I mean to quit it when I return home."

While engaged in their survey a rumor circulated that a body of Indians were preparing to attack the party, and no little alarm was excited. As long as it continued, E. L., one night came, took his blanket and went into the woods beyond the line of the settlement, and the light of the camp-fires, and there he remained. Though no less courageous than the officers of the expedition themselves, he had no disposition to be involved in any scene of blood, or to be in the remotest degree responsible for the consequences of a hostile collision. The principles forbade the use of arms, even in means of self-defence, and he would not in the most critical circumstances, allow others to do for him what he would not do himself.

On the return of the party from their labors, he met at Pittsburgh. Wine was then used as a beverage even by the most temperate. One day, a young man having indulged too freely in his morning potations, became giddy and foolish at dinner. Being mortifi-

fied at the conduct of his companion, E. L. watched his opportunity and slipped away before the wine came upon the board. During the afternoon he experienced some peculiar sensations which arrested his attention. He soon recollected that he had omitted his accustomed glass in dining. Conscience that there might be danger in a habit which tended to create a want, whose demand might become imperative, he resolved at once to renounce the use of wine, and thus to avoid the risks attendant upon it.

In 1799, he was married to Alice Jackson of New Garden, and in the fall of the same year entered upon the duties of mathematical teacher at Westtown Boarding School, which had been opened a few months before. He was an industrious and zealous teacher. His son says: "There was no hour however unseasonable, that he was not accessible where a mathematical question was to be resolved, or an intricate problem elucidated."

"He early formed the habit of study without the aid of books, and when walking or riding abroad, usually worked mentally on some subject which happened at the time to interest him. A novel and valuable demonstration, which afterwards appeared in a mathematical work, compiled by John Gummere, one of his pupils, and which is still the best demonstration of a practical rule in surveying extant, was the result of an evening's cogitation on horseback, on his way home from a Monthly Meeting at Concord. Other demonstrations, which subsequently he gave to the world in his published treatises, were hit upon and wrought out in a similar manner."

His wife, Alice, died in 1813, at the age of 35. She was an approved minister, and a woman of unusual loveliness of character. One, who knew her well, once said of her, "She could not enter a retail store to buy a yard of tape, without leaving the impression that she was a superior woman." At that time they were residing in New Garden, where they managed a farm and conducted a boarding school for boys and young men.

In 1815 he was married to Lydia Jackson, a cousin of his first wife.

From early life he was much interested in the religious Society of which he was a member, and devoted considerable time and labor to its interests. The subjects of slavery and war were particularly near to his feelings, and his pen was often employed in enforcing correct views in reference to them. He published also several mathematical treatises; dissertations on Oaths and Baptism; a "Vindication of the Society of Friends," from the aspersions contained in a work entitled "Quakerism not Christianity," and a life of William Penn, which forms part of the series of 14 volumes known as "Friends' Library."

His son states that his feelings inclined him to moderation in times of controversy, and though he saw that the opinions of Elias Hicks were Socinian in their character, and that doctrines were being maintained among some of our members, with regard to the atonement and divine nature of Christ and to the authority of the sacred Scriptures, which were at variance with those of ancient Friends, yet to the last moment he hoped that by forbearance and conciliation a division might be avoided.

In the disputes which arose subsequently in the Society of Friends in regard to the

writings of Joseph John Gurney, his feelings appear to have been of a similar character. The writer well remembers a conversation between them in the early period of those disputes, in which he referred to the danger there was of injuring the cause of religion by imprudent efforts, even in so good a cause as endeavoring to keep inviolate the doctrinal faith of the Society. In illustration of his views, he referred to the fable of a man who had seen a rabbit browsing on the leaves in his turnip patch, and who to expel the intruder had invited the help of his neighbors. They came with horses and dogs, and though the rabbit was driven out, yet the crop was almost ruined by their rough usage. In this desire to evade controversy, we believe may be found the explanation of the position he took in the latter part of his life. Many of his friends, with whom he had always been associated in labor for the good of the church and of mankind in general, were strongly impressed with the importance of bearing an open testimony against writings published as those of Friends and not in harmony with the teachings of the Society. E. Lewis probably thought it would be better to let them alone, and content themselves with the spreading of sound doctrines by the publishing of writings against whose doctrines no exception could be taken. But in times when the feelings of men were deeply stirred on religious subjects, such a course seemed to many like a desertion of the Lord's cause, and a withholding more than is meet, which tendeth to poverty. Its effect was to weaken the bond between him and many who had been his co-laborers, and at times to place them on opposite sides of some of the practical questions which arose.

This tendency was increased by his connection with the *Friends' Review*, a paper which it was well understood was established as the exponent of the views of those who were not in harmony with the prevailing judgment of Philadelphia Yearly Meeting. In his conduct of this, the natural moderation of E. Lewis and his dislike of controversy are visible. Though to some extent he reflected the sentiments of those by whom it was originated, yet he evidently turned with pleasure to such more congenial topics as the spreading of the principles of peace, the abolition of slavery, the defence of the character of William Penn from the unfounded charges of Macaulay, and to whatever tended to promote the moral development of mankind—topics on which he could write freely without fear of coming into conflict with his former companions. This was in accordance with the rule laid down for his guidance in his prospectus: "It is intended to avoid as far as practicable, all controversial discussions."

He died on the 14th of 7th mo. 1856.

In the last presentment of the Grand Jury of Philadelphia, we are glad to observe the following paragraphs:

"Of the many bills submitted to us for our action, disproportionately large has been the number founded upon offences which grew out of the free use of *intoxicating drinks*. We are forced to the conclusion that, had there been no such cases to come before us, the business of this Grand Jury could have been transacted in a little more than one week instead of requiring five weeks as has been the state of the case. A large expense, too, would

have been saved the county, whilst the question of the enlargement of our pauper and prison accommodations would neither now nor at any time in the near future, have to be considered. Hence we ask that the free license law which so disgraces our city may receive early attention.

"Finally, we would ask that some action be taken to relieve this community from the flood of *pernicious papers*, the low-class *pictures* and the larger *posters* of similar character, with which we are cursed. One class of these publications assails the purity of our homes; others, incite the youth to spurn parental control, and to launch upon a mode of life which they mistakenly look upon as one of liberty, but which too often terminates in a felon's cell."

SUMMARY OF EVENTS.

UNITED STATES.—General Crook had a friendly conference with the Apache Indians at San Carlos, Arizona, on the 2nd instant. He told them "the time had come for them to make an effort for their own living and to govern themselves," and said that "their present locality being unadapted to either farming or grazing, permission would be given them to select some lands on the reservation for cultivation, under care of the chief, who will be responsible for the discipline and behavior of the respective bands." About 1200 warriors listened to the address, and seemed greatly impressed by the advice.

The public debt statement shows a reduction of \$15,629,180, for the 10th month.

The Postmaster General estimates the receipts of his Department for the fiscal year ending 6th month 30th, 1884, at \$50,670,456, and the expenses at \$46,471,111; estimated excess of receipts over expenditures, \$3,929,345.

The annual report of the Sixth Auditor for the Post-office Department shows an excess of postal receipts over expenditures in Pennsylvania amounting to \$1,017,439; New Jersey, \$174,214, and Delaware, \$19,159.

During last week, of the political matter sent to the Post-office in Philadelphia for distribution, there were about 600,000 separate envelopes which had to be left at the various houses in the city. There were also sold, in addition to one-cent wrappers and postal cards, 1,272,000 two and three cent stamps, the largest number ever before sold in one week.

The question of reciprocity with the United States is again discussed by the Mexican press. A reciprocity treaty meets little favor, as the revenues of Mexico come principally from import duties.

A case intended to test the validity of the Constitutional Prohibitory amendment, passed in Iowa by the popular vote, last 6th mo., was heard on 10th mo. 26th in the District Court in Davenport, Judge Walter F. Hayes presiding. The plaintiffs, brewers, sold \$113 worth of beer to a saloon keeper, who refused payment on the ground that the bill could not be collected under the law. The Court reserved its decision until 11th mo. 1st, when it was announced by Judge Hayes. The Judge holds that the amendment "was not legally made a part of the State Constitution," chiefly on the grounds that "the journals of the Legislature do not contain the act in full on their pages, and do not contain the yeas and nays taken upon the same, and that, according to the journals, the act, as passed by the Senate of the Eighteenth Assembly, was, in its terms, prohibitory of the sale or manufacturing of liquor, not only as a beverage, but also 'to be used,' and hence, prohibited it and its use for any and all purposes, even sacramental, medicinal, &c.; but, as it passed the House of the Eighteenth General Assembly, it was in terms merely prohibitory of liquor as a beverage. In these respects, therefore, the requirements of the Constitution providing for the manner of its amendment have been disregarded. The journals do not contain the proper entries, and the same act has not passed both houses of the Legislature."

The growth of the dried fruit business in Tennessee is something wonderful. Knoxville and Nashville have handled during the past few years large quantities of dried fruit, but the trade has become so great that the lesser points in the State are getting a fine business out of it. Two years ago hardly a pound of dried fruit was shipped from Chattanooga, for example; this year the dealers in that city will handle in the neighborhood of 750,000 pounds.

Agents of a California syndicate are "prospecting the northern end" of Vancouver's Island "with a view to heavy investments."

Up to and including Seventh-day, the 4th inst., there had been a total of 2079 cases of yellow fever and 183 deaths, in Pensacola, Florida. The people are anxiously looking for frost.

At a meeting of the Board of Health of Des Moines, Iowa, it was stated that no death occurred in that city during 10th month. The population of Des Moines, in round numbers, is about 10,000.

In Philadelphia for the week ending 11th month 4th, there were 358 deaths, as compared with 311 for the previous week and 324 for the corresponding week of last year. Of the whole number, 180 were males and 178 females: 69 died of consumption; 28 of diphtheria, 16 of pneumonia; 16 of old age; 19 of croup; 13 of marasmus; 11 of typhoid fever, and 8 of alcoholism.

Markets, &c.—U. S. 3's, 102½; 3½'s, 102; 4½'s, registered, 112½; coupon, 113½; 4's, 119½; currency 6's, 133.

Cotton continues dull. Sales of middlings are reported at 10½ a 11½ cts. per pound for uplands and New Orleans.

Petroleum.—Standard white, 7½ cts. for export, and 8½ cts. per gallon for home use.

Flour is quiet but steady. Sales of 2800 barrels, including Minnesota extras, at \$5.75 a \$6.50; Penna. family at \$5; western do. at \$5.25 a \$5.90, and patents at \$6.37½ a \$7.50. Rye flour is steady at \$4.25 a \$4.37 per barrel.

Grain.—Wheat was dull and unsettled. Sales of 4800 bushels red, in car lots at \$1.06 a \$1.13. Rye is steady at 73 a 75 cts. Corn is in moderate demand. Sales of 8700 bushels, to the trade, at 86 a 90 cts. Oats are quiet but firm. Sales of 3500 bushels, in car lots, at 40 a 45½ cts.

Hay and Straw Market, for week ending 11th mo. 4th, 1882.—Loads of hay, 500; loads of straw, 107. Average price during the week—Prime timothy, \$1 to \$1.10 per 100 pounds; mixed, 95 cts. to \$1.05 per 100 pounds; straw, 80 to 90 cts. per 100 pounds.

Beef cattle were a fraction lower: 5000 head arrived and sold at the different yards at 3½ a 7 cts. per lb., the latter rate for extra.

Sheep were unsettled and lower: 17,000 head arrived and sold at the different yards, at 3½ a 5½ cts., and lambs at 3½ a 7½ cts. per pound, as to condition.

Hogs were in fair demand at former rates: 5000 head arrived and sold at 10 a 11½ cts. per lb. as to quality.

FOREIGN.—In the House of Commons Gibson's amendment to the Cloture rule, substituting a two-thirds majority for the bare majority proposed by the Government, was rejected by a vote of 322 against 238. The Parnellites voted with the majority.

In a speech at a meeting in Inverness, Scotland, Michael Davitt denounced the manner in which the depopulation of the Highlands was going on. This, he said, was an instance of the iniquity of the Land Laws, and he advocated the nationalization of land as a remedy.

The *Times'* despatch from Cairo says: Evidence will be adduced to show that Arabi Pasha saved the life of Midshipman De Chair against the wish of Toulba Pasha, and also that he stopped the massacre at Alexandria by telegraphic order. The prosecution will urge that it is impossible to believe that Arabi Pasha, who held this power, could not have prevented the massacres and incendiarism had he so wished. A fresh discovery has been made of documents important to Arabi Pasha's defence. It is stated that they implicate the Sultan in command with the rebellion.

Dr. Schweinfurth writes to the Anti-Slavery Society, under date of Cairo, 10th mo. 23rd, that all the Provinces of Egypt lying south and west of Khartoum are in the hands of fanatical insurgents, and that Khartoum is only hanging on by a thread. The army has been cut down by constant disastrous combats with the False Prophet, and is reduced to half its original size. The mass of the population believe in the ever-victorious False Prophet. Six thousand men, Dr. Schweinfurth says, were massacred by Mahne's army, which is reported to number 150,000 men, and is desperately brave. As soon as the town of Obeid has fallen, the army, it is expected, will march on Khartoum. Dr. Schweinfurth also states that the Governor of the Soudan estimates that during the war 30,000 of the False Prophet's followers have perished.

The political agitation is causing a profound sensation in Spain, and threatens to divide the Liberals into two hostile parties.

The draft of an ordinance has been submitted to the German Bundesrath, prohibiting the importation of American swine, pork and sausage meat.

Contrary to the usual experience in similar cases,

later reports of the floods in Northern Italy are distressing than the first accounts. The king contributed 100,000 francs to the relief fund, and the people in parts of the realm are nobly imitating his example. The worst feature of the calamity is that in many places its results will be permanent. Charity will keep sufferers from starvation, but it cannot redeem the which has been buried beneath a deposit of clay rocks.

The elections for members of the Italian Chamber Deputies, held recently, resulted in the return of members of the Right, 65 of the Centre, 258 of the 27 Radicals and 2 Socialists. The voting through the country was orderly, except at Leghorn, where the mob attempted to destroy the urns and registers.

A despatch to the *Times* from St. Petersburg says: great increase in the number of large fires in Russia causing nearly all the insurance companies to fall on their reserve funds. Insurance premiums have been raised by forty per cent., on the advice of the gates from English companies, who were present at Insurance Congress recently held in London. The river Neva is full of ice and navigation is closed.

The elections for members of the Norwegian Storting have resulted in a crushing defeat of the Government, four-fifths of the members returned being Liberals or Republicans.

A violent earthquake has occurred in the vicinity Aintab, in northern Syria. Several villages have been destroyed.

Advices from Jamaica to the 27th ult. say that the maicea is at present in a more disturbed and agitated condition than at any time since the last rebellion. One of her troubles is a disturbance at Black River the Maroons. It appears that their mules were let on for taxes, and they subsequently marched down the village and took forcible possession of them the authorities. In the territory allotted to these people they are exempt from taxation by treaty, but property not included in this territory, and owned by the subject to taxation. At last accounts they mustering at their township, and numbered 100 that something serious was expected.

It is officially reported that within the limits of City of Mexico there are now 2000 houses in course of erection or repair. A large American hotel is talked of.

It is reported that copper mines have been discovered in Cerro de La Palma, in the department of Quil Chili.

There were 15 deaths from yellow fever in Havana during the week ending last Seventh-day.

Canadian capitalists are talking about the railway between Lake Superior and Hudson Bay. It is said to exist in that region 60,000 square miles land, some of it valuable for farming purposes, much covered with fine forests, and some of it rich in mineral wealth. There is talk of a railway to the bay at Ottawa, via the Desert River. An exploratory survey is soon to be made. The distance is about 450 miles.

The 200 destitute people recently brought to Quil from the Island of Anticosti have been taken in charge by the Canadian Immigration Department, and will be distributed in various parts of the Dominion.

FRIENDS' BOARDING SCHOOL, BARNEVILLE, OHIO.

Wanted a Superintendent and Matron to take charge of this Institution at the close of the present winter. Friends of Ohio Yearly Meeting, who may be drawn to the service, are requested to communicate with Aaron Frame, or Asa Garretson, Barnesville, Montgomery county, Ohio.

FRIENDS' ASYLUM FOR THE INSANE

Near Frankford, (Twenty third Ward,) Philadelphia. Physician and Superintendent—JOHN C. HALL, M.D. Applications for the Admission of Patients made to the Superintendent, or to any of the Board Managers.

MARRIED, at Friends' Meeting-house, Flushing, Montgomery Co., Ohio, on Fourth-day, the 4th of Tenth mo. 1882, HENRY HALL, of Malvern, Chester Co., Pa., and ANN ELIZA, daughter of David and Sarah H. Brainerd of the former place.

—, at Friends' Meeting, Upper Darby, Pa. Fifth-day, Tenth month 5th, J. MURRAY BACON, Philadelphia, and ANNA C., daughter of Dr. George Bailey.

DIED, at his residence in Lancaster Co., Pa., 8th 13th, 1882, in the 63d year of his age, JOSHUA FURMAN, a member of Sadsbury Monthly and Particular Meeting.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

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For "The Friend."

Selections and Reflections.

There is not a doubt in the mind of the Society of Friends was set up, not only to set forth by the pen the precious doctrines and testimonies given to our forefathers to uphold before the world, but, also, that their lives and conversation should consistently correspond with. In other words, that they should live out in harmonious practice their convictions, or *live* what they profess;—being as a way-marks to the eternal kingdom, and read of all men. Is not this, more clearly foreshadowed to us, being an ex- command in the Jewish law: "Ye shall keep my statutes and my judgments; which man do, *he shall live in them*; I am the Lord." This was no doubt, practically effected for a time at the rise of the Society; perhaps, one great secret of the remarkable stir and impression made upon the minds of hearts of observers within the sphere of influence. For, in accordance herewith, I am Penn writing of the early Friends "I cannot forget the humility and the zeal of that day." "We were an exalted people; our very countenances and treatment declared it."

How greatly is it to be desired that these characteristics of earlier times in our Society, that more generally be traced upon us! as a more inward and spiritually minded people, we might with renewed Christian and primitive dedication hold up the banner of Quakerism in its original dignity and purity; and thus show unmistakably that we are the true lineal successors of that glorious band of tried and proved men and women who, "Looking o'er this vain world with the keen eye of faith," counted not their dear unto themselves, that they might live their course with joy. Hereby we too united together as the heart of one man—should be enabled, through his omnipotent power who remains the same yesterday, to-day and forever, to rebuild the broken down temple, and effectually turn the battle to the Lord in a day when there are many adver-

saries. See the period so favorably represented in Penn, our members have been exposed to many temptations from the increase of wealth, with the excesses and extrava-

gances into which it so often leads. It is hard to guard the heart against the perils of success. The flood-tide of prosperity is not good for the soul. The cares of this life and the deceitfulness of riches choke the word. And the prophet's words to Tyre, should be a warning to us: "By thy traffic hast thou increased thy riches, and *thine heart is lifted up because of thy riches.*" It was the view of these dangers so tending to bias the purpose, so fertile in reconciling religion with luxury, that prompted John Woolman's pen to the following testimonies: "Small treasure to a resigned mind is sufficient. How happy is it to be content with a little, to live in humility, and feel that in us, which breathes out this language, Abba! Father. May we reverently wait on the Lord for strength to lay aside all unnecessary expense of every kind, and learn contentment in a plain simple life."

"Friends in early times refused on a religious principle, to make or trade in superfluities, of which we have many large testimonies on record; but for want of faithfulness some gave way, even some whose examples were of note in our Society; and from thence others took more liberty. Members of our Society worked in superfluities, and bought and sold them; and *thus* dimness of sight came over many. At length, Friends got into the use of some superfluities in dress, and in the furniture of their houses; and this has spread from less to more, until superfluity of some kind is common amongst us. In this declining state, many look at the example of another, and too much neglect the pure feeling of Truth."

Another eminent elder in the Truth testified that, "Not all the persecutions, not all the apostates, nor all the private or open enemies we have ever had, have done us, as a Christian Society, the damage that riches have done. And the justness of this observation has been, in succeeding times, most abundantly verified and illustrated on every hand, in the desolation that has generally followed the inordinate pursuit of riches and worldly greatness, both to the victims of this snare and to their posterity."

An apt specimen of the ardent zeal, godly sincerity, fervent piety, and true Christian simplicity of our worthy predecessors, as follows, is taken from an epistle of William Edmondson: The things of this world were of small value with us, so that we might win Christ, and the goodliest things of the world were not dear us, so that we might be near the Lord, and the Lord's Truth outbalanced all the world, even the most glorious part of it. Then great trading was a burthen, and great concerns a great trouble; all needless things, fine houses, rich furniture, and gaudy apparel, was an eye-sore; our eye being single to the Lord, and the inshining of his light in our hearts, which gave us the sight of the knowledge of the glory of God, which so affected our minds, that it stained the glory of all earthly things, and they bore no mas-

tery with us, either in dwelling, eating, drinking, buying, selling, marrying, or giving in marriage; the Lord was the object of our eye, and we all humble and low before Him, and self of small repute. Ministers and elders, in all such cases, walking as good examples, that the flock might follow their footsteps as they followed Christ in the daily cross and self-denial in their dwellings, callings, eating, drinking, buying, selling, marrying, and giving in marriage; and this answered the Lord's witness in all consciences, and gave us great credit amongst men."

In consideration of the weighty trust committed to us as a people, John Woolman thus stirringly writes: "A trust is committed to us, a great and weighty trust, to which our diligent attention is necessary. Wherever the active members of this visible gathered church use themselves to that which is contrary to the purity of our principles, it appears to be a breach of this trust, and one step back toward the wilderness; one step toward undoing what God in infinite love hath done through his faithful servants in a work of several ages, and is like laying the foundation for future sufferings."

"I feel a living invitation in my mind to those who are active in our religious Society, that we may lay to heart this matter, and consider the station in which we stand; a place of outward liberty under the free exercise of our consciences towards God, not obtained but through the great and manifold afflictions of those who lived before us. There is gratitude due from us to our heavenly Father, and justice to our posterity. Can our hearts endure, or our hands be strong, if we desert a cause so precious, if we turn aside from a work in which so many have patiently labored?"

"May the deep sufferings of our Saviour be so dear to us, that we may never trample under foot the adorable Son of God, or count the blood of the covenant unholy!"

"May the faithfulness of the martyrs when the prospect of death by fire was before them, be remembered! May the patient, constant sufferings of the upright-hearted servants of God in latter ages be revived in our minds! May we so follow on to know the Lord, that neither the faithful in this age, nor those in ages to come, may be brought under suffering through our sliding back from the work of reformation in the world!"

"While the active members in the visible gathered church stand upright, and the affairs thereof are carried on under the leadings of the Holy Spirit, although disorder may arise among us, and cause many exercises to those who feel the care of the churches upon them; yet while these continue under the weight of the work, and labor in the meekness of wisdom for the help of others, the name of Christ in the visible gathered church may be kept sacred. But while they who are active in the affairs of the church, continue in a manifest

opposition to the purity of our principles, this as the prophet Isaiah expresses it, is like 'as when a standard-bearer fainteth.' Thus the way opens to great and prevailing degeneracy, and to sufferings for those who, through the power of Divine love, are separated to the Gospel of Christ, and cannot unite with any thing which stands in opposition to the purity of it.

"The necessity of an inward stillness bath under these exercises appeared clear to my mind. In true silence strength is renewed, the mind herein is weaned from all things, but as they may be enjoyed in the Divine will, and a lowliness in outward living, opposite to worldly honor, becomes truly acceptable to us. In the desire after outward gain, the mind is prevented from a perfect attention to the voice of Christ; but being weaned from all things but as they may be enjoyed in the Divine will, the pure light shines into the soul. Where the fruits of that spirit which is of this world, are brought forth by many who profess to be led by the Spirit of Truth, and cloudiness is felt to be gathering over the visible church, the sincere in heart who abide in true stillness, and are exercised therein before the Lord for his name sake, have a knowledge of Christ in the fellowship of his sufferings, and inward thankfulness is felt at times, that through Divine love our own wisdom is cast out, and that forward active part in us subjected, which would rise and do something in the visible church, without the pure leadings of the Spirit of Christ.

"While aught remains in us different from a perfect resignation of our wills, it is like a seal to a book wherein is written 'that good and acceptable, and perfect will of God concerning us;' but when our minds entirely yield to Christ, that silence is known, which followeth the opening of the last of the seals. Rev. viii. 1. In this silence we learn to abide in the Divine will, and there feel that we have no cause to promote but that only in which the light of life directs us in our proceedings, and that the alone way to be useful in the Church of Christ, is to abide faithfully under the leading of his Holy Spirit in all cases, that being preserved thereby in purity of heart and holiness of conversation, a testimony to the purity of his government may be held forth through us to others."

"I trust there are many who at times, under Divine visitation, feel an inward inquiry after God, and when such in the simplicity of their hearts mark the lives of a people who profess to walk by the leadings of his Spirit, of what great concernment is it that our lights shine clear, that nothing in our conduct carry a contradiction to the Truth as it is in Jesus, or be a means of profaning his holy name, and be a stumbling-block in the way of sincere inquirers."

Safety Valve.—Dr. Tyng met an emigrant family going west. On one of the wagons there hung a jug with the bottom knocked out. "What is that?" asked the doctor. "Why that is my Taylor jug," said the man. "And what is a Taylor jug?" asked the doctor again.

"I had a son in General Taylor's army in Mexico, and the General always told him to carry his whisky jug with a hole in the bottom and that's it. It is the best invention I ever heard of for hard drinkers."

Conversion.

For "The Friend."

Of those converted by man in what are called Revival Meetings, nine out of ten, or nearly so, fall away. They trust too much on man.

When converted by the Spirit and through the power of the Father, nine out of ten stand. The reason is, Christ feeds his children with the bread of life that man cannot give; He takes care of them, and through his Spirit they are converted. But others look to the help of man, so they fall.

Dear people, let all look to Christ, the head and fountain of all good.

JOHN MOON.

Emporia, Kansas.

From the "British Friend."

Letter to Patience Brighton.

The following is a copy of a letter from a clergyman to Patience Brighton, of New England, when on a religious visit to Old England. The letter is dated 2nd mo., 1786:—

"Friend,—That love that thinketh no evil, & rejoiceth in the Truth, constraineth me to say, that your Exhortation on Wednesday Evening was suited to my Case or State. I am humbly thankful, God hath not left me without his Witness in my Heart; and also that he hath inclined you to point me out; may I humbly wait his Time of Delivery; and follow by Faith, his fiery and cloudy Pillar, all thro' this howling Wilderness.

I have (I humbly hope) preached Jesus Christ, but not in your Society; & hope in a good measure with a single Eye to the Glory of God; but having been lately exercised with many & severe Tryals from the professed Church, have been led to retire more inward, to commune with mine own heart & be still.

I see my own Ignorance, my Will Worship, my Forms and Modes of Gospel Schemes, my unfeeling Prayers & often unseasonable Preachings, without Spirit & without Life, as only arising from a carnal Mind, which is Enmity against God, and the Imagination exalting itself against him.

From six years of age, I have tasted at seasons divine Love and Favour; but must lament, I have too often lost the Savour of his precious Truth.

May it be so no more: many Times, like Israel have I been delivered, & as often have I provoked him by Distrust, &c: yea he hath chastized me & I have been like a Bullock unaccustomed to the Yoke: O that I might be so moulded into his heavenly Image, as daily to say experimentally, 'thy Will be done.'

He indeed renewed his Love to me that Evening and since, he hath caused his Grace to distill as the Dew, and has given me to know that, in his own Time and Way, he will lengthen my Cords & strengthen my Stakes, & cause me to break forth on the right hand & on the left.

I feel my Spirit melted while I write this, with the tenderest Love and Affection towards you, that minister in the Word, and towards your Society. I joy in your joys, and should sorrow in your sorrows, did I know them.

Pardon me, if I go too far in saying, that I have seen in my Mind what the Lord will do in his own Time: Antichrist will fall with all its power, & a pure primitive Church (perhaps like thine) shall arise out of its Ruins: for in the evening time it shall be light, & that shall

shine brighter and brighter unto the perfect Day.

I have been burdened with the Weight of an awful, fearful apprehension, that the Lord God hath a Controversy with us, as a Nation laden with Iniquity; his Hand hath been, and will be stretched out against us, if we do not repent and turn unto him with all our Minds.

Oh! Friends, I know by my many Years Experience (though I am but a young man) that if you are faithful to reprove publickly and privately, you shall suffer persecution perhaps even among some of your own Wellhearted people; for all are not Israel that are born of Israel, but continue you faithful unto Death, and you know who hath said he will give you a Crown of Life. I conclude, may the peace of God reign in your heart: & may you be stirr'd up to thankfulness to him for your Spirit on my Account & may all we heard you that evening (if he so will) be to praise him for ever. As to me, at a suitable Time, thy People shall be my People; I will live & die in their Communion, & among them (if I can & the Lord please) I will be buried: Thy God is my God & to his Grace I am a great Debtor.

When you find Freedom in Prayer, remember your affectionate Friend

W. N. F.

Wishing and Willing.

Perhaps of all the familiar ways in which weakness makes itself apparent none is more common than that of *wishing*. A wish and a desire are not quite synonymous. A strong desire, when it fills the mind, usually leads to action, but a wish is of feeble material, and expends its force upon itself. There are so many people whose very existence seems to be a long series of wishes. They wish the sky were brighter and the air softer, and the temperature warmer or cooler, as the case may be. They wish for some sudden stroke of fortune which never comes; they wish to be wealthy and powerful, but fail to put forth the energies necessary to become so; they wish for friends without being friendly; for the respect of others without respecting themselves; for all the various results of labor and effort without performing the labor that would bring them.

Such people do not always confine themselves to wishing for objective advantage; they often wish for subjective qualities. They hear them continually lamenting their own deficiencies, and wishing they were more industrious and economical, more prudent; wiser, more patient and self-controlled, more energetic and resolute. Getting glimpses of their folly they will, even at times, wish they could leave off wishing, but the habit is strong, and they continue to indulge in the course which their reason unhesitatingly condemns. The very expression which they give to this feeling feeds and nourishes it. Then a man or woman from whose lips the words "I wish" are forever issuing is sure to come sooner or later to the painful conclusion that for some reason or other his or her wishes are likely to remain forever unfulfilled.

On the other hand, he who *wills* is of an entirely different type. He, too, desires certain things earnestly, but spends no time in vain wishing he had them, or in expatiating upon the fact. He realizes that he has within him

a stock of unemployed forces, which from time to time he draws upon, and he takes care his drafts are always honored. He understands that in order to master any business must first master himself, and thus he rules the helm of his appetites and passions, instead of drifting with them. He counts the cost of each projected enterprise, and takes full use of his abilities to carry it out. If he finds it to be beyond his power, he resigns it; he ceases to wish for it, or at least to give value to the wish. If, however, he declines upon it, it is with a firm resolve to accomplish it, which renders all wishing superfluous.

These two classes may be seen every day by the side of each other. One business man wishes his business were larger, his accommodations were more ample, his clerks more faithful or capable, his customers more numerous or easily satisfied. He often utters these wishes, and mingles them with complaints and regrets. Yet none of these things seem to be materially altered. He continues wishing, and the sources of his dissatisfaction remain. Another, in the same circumstances, instead of pausing to regret for these changes, *wills* them; that is, he studies the cause which underlie his troubles, and proceeds prudently, but steadily, to remove them. He sets in train measures calculated to extend his business, to ensure loyalty from his employees, to regulate his expenses, to quicken his sales. Whatever it be which he sees is desirable, he plans for and endeavors to carry out. If he finds it beyond his power, or for any reason, unadvisable, he dismisses it from his mind, knowing that idleness is worse than useless. One mother housekeeper wishes that her house were better ordered or more tastefully arranged, that her servants were more competent and faithful, that her children were more obedient and orderly, that she could exercise hospitality without nervous apprehensions, and find time for the many duties that weigh upon her. She frets and complains, and longs for better things, but they do not appear. Then, taking a calm survey of the situation, she finds that some of her desires are, at least for the present, extravagant and impossible, and she reasons and practices. The former she abandons at once, the latter she *wills* to have. She studies causes, lays plans, tries experiments, brings all her penetration, her energy and her energy to bear upon the matter, and gradually conquers her difficulties and realizes her desires.

Her wishes as a whole are not to be hindered or crushed. They are at first small and right, and, if used properly, will accomplish a good purpose. They are suggestions, not to be disregarded nor implicitly obeyed, but judged and sorted with discrimination. Some are futile and impossible of attainment, and need a speedy dismissal. Others are excessive and need pruning down. Others are reasonable and right, and should receive prompt attention. But they should in any case be transient guests. They have certain duties to deliver, and their mission period, they should pass out of sight and out of mind. It is the permanent, mental condition which that we should guard against. It is not only foolish in itself, but it enervates the mind, enfeebles the powers and palsies the will. If reason justifies the wish, let it be translated into will power, energy, and practical action. Nothing so thoroughly

dispels an unwholesome reverie as a determined purpose and vigorous activity.—*Pub. Ledger.*

[The following communication from a friend in Canada, we suppose to refer to the new Discipline adopted a year or two since, to which some of the members were so opposed that it led to a separation in their limits. The view advanced by the writer is undoubtedly correct—that all religious labor must spring from the movings of the Spirit of God, who only can qualify for service in his Church, and whose command must be waited for. Yet this principle is not inconsistent with the setting apart of a committee for attention to certain duties, as was practised in the primitive Church in the days of the Apostles, and has been in our own Society from very early times. When a religious meeting is gathered into a true waiting on the Lord, a concern may arise for the performance of some labor, and a sense may be given to some present of who it is that the Lord designs should be employed in its accomplishment. Such a meeting may set apart a committee with a measure of the same authority as the Church at Antioch, of which it is recorded: "As they ministered to the Lord and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed."]

We refer to this, not with the intention of weakening the force of our correspondent's article, but to guard against the danger to which some minds are exposed, of carrying their views to such an extreme, that in avoiding one error they fall into another.—*Ed.]*

For "The Friend."

Pastors and Pastoral Committees.

"And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding."—Jer. iii. 15.

This language was spoken to a backsliding people, who were in a similar condition as this branch of the church militant (Canada Yearly Meeting of Friends) is at the present time. They were vainly endeavoring to worship God in a way that was not well pleasing in his sight. They had pastors or prophets of their own appointment, who spake not the word of the Lord to the people, therefore God was grieved with them, and his anger was kindled against these pastors. This is the word of the Lord concerning them, "I have not sent these prophets, yet they ran; I have not spoken to them, yet they prophesied." (Jer. xxiii. 21.)

In reading the following minute from the present Discipline of Friends in Canada to the members, I thought how fully it tended to bring us into the same condition, as a people, that the prophet speaks of, viz: "For my people have committed two evils; they have forsaken me the fountain of living waters, and have hewed them out cisterns, broken cisterns, that can hold no water." (Jer. ii. 13.) The minute says, "Monthly Meetings are to appoint committees annually, who shall be selected with special reference to their qualifications for pastoral labor." Page 33. A part of their work shall be to endeavor to acquaint themselves with the spiritual condition of those whom they visit.

Thus it appears we have "committed two

evils;" first in not looking to our Father in Heaven, who, if He sees meet, will supply us with living water, or send us *cisterns* that are not broken, and who contain the water of Life fresh from the Fountain of living waters. The apostle says: "Now ye are the body of Christ, and members in particular; and God hath set some in the Church, first apostles, secondly prophets, thirdly teachers," &c. (1st Cor. xii. 27-28), whom the text declares "shall feed you with knowledge and understanding." This could not those pastors do whose authority is derived solely from Monthly Meetings, and who run without that high and holy commission which they receive whom "God hath set in the Church."

Moses in his beautiful song speaking of Israel says: "So the Lord alone did lead him, and there was no strange god with him," (Deut. xxxii. 12;) and again he declares, "For the Lord's portion is his people; Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; He led him about, He instructed him, He kept him as the apple of his eye." (Deut. xxxii. 9-10.)

These things were given for ensamples, that those who come after might take knowledge and walk accordingly, looking to Him who has ever been the leader of his people. I would that Friends might be concerned to examine for themselves and see if these things are not so; if as a Society we are not tending toward an hireling ministry, a man-made ministry, a paid ministry, which has ever been condemned by our forefathers in the truth. See Barclay, (prop. 10, sec. 7 :) "What maketh or how cometh a man to be minister, pastor or teacher in the Church of Christ? We answer, *by the inward power and virtue of the Spirit of God.*"

This was the judgment of one of the supporters of ancient Quakerism; but we find a great declension has taken place in the way pastors or teachers are appointed and maintained at the present time among us. In the minutes of the Yearly Meeting of Friends held at Norwich, 1881, we find the following (page 15): After appointing a "nominating committee" to bring forward names of Friends to constitute our Pastoral committee for the ensuing year, it was proposed and after a free expression of opinion *united with*, that the expenses of the said committee *should be paid*. We find also that \$127.58 in cash, and a valuable diamond ring was contributed to the fund; this sum was placed in the hands of the Yearly Meeting's treasurer for the use of the committee.

Most truly do many Friends in Canada mourn over these departures from the truth, and with sorrow behold their brethren going back to that state of bondage out of which George Fox, by the light of the Spirit of truth, was enabled to lead many in his day, and point them to Christ *within them* who would lead them, as they yielded a willing obedience to his teachings, out of all sin and condemnation into a state of justification; and that all might be encouraged to come to this perfect state, I would entreat them in the language of Isaiah, "Come ye and let us walk in the light of the Lord."

JEREMIAH LAPP.

Oakwood, Canada, 9th mo. 15th, 1882.

Duty well performed to parents in prosperity will end.

For "The Friend."

A Prayer by George Fox.

The following, being part of a petition pleadingly put up by that great Reformer, George Fox, in 1671, is especially worthy the attention of all in this day—both those who can intercede availingly on account of the worldliness and iniquity which so greatly abound, and those also who are the poor, guilty ones, whose irreligious course is calculated to provoke Divine displeasure, and call down that retributive justice, with the fearful woes and judgments which await, sooner or later, not only the individually wicked, but "all the nations that forget God."

"O Lord God Almighty! prosper Truth, and preserve justice and equity in the land! Bring down all injustice, iniquity, oppression, falsehood, cruelty and unmercifulness, that mercy and righteousness may flourish!

"O Lord! set up and establish verity, and preserve it in the land! Bring down all debauchery, vice, and the spirit which causeth and leadeth the people to have no esteem of thee, O God! nor their own souls or bodies, nor of Christianity, modesty, or humanity!

"O Lord! put it in the magistrates' hearts to bring down all this ungodliness, violence, cruelty, profaneness, cursing and swearing! and to put down all those playhouses, which corrupt youth and people, and lead them from thy kingdom, where no unclean thing can enter, neither shall come! Such works lead people to hell. Lord, in mercy bring down all these things in the nation, to stop thy wrath, O God, from coming on the land!

G. F.

For "The Friend."

It is to be feared that some Friends neglect the daily reading of the Bible in their families. It is a practice enjoined by Discipline, at least "frequently," and should not be neglected, even where there are none unable to read for themselves. A fitting opportunity is before the family leave the breakfast table, perhaps better than before retiring at night, as in the morning none are weary, and so unable to listen appreciatively. It is also an advantage to allow a little time after the reading for reverent waiting on the Lord; silent service, if such be the Master's will, vocal if He call for it.

Although taken from the business of the day, I believe the time thus spent will not be lost, but if done in a right spirit, a blessing will attend such seasons.

Often at our tables are those of a careless life; it may be a casual visitor, or it may be hired help, whose hearts our Heavenly Father may see fit to reach by this means. The portion read need not be long; indeed, perhaps it is better short, that the mind may more readily grasp it, and that even the little ones may not be wearied. But let it be done reverently, with hearts lifted to Him without whose aid we can perform no acceptable service.

Dear friends, any of you who are omitting this, will you think about it? E.

One of the most successful ways to impress men with the truth of the gospel is to *live* out the principles it teaches. This fact is frequently illustrated. A correspondent of the *Christian* of London, England, says: "A sceptical young German said, plead for your Christianity as eloquently as you like, but un-

til I see you professing Christians live different lives from other men, I cannot believe in Christianity!" This is really a proper test. The Saviour says, "By their fruits ye shall know them," and if professing Christians do not bring forth the fruits of righteousness, is it any wonder that others are made to doubt? This thought should impress every Christian with the importance of living what we profess. If some should be made to doubt through our unholy conduct, what a fearful account we may have to give.

For "The Friend."

BE STILL.

"Be still, and know that I am God."

Be still, O Earth, thy many voices hush,
And lure me not into thy giddy way,
When thy tints fair but false before me flush,
Then with deceitful lure thou'dst lead astray.
Be still, O earth.

Be still, O Isles; and you ye restless waves
That dash and break upon a shore of sand,
Or lave the sullen rock, or in dark caves,
With muttering thunder speak your dread command,
Be still, ye waves.

Be still, O Sun; nor stars your radiance shed
Till ye have heard his voice say, "I am God."
Before ye were, He was. By his hand led,
Ye first did climb the path ye since have trod.
Sun, stars, be still.

Be still, ye Winds, nor chili the striving soul
That breasts your storm and hears your roar and wail.
A "still, small voice" within speaks of the goal
When ye are passed, when ye no more assail.
Be still, ye winds.

Be still, all Flesh; before the Lord be still
All lusts; all passions, all vain strivings cease.
Hush, busy self, and let Him come and fill
His temple with his quiet reign of peace.
Be still, all flesh.

A. L. WASHBURN.

Philada., 10th mo. 29th, 1882.

GOOD-BY.

[This is supposed to be an abbreviation of the old Saxon parting exclamation, "God be with you!" The members of the Society of Friends have generally avoided the use of the expression, except in cases where it could be used with due reverence, and under some feeling of the nature of the blessing thus asked for.]

Good-by, good-by! It is the sweetest blessing
That falls from mortal lips on mortal ear,
The weakness of our human love confessing,
The promise that a love more strong is near.
May God be with you!

Why do we say it when the tears are starting?
Why must a word so sweet bring only pain?
Our love seems all-sufficient till the parting,
And then we find it impotent and vain.
May God be with you!

O, may He guide, and bless, and keep you ever,
He who is strong to battle with your foes!
Whoever fails, his love can fail you never,
And all your need He in his wisdom knows.
May God be with you!

Better than earthly presence e'en the dearest
Is the great blessing that our partings bring;
For in the loneliest moments God is nearest,
And from our sorrows heavenly comforts spring,
If God be with us!

Good-by, good-by! with latest breath we say it,
A legacy of hope, and faith, and love;
Parting must come, we cannot long delay it,
But one in Him, we hope to meet above,
If God be with us!

Good-by! 'tis all we have for one another,
Our love, more strong than death, is helpless still;
For none can take the burden from his brother,
Or shield, except by prayer, from any ill.
May God be with you!

THE WAY-SIDE WELL.

BY WALTER LEARNED.

He stopped at the way-side well,
Where the water was cool and deep;
There were feathery ferns 'twixt the mossy stone
And gray was the old well-sweep.

He left his carriage alone;
Nor could coachman or footman tell
Why the master stopped in the dusty road
To drink at the way-side well.

He swayed with his gloved hands
The well-sweep creaking and slow,
While from seam and scar in the bucket's side
The water plashed back below.

He lifted it to the curb,
And bent down to the bucket's brim;
No furrows of time or care had marked
The face that looked back at him.

He saw but a farmer's boy
As he stooped o'er the brim to drink,
And ruddy and tanned was the laughing face
That met his over the brink.

The eyes were sunny and clear,
And the brow undimmed by care,
While from under the brim of the old straw-hat
Strayed curls of chestnut hair.

He turned away with a sigh,
Nor could coachman or footman tell
Why the master stopped in his ride that day
To drink at the way-side well.

—Good Comp.

Elevation of Woman in Japan.

Wherever Christianity has gone, it has elevated woman in the social scale; and the influence of Christian nations in this respect more and more felt in other lands.

Japan illustrates this fact. In 1870 a Japanese gentleman of high rank, named Kuroda, was in the United States; and still he came in an official capacity to our country. During his two brief visits he was so deeply impressed with the happy condition and the salutary influence of American women, that he inquired carefully into the reasons of this state of things, and soon became satisfied that it was because women were highly educated, and treated with the greatest respect and consideration, and as equals and companions and friends of men, all the higher qualities of humanity.

The subject so impressed him, that he thought and talked unceasingly about the importance of educating the women of his native land, and wrote to his government a letter on the subject. It urges the importance of colonizing the wilder parts of Japan, and says that to send out ignorant men would be useless, and that therefore the first step was to educate the women of the empire, so the coming generation might be enlightened. As children, in their earlier years wholly under the influence of mother, he urges that it is of the utmost importance the latter should be educated; for the education of women would elevate the people of Japan. As the government had sent its young men to America and Europe to be educated, and was already reaping a return, now he says is the time to begin to educate its women also; and he urges that the education of girls be at once sent to America, believing that many others would follow the pathway of enlightenment thus opened before them.

As the result, five Japanese girls went with the great embassy to Washington, as the wife of the American Minister.

the embassy, these Japanese girls were under her charge on the journey from Jeddo to Washington. Before leaving home, they were summoned to Jeddo, and in testimony of the approbation and good will of the Mikado, they were, according to an ancient custom, presented with beautiful specimens of crimson silk, and an order was issued that all their expenses in America should be paid by the government.

About the time of their sailing, the young Mikado took occasion to set forth to his people the desirableness of educating females as well as males; and his address would rank with the views of our advanced Christian statesmen who are awake to the fact that future mothers are to mould and shape the character of the future nation. He said that his country was undergoing a great change from old to new ideas; and that the weak and strong-minded should endeavor to be good guides to the government and people; that the young, both boys and girls, should be allowed to go abroad, that the country might be benefitted by the knowledge they might acquire; and that females, if educated intelligently, should and would be respected, and have a position hitherto unknown, and so great things for the welfare of families and the country.

In Japan, woman has always had a higher position than among the neighboring nations of Asia; and the disabilities under which they have labored has come, to a great extent, from the influence of Chinese literature and example, which have been introduced into, and affected, the country. But in former times it was not so. A high Japanese authority says, that from the earliest dawn of Japanese history, women always enjoyed equal rights with men, and that though abuses have crept in through Chinese teaching and example, womanhood has never been degraded in Japan. And in proof of his assertions, he states the fact, that out of 124 sovereigns, rulers of Japan, eight empresses are included in the list, and that they ruled long and most wisely. It was under the rule of an empress, he says, that Japan conquered Korea, which country she held for over 600 years; and that under another empress, the empire attained high literary culture, and reason was inculcated and respected, and facilities for general education were greatly increased and improved. He says that Japan prospered under eight such reigns, and that, confirmed by the experience of the Western nations, she will not hesitate to enforce among all classes, the respect and veneration for women which has never been wanting about her court, and among her better families. "Thus," he adds, "may Japan be able to insure the stability of her civilization, to regain her early chivalry, and by enlist the assistance of educated mothers and daughters, secure a noble future."—*Nationalist*.

Can And I Will.—How many boys there are who can, but never do, because they have no will power, or if they have, do not use it! The difference between "Give up," and "I can't," and "I can and I will," is just the difference between victory and defeat in all great conflicts of life.

I know a boy who was preparing to enter the junior class of the New York University; he was studying trigonometry, and I gave

him three examples for his next lesson. The following day he came into my room to demonstrate his problems. Two of them he understood, but the third—a very difficult one—he had not performed. I said to him, "Shall I help you?" "No sir," he answered, "but I can and will do it, if you will give me a little more time." I said, "I will give you all the time you wish." The next day he came into my room to recite another lesson in the same study.

"Well, Simon, have you worked that example?" "No sir," he answered, "but I can and will do it if you will give me a little more time." "Certainly; you shall have all the time you desire."

I like these boys who are determined to do their own work, for they make our best scholars, and men, too. Again Simon entered my room; I knew he had it, for his whole face told the story of his success. Yes, he had it, notwithstanding it had cost him many hours of the severest mental labor. Not only had he solved the problem, but what was of infinitely greater importance to him, he had begun to develop mathematical powers which, under the inspiration of "I can and I will," he has continued to cultivate, until to-day he is professor of mathematics in one of our largest colleges, and one of the ablest mathematicians of his years in our country.

My young friends, let your motto ever be, "If I can, I will."—*New York Evangelist*.

The Society of Friends were gathered to the principle of the inward manifestation of the Spirit. This was that in which their unity, as a people consisted. In the efforts to restore the Society to unity in the difficulty on account of Wilkinson and Story, the spiritually minded early Friends exhorted all to seek to know the rule and dominion of the Spirit in their own hearts, as they had known it at their conviction: this they taught would again bring them into unity. The founders of the Society did not hesitate to warn early Friends that the Spirit which would lead them away from this inward principle was a spirit of separation, and that they who taught contrary to the original teachings were separatists. When we find that ministers who travel as such, now deny the principle and doctrine in which the unity at first consisted, is it any marvel that the Society of Friends is to-day in fragments? For the faith, which was the fruit of the Spirit, which was raised by, and stood in the life, light and power of God, as it was inwardly manifested, another faith has been substituted, which is a faith or belief which is only a natural faculty, standing in the human will, and based on a rational human conception of the literal promises of the Scriptures. . . . On the basis of this cheap, blind human faith, the whole system of doctrine which starts with "instantaneous conversion," and ends with "instantaneous sanctification" is constructed. . . . We long to see a movement of all who bear the name of Friends, away from both extremes, back to the old principles of Friends, back to the old unity, where all Friends minded the same thing; back to the old doctrine of the inward light, as a precious gift of the Son of God, who died on the cross, and tasted death as an atonement for every man. Standing on this old foundation, Friends will again be one people. The faith will be a faith which stands in the power of God. The workers will walk

in the light, so that the walk of faith will be a walk in the light.—*Western Friend*.

The Circle of Fire.

The following thrilling tale, related by Dr. Guthrie, the eloquent Scottish preacher and writer, illustrates the guidance of Providence in a most noticeable degree. May it teach us to give heed to the counsel of the still small voice, remembering that as many as are led by the Spirit of God, they are the sons of God! If we seek to know and do his will, He will guide us by his eye.

"I was in the habit of visiting an aged widow, as paralysis made it impossible for her to attend church. She was tended by a very dutiful daughter, who, working at a flax-mill in the neighborhood, toiled hard, and contented herself with plain dress and simple fare, that she might help to maintain her mother. Before leaving the cottage for her work, she was in the habit of heaping up the refuse of the mill in the grate, and kindling it. She placed her helpless mother in a chair right before the fire, and as this fuel burned slowly away the old woman was kept comfortable till her return.

"It happened one day that I left my manse, and skirting on the walls of the old churchyard, and passing the corn-mill, with its busy sound and flashing wheel, I took my way down the winding dell to the cottage of the old woman, which stood in its garden, embowered among trees. But having met a parishioner, with whom I had some subject of interest to talk about, I made a halt; and sitting down on a bank of thyme, we entered into conversation. Ere the subject was half exhausted, the widow rose to my recollection. I felt somehow that I must cut it short, and hasten away on my visit. But the idea was dismissed, and the conversation went on. However, it occurred again and again, till, with a feeling that I was neglecting a call of duty, as by an uncontrollable impulse I rose to my feet and made haste to the cottage. Opening the door, a sight met my eyes that for the moment nailed me to the spot.

"The erection of mill-refuse which had been built from the hearth some feet up the chimney, having its foundation eaten away, had fallen, and precipitating itself forward, had surrounded the helpless paralytic within a circle of fire. The accident took place some minutes before I entered. She had cried out, but no ear was there to hear, nor hand to help. Catching the loose refuse about her, on and on, nearer and nearer, the flames crept. It was a terrible sight for the two Wigtown women—martyrs, staked far out in the sands of Solway Frith, to mark the sea-foam crawl nearer and nearer them; it was more terrible still for this poor woman in her lone cottage, without any great cause to die for, to sit there and see the fire creeping closer, drawing nearer and nearer to her feet. By the time I had entered, it had almost reached her, where she sat motionless, speechless, pale as death, looking down on the fire as it was about to seize her clothes and burn her to a cinder. Ere it caught I had time, and no more, to make one bound from the door to the hearth-stone, and seizing her, chair and all in my arms, to pluck her from the jaws of a cruel, fiery death.

"By what law of nature, when I lingered on the road, was I moved, without the remotest idea of her danger, to cut short, against

all my inclinations, an interesting conversation, and hurry on to the house, which I reached just in the nick of time?—one or two minutes later, the flames had caught her clothes, and I had found her in a blaze of fire. Be it mine to live and die in the belief of a present and presiding, as well as a personal God; in the faith which inspired my aged friend to thank Him for her wonderful deliverance, and the boy to explain his calm courage on the roaring deep, in these grand but simple words, 'My Father is at the helm.'—*Guiding Hand.*

Last Interview of Christopher Healy and Ruth Ely.

At the close of Bueks Quarterly Meeting, held 26th of 2nd month, 1851, Christopher Healy went to see his old friend and fellow laborer and travailer for the prosperity of Zion, Ruth Ely.

She had long been confined to the house, but though absent in body from the assemblies of the Lord's people, and debarred by situation from much of the company of her valued friends, she was often present in spirit with them, and partook in measure of their earnest concern and exercise, that the testimony of Truth might be supported and primitive principles and primitive practices maintained in all their purity and brightness.

The visit was very satisfactory to the two aged friends, who standing on the borders of the grave, in which they were about to descend, could commemorate the Lord's mercy in time past, and could rejoice in feeling and knowing that they had not been following cunningly devised fables, but living and eternal truth. They felt that their own work was nearly accomplished, and they were permitted to rejoice in perceiving the spiritual greenness of each other.

When the time for parting came, Christopher took hold of Ruth's hand, shook it cordially, and looking at her very pleasantly, said, "Farewell! Ruth, Farewell! We may meet again in mutability, and we may not." Ruth, then as an answer to the implied possibility of their again meeting, said, "It is lively with me to tell thee what passed between two dear friends at their last interview. One said, we may meet again in mutability. The other answered, 'No, when thou comest this way again, I shall be in Heaven.' " Ruth added, "I thought I must get out again, but I am now waiting"—evidently meaning she was waiting for her release.

At this Christopher paused awhile, and then said, "I must say what I once heard passed between a Presbyterian minister and one of his hearers, who told him, she was in a waiting state. 'There is no waiting state till the work is done.' "

Ruth received the admonition couched in the anecdote, and sweetly, yet with much solemnity of manner, said, "I must see what remains for me to do." Christopher's wife then coming into the room, Ruth said, "This has been a very satisfactory visit to me. The unity that has been between us is not to be broken. Neither heights nor depths, nor anything in this world can break the unity that is between us."

Thus these aged friends parted in the overflowing of gospel love and fellowship. Ruth soon found herself a little stronger than she had been for some time previously, and she ventured out short distances from home, as

she felt her mind drawn to visit some of her friends and acquaintances; she was also once at meeting. Divers of her visits are said to have been remarkable seasons, satisfactory to the visited and relieving to herself.

"On returning from the last of these visits, she said, she believed her work was now done. Shortly after this, just twenty days from her parting with Christopher, she was suddenly and quietly released from the body and gathered to the just of all generations, who have finished their allotted portion of service and suffering on earth. Her death took place 3rd mo. 18th, and the next time Christopher "came that way" was to attend her funeral. She was then in Heaven, having gained the crown before him; but he did not tarry long behind her. In less than two months, he also was permitted to enter into the joy of his Lord. Divine Mercy sustained him in his sickness and in his closing hours, so that death had no sting, and the grave no victory. Peace was his daily portion whilst treading the dark valley. The tempter, the accuser of the brethren, stood rebuked. Thanks be to God, who giveth the victory through our Lord Jesus Christ.

The Temple Thrown Down.—To the disciples, as to all Jews, the temple seemed the very extreme of splendor and permanence. They gazed with admiration and awe on the great stones of the foundation and the gold which adorned it; and when the Master said: "There shall not be left one stone upon another that shall not be thrown down," it was as if he had foretold the falling of the arched heavens. A few years passed; and the prophecy was dismally fulfilled, amid fire and blood. The temple, which had been the scene of hypocrisy, hatred, and fraud; the temple, which had been made the occasion of false swearing against the innocent; the temple, whose walls had echoed to the cry, "Crucify Him!" the temple had the frown of God upon it; it could not stand; it fell.

How often in all ages have men looked on some structure, and wondered and admired, because of its outward splendor; and they have not known that God's voice has gone out against it; they have imagined that it was for all time; but presently it has crumbled to ashes.

When Louis XIV. was in his pride, over-awing Europe, who dreamed that before the close of the century, his descendants would be on the scaffold and that the remains of "Louis the Great" would be dragged out of their resting-place by the hands of the mob, and be tossed about in ghastly sport? Later, in 1810, when Napoleon was surrounded by attendant kings as other monarchs are surrounded by courtiers, when he dispensed thrones as other men dispense shillings, who dreamed of Waterloo and St. Helena? And when his (so-called) nephew had consolidated his reign by victories, by diplomacy, by enlisting the Pope, by the Plebeite, who would have predicted Sedan? And when Pope Pius IX. called a council to proclaim him Infallible, who either hoped or feared the overthrow of the temporal power and the crowning of the King of Free Italy in Rome?

So of many a political and social system, offspring of selfishness, offensive to God. In the very hour when they seemed most solid, they have been under the curse of God; and the very steps by which men hoped to sustain them have proved their ruin.

In fact, nothing is permanent, unless it be the blessing of God; and it cannot have the blessing of God unless it is founded and built in righteousness.—*Nat. Bapt.*

For "The Friend."

Religious Items, &c.

The First-day.—The proprietors of Bessemer Steel Works of Pittsburg, have ordered the discontinuance of all former work on First-day, in every department of their great establishment. This decision has been reached after a prolonged and exhaustive examination of the whole subject—the conclusion reached being, the best interests of concerned required the honoring of the day.

Prohibition.—The Presbyterian Synod of Harrisburg adopted a resolution almost unanimously, refusing to support any legislative candidates not in sympathy with the prohibitory movement.

Gipsies.—Some of the English Gipsies have been won over to Christianity; and a literary organization has been formed among them, which under the name of the Conver Gipsies has been engaged in successful evangelistic work in the south of England.

Women Preachers.—The *Earnest Christian*, the organ of the Free Methodists, in speaking of the CANADA CONFERENCE says: "A peculiar feature of the work is the large number of sisters employed on the circuits. They were thus sent out this year as supplies. Their appearance indicates deep piety, modest humility and intelligence. They were neatly and plainly dressed in black, and wore black straw hats, or bonnets, with a plain black ribbon around it."

As a contrast with the action of the Free Methodists, the *Ledger* says, that Dr. Eat of Louisville, Ky., refused to permit any of the women advocates of temperance to speak from his pulpit during a convention in that city; not, he says, that he is opposed to temperance, which he is not, but because he is bitterly opposed to women preaching, thinking it a sin for them to do so."

For "The Friend."

Natural History, Science, &c.

Consumption.—It is stated that the milk of animals suffering from tubercular disease is capable of transmitting it to previously healthy human beings.—*Lancet.*

Tetanus or Lockjaw in Bengal.—This disease is more frequent in Bengal than in many other places. Of 280 cases admitted to the Medical College Hospital in Calcutta in ten years, 100 recovered. It is often produced by exposure and debility as well as by mechanical injury.—*Lancet.*

Blood Poisoning of Wounds.—The number of deaths in the Melbourne Hospital resulting from erysipelas or blood-poisoning in surgical cases, led to the appointment of a committee to consider what steps could be taken to improve the health of the institution. Their report in the Australian Medical Journal commends the thorough adoption and use of the system of treating every wound with carbolic acid or other material, which has the power of destroying those germs of microscopic forms of life which are often abundant in hospitals, and which settling on the exposed surface develop disease.

Conflict between the Farming and Mining Interests in California.—There is a very bitter feeling among the miners toward the farmers.

sts in the valleys which are endeavor-
to prevent the filling up of the streams
by washings of the miners, which is now
done at a rapid rate. It is said that 60-
million cubic yards of debris are daily deposited
by a river. The matter is far more per-
nicious than the Chinese question, and vast
sums are at stake on both sides. If hy-
draulic mining goes on in the old way, nav-
igation streams will be made useless for such
uses, and a large area of productive val-
leys destroyed. If mining industries are
checked, large sums invested in these mines
will be as good as wiped out. This question
is likely to come before the courts for settle-

The collection of fir-cones is quite an indus-
try in Puyallup county, W. T. The cones
are dried in furnaces till the seeds fall out,
and they are packed up and sold for export.
Large quantities of this seed are planted in
the West. The price is from \$5 to \$8 per
hundred.

Plants Used for Food.—In a lecture on this
subject delivered at Fairmount Park, Prof.
Huxley says: "Comparing the frigid zones
with the torrid, one might say that, whilst
the former had a meagre representation in
the number of species of plants, yet of these an
enormous percentage could be used in some
form for food. The equatorial regions, with
their immense wealth of specific forms, contained
a large percentage of poisonous plants, and, al-
though the same plant often contained both a
poison and a food, of which the Cassava or
Manihot furnishes an illustration, the
poisonous and the starch (tapioca)
being distinct. Taking even the flowerless vegeta-
tion of Alaska, we find that the lichens enor-
mously preponderate in individuals and all,
large enough, may be made to support
life, that is, all contain starch, and many
mucilage and mucilaginous matter.

The common brake, *Pteris Aquilina*, which
is there abundantly (as it does almost
everywhere else,) contains starch enough in
its roots to sustain life, and, even in England,
it is used by the poorer classes to make
bread of. The banana and plantain re-
semble each other so greatly that they
have been regarded as the same species. There
is a difference, however, the plantain is
cooked, but the banana is not. These
have been so long in cultivation that their
nativity is unknown. From the fact
that the only place on earth where they have
been known to seed habitually is the An-
till Islands, it is supposed that they ori-
ginated there, but the conclusion, being in-
dubitable only, may be wrong. The banana
is regarded only as a luxury. We should also
remember that it is nutrient enough and cheap
enough to figure largely as solid food. In
the West banana flour is often found in the
ground. No plant furnishes so large a return
of soil covered as this. Take wheat as
a portion of 33, potatoes at 99; for the
same area, the yield of bananas would be

The lecturer then exhibited bread
from Nicaragua. It is native to the
Antill Islands, but has been brought by
the British Government to the West India
Islands, and thence it has spread to the adja-
cent regions. The mission of the ship Bonnty,
with a mutinous crew peopled Pitcairn's is-
land was to bring the bread fruit plant and
the West India.

The "Spanish chestnut" was not a native of

Spain at all, but came to Southern Europe
originally from China. The Spanish chestnut
is used, not so much as a luxury in Southern
Europe as a food, where it is eaten roasted,
made into a bread or into a sort of porridge.
There was an immense range in the character
of chestnuts, only the finer qualities from se-
lected groves commanding the highest prices.

Among the other plants alluded to was the
Salvia Columbaria, from our southwestern
coast, where it is called Chia. It is remark-
able to find a plant belonging to the mint
family which possesses the properties this
Chia does. In general appearance the seed,
when whole or when crushed, is suggestive
of flaxseed in size, color and mucilaginous
properties. So highly was this plant valued
by the native Mexicans prior to the conquest
that it was accepted by the Government in
payment of taxes. It formed a staple article
of diet, and appeared, from the frequency with
which it is found buried with the dead, to have
had some religious association in the minds
of the natives. To this day it is much used
by the Mexicans and the other races of the
Pacific coast, especially in crossing deserts, or
where a wholesome, nutritious diet is required
which is light and portable.

How the King of Beasts Kills his Prey.—I
once had a rare chance of seeing a lion catch
and kill his prey in the open daylight. While
on a short hunt to the north of Waterberg, in
the Transvaal, in the winter of 1874, with a
Dutch Boer, we saddled up one afternoon to
shoot a couple of quaggas (Burchell's zebra)
for our followers. We had ridden a consider-
able round without falling in with any, but
about an hour before sundown we came across
a troop of about fifty. Galloping up within
shot, we fired, when one mare dropped. Re-
loading and mounting, we started after the
troop, which had now disappeared over a
ridge. On gaining the rise we saw the quag-
ga commencing to ascend a second slope.
Cantering on, my companion suddenly pulled
up and pointed out to me a lion trotting
swiftly up across the quaggas' line of retreat
behind a few scattered boulders and low bushes
dotting the slope, evidently with the intention
of securing his supper. We moved slowly
forward, when the hindmost quagga, think-
ing we were getting too close, started after
his companions at a smart canter. It was
now exciting. The quagga was close to the
line of the lion's approach; a couple of seconds
more and the dark mass of the lion's form
shot out from behind a stone on his prey. In
a moment the quagga was on the ground.
The lion left him instantly, moved a few yards
distant and lay down with his head away from
the quagga, twitching his tail nervously from
side to side. The whole thing was done so
quickly and suddenly that it is difficult to de-
scribe. The lion had not yet seen us, but
riding nearer he turned and faced, looking
rather put out at our appearing on the scene.
At first he seemed inclined to bolt, but at last
lay down facing us, evidently unwilling to
give up his game. Being anxious to examine
the quagga, and knowing my Boer friend to
be reliable, we rode up to about fifty yards
and dismounted. I held the horses, keeping
my double rifle in reserve in case of accident.
The lion, not liking the look of things, got up
and walked a few steps toward us, growling
savagely. I told the Boer to shoot straight,
which he did, and dropped the lion on the
spot. On examining the quagga it would ap-

pear from the claw mark that the lion's left
forearm was thrown over the wither and the
claws fixed in the shoulder, the right fore-
arm's claws in the chest, the left hind claws
had been driven into the flank a little below
the level of the hip-bone, the right hind foot
evidently on the ground, thus holding the
animal as if in a vise, while the teeth had met
in the neck about three inches or four inches
behind the ears, smashing the bone as effectually
as a two-ounce bullet. My two front
fingers met in the bite-hole. Death was in-
stantaneous. The lion was a full grown male,
with perfect teeth. From all testimony that
I could gather from old hunters during seven-
teen years' residence in the Transvaal, and
my own limited observation, I would say that
the lion uses his claws as a holding power and
kills by bite.—*London Field.*

Our Flannels.—The value of flannel next
the skin cannot be over-rated. It is inval-
uable to persons of both sexes and all ages, in
all countries, in all climates, at every season of
the year, for the sick and the well; in brief, I
cannot conceive of any circumstances in which
flannel next the skin is not a comfort and a
source of health. It should not be changed
from thick to thin before the settled hot
weather of the summer, which in our North-
ern States is not much before the middle of
6th month, and often not before the first of
7th month. And the flannels for the summer
must not be three-quarters cotton, but they
must be all woollen, if you would have the
best protection. Invalids and delicate per-
sons often take cold by omitting to wear
flannel during the night. With the ordinary
night-dress there should also be used a flannel
shirt of the same thickness as that worn
during the day. But the same flannel should
not be worn both day and night.

I have seen, I believe, in the light of the
Lord, that when antichrist's kingdom is com-
pletely overthrown, preaching up war, and
making a trade of preaching to get money
by, will both be utterly abolished, and re-
membered with wonder that ever they could
have a place among professed Christians.—
J. Scott.

THE FRIEND.

ELEVENTH MONTH 18, 1882.

A friend has favored us with the perusal
of a letter which he recently received from
one who had been convinced of the blessed
efficacy of the Light of Christ—which Wil-
liam Penn speaks of as God's gift for man's
salvation—though not joined in outward com-
munion with our Society. He resides in a
distant territory, where he very seldom sees
the countenance of a Friend.

There is something animating and cheering
in the language of this lonely professor of the
truth. "I can say that I have nothing dearer
and nothing more delightful than to bear
testimony to and exalt the all-sufficient Light
of our Redeemer which is a perfect antidote
against all sin and darkness, and causes us to
have remission of sin through the blood of
the Lamb."

"How wonderfully has not the divine Light
and Spirit been laboring during these 35
years with me! O how vain I was, how vain
my love, and I would have gone astray to

perdition if my Saviour's holy Light had not restrained me. Everything round me was darkness, and seemed to be an impenetrable barrier against the Light which shone in darkness—but the darkness could not overcome the Light. What a war arose in my poor heart between Light and darkness! and when obedient to the Light, my friends that called themselves Christians scorned me for building [as they said] on my natural feelings and conscience."

"I don't care for the favor of men, or if I am looked upon as a fool for my Master's cause. The disciple must go the same way as his Master, and be baptised with his Master's baptism, and drink his Master's cup, and live by the bread of Heaven."

A friend having sent him some Friends' books, among which was the Journal of William Evans, he thus refers to them—"When I read about such people that have been brought up among God's people, I can say that I was raised in the Egyptian darkness. The priests, the blind leaders of the people, did be the worst of the peoples, and did not seem to think otherwise than

Ede, bibi, ludi

post mortem nulla voluptas.

[Eat, drink and play. After death there is no pleasure.]"

Like our early Friends, who were brought through experiences similar to his own, he has a strong testimony to bear against idol-worship, and was greatly grieved by meeting with one whom he calls "a fast Quaker or bogus Quaker"—probably one of those who have lost faith in *silent* worship, and who did not agree with him in belief as to "our inability to worship God in our own will and time."

The raising up by the immediate operation of Divine Grace of such witnesses to the Lord's power and teaching, and to the preserving efficacy of his Light and Spirit, ought to give fresh courage to those who are endeavoring to advocate the precious doctrines of the Gospel; and to increase their hope and confidence that the Lord in his own time and way will yet cause his truth to spread in the earth, and that He will bless the labors of his faithful servants.

SUMMARY OF EVENTS.

UNITED STATES.—The result of the elections held on the 7th instant, in a large majority of cases was favorable to the Democratic candidates. The successful Republicans were mostly elected by reduced majorities. Grover Cleveland, Democrat, was elected Governor of New York by a majority of over 196,000; the largest that any officer in this country has ever received. B. F. Butler, Democrat, was elected Governor of Massachusetts by a plurality of over 13,000. Robert E. Pattison, Democrat, was elected Governor of Pennsylvania by a plurality of about 38,723. Governor St. John, Republican, of Kansas, was defeated by a small vote, while the rest of the Republican ticket in that State was successful.

The construction of railway main track in the United States during 10th month, as reported by the *Railway Age*, shows an aggregate of 1068 miles, and for the ten months of this year 9143 miles of new line.

During the year ending 9th mo. 1st, 1882, 827,281 barrels of ale and beer were produced in Cincinnati, Covington and Newport, an increase of 90,000 barrels on the production of last year. Cincinnati's product was 769,621 barrels, an increase of 64 per cent. in seven years.

The corn crop report of the Department of Agriculture for 11th month, indicates a total crop of 1,650,000,000 bushels, or about 30,000,000 bushels below the 10th month estimate.

A bar of gold was recently cast in Nevada City, Cal.,

which weighed 450 pounds, and is said to be the largest ever cast in this country.

The annual report of the Baltimore and Ohio Railroad for the fiscal year ending 9th mo. 30th, which will be presented at the stockholders' meeting 11th mo. 20th, shows the gross receipts to have been over \$18,000,000.

The building, Nos. 243 and 245 Pearl street, New York, occupied by several parties, was burned on the 8th inst. through an explosion in the paint and oil store of Hsley, Doubleday & Co., on the ground floor. The total loss is estimated at upwards of \$30,000. One young man perished in the building. It is supposed that the explosion was caused by a spark from an electric light wire coming in contact with a quantity of varnish.

By acts of their Legislatures the waters of Long Island Sound have been divided between the States of New York and Connecticut for the purpose of determining fishing rights and possible questions of jurisdiction. Judge Nelson, of the U. S. Court in New York, however, has rendered a decision that "Long Island Sound is a part of the Atlantic Ocean, and its navigation is not governed by the provisions of the act regulating inland waters." Should this decision be sustained, neither New York nor Connecticut can exercise proprietary rights in the Sound fisheries.

Professor Brooks, of the Red House Observatory, at Phelps, New York, reports the "observance" on Second-day morning, the 13th inst., of the grandest auroral display seen for many years. "A vast, brilliant arch illuminated the landscape equal to the light of the moon in her first quarter, followed by immense streams and waves of light projected with startling velocity from the horizon to the zenith. Great meteorological disturbances may be expected."

There were 323 deaths in this city last week, a decrease of 35 from the previous week and 36 less than the corresponding period of last year. Of the whole number, 156 were males and 167 females: 56 died of consumption; 27 of diphtheria; 17 of croup; 17 of old age; 14 from typhoid fever; 13 from pneumonia, and 9 from Bright's disease of the kidneys.

Markets, &c.—U. S. 3's, 102½; 3½'s, 102; 4½'s, registered, 112½; coupon, 113½; 4's, 119½; currency 6's, 123.

Cotton.—There was no essential change to notice in price or demand. Sales of middlings are reported at 10½ a 11 cts. per pound for uplands and New Orleans.

Petroleum.—Standard white, 8½ cts. for export, and 9½ cts. per gallon for home use.

Flour is in limited request and favors buyers. Sales of 2000 barrels, including Minnesota extras, at \$5.75 a \$6.25; Pennsylvania family at \$4.75 a \$5; western do. at \$5.25 a \$5.75, and patents at \$6.40 a \$7.50. Rye flour is firm at \$4.25 a \$4.37½ per barrel.

Grain.—Wheat was dull and unsettled. Sales of 3700 bushels red, in car lots at \$1.04 a \$1.12. Rye is nominally quoted at 71 a 73 cts per bushel. Corn is dull and prices are easier. Sales of 8900 bushels in car lots, at 84 a 86 cts. Oats are in fair request and firm. Sales of 9500 bushels, in car lots, at 42 a 47 cts.

Hay and Straw Market, for week ending 11th mo. 11th, 1882.—Loads of hay, 298; loads of straw, 62. Average price during the week—Prime timothy, \$1 to \$1.10 per 100 pounds; mixed, 95 cts. to \$1.05 per 100 pounds; straw, 80 to 90 cts. per 100 pounds.

Beef cattle closed dull and unsettled. About 3500 head arrived and sold at the different yards at 3¼ a 6¼ cts. per lb., the latter rate for extra.

Sheep were unsettled: 13,000 head arrived and sold at the different yards, at 2¼ a 6 cts., and lambs at 4 a 7 cts. per pound, as to condition.

Hogs were a fraction lower: 6000 head arrived and sold at the different yards at 9½ a 11 cts. per lb., the latter rate for extra Chicago.

FOREIGN.—Dublin, 11th mo. 12th.—Judge Lawson evidently had a narrow escape from assassination last evening. Since his appointment as one of the Judges under the Prevention of Crimes Act, and especially since the severe newspaper comments upon him, he has never gone out without police protection. He has received a large number of threatening letters, and it is alleged, has been sentenced to death by a secret tribunal. He was walking last evening on Merion street, followed at the distance of a few yards by two constables, while two army pensioners, who were engaged to assist the constables, kept him in view from the other side of the street. The party had nearly reached the Club House, when a man having the appearance of an artisan pushed against Corporal McDonnell, one of the pensioners, in endeavoring to pass him somewhat hastily, and said, in a confidential manner, "It is all right." McDonnell thought there was something suspicious in the man's manner, and walked as near him as possible without attracting his attention. When opposite the Club House,

the man crossed the street and turned to meet Ju Lawson. McDonnell, who meanwhile, had noticed but of a revolver protruding from an inner pocket the man's coat, rushed after him, loudly proclaiming his discovery and, knocking him down, obtained the revolver after a struggle, in which McDonnell received a cut on the hand. On the way to the station, the prisoner endeavored to get rid of a dozen cartridges. His name is Patrick Delaney. He is a returned convict, who is 1870 was sentenced to servitude for robbery and attempted murder. As the revolver found on Delaney is an expensive one, the police believe that it was supplied to him, as his circumstances would not permit him to buy such a costly article.

The *Dublin Freeman's Journal* says, Gladstone has yet has declared so clearly his opinion as to the necessity for home rule in Ireland as he did in the House of Commons on the night of the 8th inst. The whole Kingdom will recognize that the cause of Home Rule has been distinctly advanced by his speech.

The returns issued by the Board of Trade show that during the month just passed, British imports increased £2,800,000, as compared with that month in last year, while the exports decreased £363,900, as compared with the 10th mo. 1881.

A despatch from Derby reports that the explosion in the Claycross colliery 11th mo. 7th, caused the loss of 43 lives, including those of injured workmen who had since died.

Vegetarianism is rapidly making progress in Ireland. The temperance people are aiding it, and vegetarian dining rooms are being opened in the towns.

A despatch from Berlin to the *Daily News* says: laws against the Socialists will probably not be retained. Prince Bismarck is opposed to them, as he does not think they have proved efficient.

Traders from the Soudan report that El Obeid, where the false prophet had been besieging, has been relieved.

A despatch to the *Daily News* from Cairo says: Commission of inquiry preliminary to the trial of A. Pasha has repudiated the forms of procedure agreed upon between Arabi's counsel and the prosecution. The Commission now insists that witnesses cannot be cross-examined directly, and that the trial must be finished by Christmas. Counsel have protested.

Henry M. Stanley's steamer, Harkaway, left Antwerp on the 12th inst. for the Congo river, laden with an assortment of goods as will enable him to establish a solid trade with the native kings. The steamer carries a number of sheep for acclimatization, an assortment of European cereals. Stanley has gone to recruit his health. He will return to Africa early in 1883.

Manilla, 11th mo. 8th.—A typhoon passed over to-day doing great damage.

Forty-eight deaths occurred in Mecca from cholera on 11th mo. 29th.

The Minister of Public Works of Mexico has issued a circular "encouraging silk growing throughout the Republic."

It is stated that, during the present year, up to month 31st, 153,055 immigrants arrived in Canada, of whom 82,482 remained in the Dominion. This does not include arrivals in British Columbia or from the United States border between Emerson and the Rocky Mountains.

FRIENDS' BOARDING SCHOOL, BARNESVILLE, OHIO.

Wanted a Superintendent and Matron to take charge of this Institution at the close of the present winter. Friends of Ohio Yearly Meeting, who may be drawn to the service, are requested to communicate with Aaron Frame, or Asa Garretson, Barnesville, Mont county, Ohio.

FRIENDS' ASYLUM FOR THE INSANE

Near Frankford, (Twenty third Ward,) Philadelphia. Physician and Superintendent—JOHN C. HALL. Applications for the Admission of Patients made to the Superintendent, or to any of the Board Managers.

DIED, on the 16th of 12th mo. 1881, PRESBURY W. in the 67th year of his age, an esteemed member of the Sandwich Monthly Meeting, Mass. was an unassuming man who loved retirement, was quiet and peaceful in his last illness, and as one waiting for his Lord, saying, "My spirit is in the arms of my dear Redeemer."

WILLIAM H. PILE, PRINTER,
No. 422 Walnut Street.

THE FRIEND.

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For "The Friend,"

Ancient Testimonies and Advices.

UNDER COUNSEL AND ENCOURAGEMENT TO
THE YOUNG.

We recommend, that such Friends as are concerned in the affairs of the church, in the quarterly, Monthly, or Particular Meetings, be careful to act therein in the wisdom of God: whereby they will be exemplary to the young; and may be esteemed members thereof, and of the same. And as such young persons are found to be qualified with a *real* knowledge of Truth on their spirits, and subjection to the Lord, and thereby are made capable to come and serve in their respective meetings; and as they are desired to encourage and bring forward therein; whereby they may be edified to the ancients, and brought up in a knowledge of God's holy name; and standing in the lot, will supply the place of the elders in church meetings, through the same spirit, when they are gone."—1722.

We earnestly entreat our young Friends, to have all readiness of mind to receive and give to the labor of love and wholesome admonitions bestowed upon them by their parents or others, for their benefit and instruction; and carefully to avoid all evil company, which corrupts good manners, and leads into disorder and extravagancy."—1736. As many of our worthy elders have of late years been removed from us by death, we tenderly entreat, that an holy concern prevail on your minds, who are of the present generation, to fill up their places; first heed to yourselves, 'seeking the kingdom of God and his righteousness,' that so they may be preserved through the temptations and from all the delusions in this life, and may become instruments in the hand of God to promote his honor, the good of his church, and the universal advancement of holiness and virtue. And, dearly beloved youth, do remember the examples of Joseph, David, Samuel, and many other instances of piety; consider the preservation they have been favored with through every trial, and the nature of that dignity wherewith their names have been transmitted through many generations. He who raised and supported them, and hath, from age to age, formed a people to testify to his salvation, and stand up to the cause of righteousness, hath

ever rewarded them with serenity of mind, and the enjoyment of that peace, 'which is as a river, the streams whereof make glad the city of God.' Let not the amusements, the gaieties, and other delusive follies, which too many earnestly pursue, take up your minds, and thereby prevent your offering the early tribute of love and obedience, *so justly due* to the Author of your being, and the fountain of every blessing."—1762.

"Dear young people, as some of you, in many places, have embraced the renewed visitations of Divine love in your hearts, and have, in degree, entered into covenant with your Creator; strong is the engagement we feel for your preservation and advancement in the path of the just; that, through the power of Divine grace and your faithful obedience thereunto, you may become useful members in the body, and fill up the various stations in the church, to its edification and your own lasting advantage.

"And the youth in general we entreat; that a constant care be upon all your minds, to press after the power and virtue of that heavenly principle, in the profession whereof most of you have had your education. If you keep your places therein, it will preserve you; but if through disobedience ye depart therefrom, ye forsake your own mercies, and others will take your crown. Remember the children of Abraham, by deviating from the steps of their fathers, lost the privileges and blessings they would otherwise no doubt have received."—1763.

"We affectionately request the youth amongst us, who are favored with pious and exemplary parents, to pay all dutiful regard to their instruction and example, and that they be very cautious of bringing grief and dishonor upon them by departing from the safe and commendable simplicity of the Truth, the moderation and plainness it leads to both in dress and address, and in every other part of their conduct and behavior. 'Honor thy father and mother,' the apostle observes, 'is the first commandment with promise.' Such, therefore, who reject the advice of godly parents, and set light by their example and authority, both bring dishonor on their parents, and forfeit their own title to the holy promise of God. We, therefore, most fervently beseech our rising youth to buy the Truth and sell it not; not to fashion themselves after the practice of those who manifestly deviate from the pattern of our Lord and Saviour Jesus Christ, and his humble self-denying followers, but that they may tread in the footsteps of the flock of his companions, 'become servants to God, and have their fruit unto holiness, that their end may be everlasting life.'

"The advice of Divine Wisdom is, 'Buy the Truth and sell it not.' But those who prefer the gaiety, the vain customs, and fluctuating fashions of this world, renounce wisdom for folly, duty for disobedience, and the

reality of enduring substance for the flattering delusion of transitory enjoyments."—1768.

"We beseech you, dear young people, who are sensible of the visitation from on high, and have tasted the power of its love, suffer nothing to draw you from it. 'See that ye refuse not Him that speaketh; for if they escaped not who refused Him that spake on earth, much more shall not we escape, if we turn away from Him that speaketh from heaven.' This inward speaker is the Spirit of your Redeemer. Esteem his reproofs above the world's caresses, and prize his cross before all its enjoyments; for these will soon terminate in disappointment and sorrow, but that will lead to enduring substance. The way to the crown is strait to flesh and blood, and there is no other by which it can be obtained. Be neither afraid nor ashamed of it. Enter it in the days of your youth, and whether you reach to old age or not, as you steadily persevere therein, you will have cause to rejoice in that peace which passeth the understanding of the carnal mind. Great is the advantage you possess above those in more advanced years, who have long suffered themselves to be ensnared into negligence and delays, and who being again mercifully awakened to behold their danger, deeply deplore the loss they have sustained, and the difficulty they find in their return, from the many entanglements and inconveniences their former remissness hath subjected them to. Improve the precious opportunity put into your hands. 'Seek the Lord while He is to be found; call upon Him while He is near.' It will be highly beneficial to you, and contribute much to your strength and consolation, if you employ that time in attending upon God, and seeking to advance in Divine life and virtue, which so many of our fellow creatures inconsiderately lavish away in idle and unprofitable discourse, in conversing with the numerous publications calculated to divert their attention from the Sacred Writings, and from a virtuous and godly life, by gratifying the passions, exciting levity, or instilling the pernicious principles of infidelity and licentiousness, and also in the pursuit of various kinds of dissipating and ruinous entertainments; those dangerous snares of Satan, which corrupt and captivate unguarded minds, whilst they pass upon them under the deceitful color of innocent amusements. Give due regard to that apostolic advice, 'Flee youthful lusts; but follow righteousness, faith, charity, peace, with them that call on the Lord with a pure heart.' 2 Tim. ii. 22.

"We are sensible that many of you have experienced the work of Truth begun, and in measure carried on in your hearts, to whom our exhortation is, stand *always open* thereunto. Set no bounds in your minds to the operation of the Holy Spirit, either from inclination to self-indulgence, or from the fear or favor of men. It is not for man to say to his Maker, 'Hitherto I will follow thee, and

no further. I must allow myself this and the other liberty, in speech, in dress, in behavior, in converse, in commerce, or in any kind of self-gratification.' You can never obtain Divine approbation by this means, but will surely incur the displeasure of Him you were created to obey, administer cause for Him to withdraw the sense of his preserving presence from you, and leave you to the painful fruits of your own devices. Remember, 'The way of man is not in himself: It is not in man that walketh to direct his steps. The steps of a good man are ordered by the Lord.'" —1774.—*From London Epistles.*

For "The Friend."

Effect of the Penal Laws of the Eighteenth Century on Irish Character.

It is a remark that has been frequently made, that many of the Irish who emigrate to this country, do not appear to have a strong feeling as to the necessity of adhering to the truth in their statements. Many of them will deliberately tell falsehoods, if they hope thereby to promote their interests; and are apparently almost unconscious that in so doing they are committing a moral wrong. In this respect their system of morality is below that which they exhibit in other parts of their conduct. It is an interesting and important question to determine how such a trait ever became fastened on the national character; for the natural impulses of man, and the teachings of Divine Grace, lead him to speak the truth.

Considerable light is thrown on this subject by the review of Irish history, after the expulsion of James the Second from the British crown, contained in Lecky's History of England. An intolerant spirit then prevailed, and the Catholic population of Ireland were subjected to great oppression and hardship. The laws which were enacted were very arbitrary and unjust. "Every thing indeed connected with the history of those times," says Lecky, "corroborates the assertion of Burke, himself a Protestant, that 'all the penal laws of that unparalleled code of oppression, were manifestly the effects of national hatred and scorn towards a conquered people whom the victors delighted to trample upon and were not at all afraid to provoke. * * Whilst that temper prevailed, and it prevailed in all its force to a time within our memory, every measure was pleasing and popular just in proportion as it tended to harass and ruin a set of people who were looked upon as enemies to God and man, and, indeed, as a race of savages, who were a disgrace to human nature itself.'"

By Act of Parliament Irish Catholics were deprived of the elective suffrage, excluded from the corporations, from the magistracy, from the bar, from the bench, from the grand juries, and from the vestries. They could not be sheriffs or solicitors or even gamekeepers or constables. They were forbidden to possess any arms, and could not possess a horse of the value of more than £5, and any Protestant, on tendering that sum, could appropriate the hunter or carriage horse of his Catholic neighbor. In his own country the Catholic was only recognized by the law for repression and punishment. Indeed the doctrine was distinctly laid down from the bench, "that the law does not suppose any such person to exist as an Irish Roman Catholic."

The Catholic was excluded from the Uni-

versity. He was not permitted to be the guardian of a child. It was made penal for him to keep school, to act as usher or private tutor, or to send his children to be educated abroad. The schools in which they might legally be educated were avowedly intended, by bringing up the young as Protestants, to extirpate the religion of their parents.

The great confiscations under James I., Cromwell, and William, had done much to make the land-owners of Ireland exclusively Protestant. The penal laws continued the work. No Catholic was suffered to buy land, or inherit or receive it as a gift from Protestants. A Catholic had not power to dispose of his landed estate, but at his death it was to be equally divided among his sons, unless the eldest became a Protestant, in which case the whole was settled on him. A Protestant woman, who was a landowner, if she married a Catholic, was at once deprived of her inheritance, which passed to the nearest Protestant heir.

Though the laws of Elizabeth prohibiting Catholic worship were unrepealed, yet, Lecky says, "the hopeless task of preventing some three fourths of the nation from celebrating the rites which they believed essential to their eternal salvation, was not attempted." Every Catholic priest was required to be registered before he could celebrate mass, which he might then do without molestation. But all the bishops and other higher orders of the clergy were ordered to leave the island, and were liable to be hung if they returned. The same penalties were prescribed for the unregistered priests and friars, and large inducements held out to any who would procure their arrest.

"It was impossible, without producing a state of chronic civil war, to enforce such enactments in the midst of a large Catholic population. Rewards were offered for the apprehension of priests, but it needed no small courage to face the hatred of the people. Savage mobs were ever ready to mark out the known priest-hunter, and unjust laws were met by illegal violence. Under the long discipline of the penal laws, the Irish Catholics learnt the lesson which, beyond all others, rulers should dread to teach. They became consummate adepts in the arts of conspiracy and of disguise. Secrets known to hundreds were preserved inviolable from authority. False intelligence baffled and distracted the pursuer, and the dread of some fierce nocturnal vengeance was often sufficient to quell the cupidity of the prosecutor. Bishops came to Ireland in spite of the atrocious penalties to which they were subject, and ordained new priests. What was to be done with them? The savage sentence of the law, if duly executed, might have produced a conflagration in Ireland that would have endangered every Protestant life, and the scandal would have rung through Europe."

Edmund Burke says this code of laws was "as well fitted for the oppression, impoverishment and degradation of a people, and the debasement in them of human nature itself, as ever proceeded from the perverted ingenuity of man." The greater part of it continued in force for nearly a century, and to its operation much of the duplicity, disregard of law and resort to violence and murder which have stained the Irish character, may fairly be ascribed. "They were educated through long generations of oppression into

an inveterate hostility to the law, and was taught to look for redress in illegal violence or secret combinations." J. W.

Selected for "The Friend"

Continual Change of Scene.

The child of faith needs to be assured the will of the Lord, before he goes forth foreign travel, aimless in all but the gratification of what is called the "natural taste." The continual change of scene, the contrast with what he would at first gladly avoid, otherwise humble or depress him. It is possibly end by his looking more leniently what first filled him with dismay and led him to his knees. The lovely scenes and enervating climate, may weaken the life faith by giving a preponderance to the sense. Thus his own fair inheritance, the eternal glory, will wax paler and pale the spiritual eye. Things that cease to be desired are no longer realized, and this world's idols take possession of the mind. With Christ as our companion, our Shepherd our light, we may sojourn safely in the stranger's land as elsewhere. Without Him there is danger everywhere: perhaps in no position so insidiously as in foreign travel.

For "The Friend"

Westtown Boarding School.

12th mo. 14th, 1849. The following minute was adopted and directed to be signed the clerk, appended to the information transmitted, in the form of a circular, to parents and guardians of the pupils now at the school.

"Much inconvenience has been experienced from the practice, which has of late increased of removing children from the school previous to the examination at the close of the session. As such removal is a violation of the regulations, and deprives the children of one of the incentives to industry and exertion in the view of their studies, and also produces much uneasiness and unsettlement among the scholars that remain, it has become the subject of concern to those having charge of the institution. Parents and others are therefore earnestly requested not to allow, nor give their children any reason to expect that they will be taken from the school before the expiration of term for which they are entered;" except under peculiar circumstances and with the consent of the Superintendent.

From the report of 4th month, 1850. The number of pupils during the year ending 10th mo. previous, was 191—100 boys and 91 girls.

"Notwithstanding the prevalence of cholera as an epidemic disease, in various parts of our land during some portions of the year, no case of the kind occurred in school, and the family there was favored by a usual degree of health.

"Notwithstanding the difficulties which attend the conducting of such a school, with a great diversity presents in the dispositions and habits of the pupils, the committee believe that as it is managed under the spirit of Christian love, and a well regulated discipline is maintained, it will continue to shed a beneficial influence upon the youth, which manifest itself in after life, and thus, under the Divine blessing, contribute to the spread of sound principles and practice."

There is good reason to believe that

iment here expressed by the Friends at time concerned in properly conducting large and interesting Seminary, has been used in many instances, some of which come to the knowledge of the writer. who was a pupil at Westtown, not long after the commencement of the present century, subsequently entered the legal profession, became a prominent man in public life, holding several responsible positions, but who, being separated for more than half a century from membership with the Society of Friends, has lately returned by making a factory acknowledgment, remarked during a recent interview, "that the effect of the teaching of Thos. Scattergood, at Westtown Boarding School in 1808, had never been effaced from his mind." A useful and intelligent conscientious member of the Philadelphia bar, now beyond middle age, attributes much of his success in life to the early training he received at Westtown.

W. K. Price,* in the memoir of his parents, Philip and Rachel Price, in speaking of their connection with Westtown, remarks of it:— "the value of the instruction derived at this Seminary has been of incalculable service to members of the Society of Friends, presenting them generally in advance of others in all circumstances for intelligence, respectability of character and power of usefulness. although the immediate benefit be exclusively to members of the Society, the remote advantages have been widely diffused throughout the States of the Union, not only in the number of educated citizens sent forth to mix as active members of the community, but by multiplying good teachers to add largely the benefits of education. How often the Society of Friends has thus been benefactors of the country it would be difficult to overestimate, and it is a stream of beneficence that flows on perpetually."

In confirmation of the above was the statement made some years since by Dr. Wilmer Thompson, deceased, then representing Chester county in the State Senate, in regard to having been whilst he was a member of that body, an attempt made at Harrisburg to pass a law imposing a tax upon the Westtown School property, and which he had successfully resisted, telling his fellow-members in the lower house, where the bill originated, "whilst Westtown Boarding School had educated her hundreds and thousands, without asking one dollar from the public coffers, and institutions of a like character throughout the State were annually at their doors asking money for their support."

W. K. Price adds, that it was while Philip Price was superintendent, that some of the improvements of the property were commenced that have been since greatly advanced by the laying out of walks and planting of trees, now become groves of ample size for recreation and scenery, in keeping with the beautiful and varied landscapes that surround this retreat of learning.

Whilst penning this article the writer has been called upon by a lawyer of some prominence, having a profitable practice (not a sinecure) to obtain admission for a relative at Westtown, saying that from his examination of a young man in his office who had received education at that school, he had formed a

high opinion of the thoroughness of the system of teaching there practised. Whilst deriving some encouragement from such circumstances as are here narrated, and it is believed they are by no means isolated ones, it is well for those now charged with the responsibility of rightly conducting Westtown, to bear in mind that the first and great desire of the dear and valued Friends who were concerned in its establishment, was to imbue the tender minds committed to their care, with a deep sense of their religious responsibility; to make them acquainted with the doctrines and testimonies as held by our religious Society, and the grounds on which they rest. It is believed that as this duty is entered upon in the Divine fear, with sincere desires that a blessing may rest upon the efforts, they will be brought to see the beautiful harmony that exists between the principles of Truth as held by us, and the teaching of the early Christians as well as of the dear Saviour himself.

The Orphan's Protection.—I recently heard a beautiful incident of three little German girls, whose friends were in America, and who wanted to go thither. They were somewhere from eight to twelve years old, and the question was how to get them across the great ocean, and away into the interior of America. There was no one to go with them, they must go alone; and no one could tell what troubles might assail them, or what dangers might surround them. But their friends had faith in God, and before they sent them out, they got a book, and on the fly-leaf of it they wrote a sentence in German, in French and in English, and they told the little children when they started:

"If you get into any trouble, or need any help, you just stand still and open this book and hold it right up before you."

Then they started the children off on their long journey, by railway and by steamship, from place to place, and from port to port; and wherever they went, if any trouble occurred or any difficulty arose, the children would stop and open the book, and hold it up before them, and they always found some one who could read German or English or French, and who was ready to help them on their way.

And so in due time they reached their friends far off in the interior of America.

And what were those words which proved such a talisman and protection to these children, among strangers, and in a strange land? What were the words that made the careless civil and thoughtful, and the rough and reckless kind? They were the words of One who lived on the earth long years ago, and who, though He has passed away from human vision, yet holds his grasp upon the minds of men. These were his words:

"And the king shall answer and say unto them, 'Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'—Matt. xxv. 40.)"

These words, written upon the fly-leaf of a New Testament, made them friends among strangers, gave them protection and help in every hour of need, opened doors before them, and made rough places plain and crooked places straight.—*The Christian.*

We must pray as earnestly for grace as for comfort.

Selected.

Among the Women of India.

BY THE DAUGHTER OF A DECEASED MISSIONARY.

To the new-comer in India one of the strangest among many strange sights is the sad and hopeless look stamped on the faces of the women.

I never pass through the streets of Boston, and see the bright, happy, independent faces of its women and girls, without thinking of the contrast between them and their dusky-faced sisters in India.

In the words of a veteran missionary, "Young women in India are treated as *dirt*, and girls are ciphers that have no claims of any kind." Of course, the women you meet in the streets of the heathen cities are those of the lower classes, but even in the "zenanas" or "apartments for women," among the wealthy classes, the despair seems to deepen on the fairer faces, for their seclusion is absolute, and there is nothing to break the dreary monotony of the days full of gossip, strife and quarreling, without books or work, without the cheerful sunshine of Christianity, until death ends the sorrowful years.

The Christian missionary's gentle deferential treatment of his own wife is a matter of constant surprise and remark by the Hindoo gentlemen.

A wealthy native gentleman (a banker) named Gover Dun Das, often visited my father when we lived in Futtoghur, in Northern India. He so far deferred to Christian customs as to shake hands with my mother when she entered the parlor, but he invariably brought a brass vessel of water with him, and as soon as she had left the room he would step out on the veranda and carefully wash his hands in this water, so ridding himself of the pollution of a woman's touch.

He often expressed the greatest wonder when he saw my father extend to my mother the simple acts of courtesy which we American women accept as our right.

One morning we visited, at his request, the zenana, where his wife and his son's wives lived, together with the mothers-in-law, aunts and the poor "little widows," whose lot is saddest of all.

As we entered the court-yard we caught glimpses of fair faces peering curiously behind the lattice-work. My father remained with the men while we passed into the women's apartments. Here we found ten or eleven women, beautifully dressed in silken robes and covered with jewels. They presented us with sweetmeats and sprinkled us with "ottar of roses," while examining our clothes with greatest interest. My mother longed to tell them some word of Christ, as she answered their eager inquiries of the outside world. But this had been strictly forbidden beforehand, for, in the words of Gover Dun Das, "Christianity was all a dream, and there was no need of putting it into the women's heads." Then we told them of our days, full of books and work, long walks and talks and happy songs in the twilight. We asked them what they did?

"Oh," they answered, "we tell fairy stories, and we try on our new dresses and jewels, and we sleep, yet the days are very long. * * * We have talked of your promised visit for weeks, and, after it is over, we will have something to talk about for a long time to come."

Poor things! With an aching heart my mother turned away, for had she not brought

* W. K. Price was a pupil at the school in 1813 and although now beyond 85 years, is still clear in mind and vigorous in body for that advanced age.

the bread of life to hungry souls, yet they could not take it! It was a very different class of women that my mother met twice a week on our back veranda. Here in the shade of the honeysuckles a few poor women of lower castes timidly crouched, while she taught them of Christ, who spoke kindly even to women; who said to the trembling creature at his feet: "Daughter, be of good comfort: go in peace." These poor women always brought some coarse garment which my mother taught them to make or mend. My mother chose for them the passages where Christ spoke to women. With wistful faces they listened to the story of Mary weeping at the sepulchre—of the woman who was a sinner, yet anointed his feet—and many others.

One day they heard for the first time, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Eagerly a tired-looking woman looked up and dropped her work: "Is it the Christ who says that?"

"Yes," said my mother.

"And how long is that rest to last?"

"Forever and ever."

"But," said another woman, who was cast out and despised by her sons, "how do we know that message is for us? Christ was kind to women, but did he *care* for women? Perhaps those words are only for the *men*."

Then my mother told her of how Christ cared for his mother with his dying breath, as he commended her to John and said, "Behold thy mother!"

"Then he *was* good to his mother," she said while her tears fell fast. "Yes, he loved his mother; I will believe those words are for *me*."

So as little children they took Him at his word, and found as they said; "something worth living for now."

Many of our State and County "Agricultural Fairs" might better be designated horse-races, for the main feature, the great central interest of the occasion, is the horse-racing. Take away that, and most of them would suddenly and completely collapse. Yet what there is about a horse-race that is "agricultural" it is difficult to see. Endangering life or limb of man or beast does not become an innocent pastime by being denominated an "Agricultural Fair," nor does the betting on such occasions become pious and allowable because the demoralizing pastime is carried on under an innocent name.—*Selected.*

The Duke of Wellington had an adventure which might have cost him his life if his self-possession had not been extraordinary. One day as he was writing at his desk, with a pile of unanswered letters before him, he heard a step, and, looking up, saw a tall, gaunt figure standing before him, with a drawn sword in his hand. "Who are you?" said the Duke. "I am Apollyon. I am sent to kill you." "What," said the Duke, "with all these letters unanswered? I have not time to attend to it to-day. Call to-morrow at ten, and I will be at leisure." So saying he rang the bell, Apollyon retired, but before he left the house was secured. In some way he had passed the servants unobserved. If the Duke had lost his self-possession he might have been killed, or, at the best, had to fight for his life at a great disadvantage.

EVENING HYMN.

The golden bars are open
In the portals of the west;
The earth is left in shadow;
The sun has gone to rest;
Night's veil is gathering slowly,
Star-studded, faintly grey;
May all things living thank thee, Lord,
At the ending of the day.

Through all the hours of sunlight
Thy smile hath made us glad;
Hath comforted the weary,
And eased the poor and sad;
And through the hours of darkness,
When all are wrapped in sleep,
Thy ever wakeful eye above
Its silent watch will keep.

Oh, when our souls are passing
Away beyond the west;
When shadows gather round us
At thy sweet call to rest,
Keep us, Eternal Spirit,
From fears and vain alarms,
Oh, take us, mighty Saviour,
Into thy loving arms.

And when we cross the river,
That strange calm stream of death,
Receive, oh, blest Redeemer,
Our last and faintest breath.
Till we, beyond all sorrow,
Rest near the jasper sea,
And day, and night, and morrow
Merge in eternity.

A. B.
Selected.

THE LIGHTHOUSE.

BY EMILY HUNTINGTON MILLER.

The tide comes up and the tide goes down,
Over the rocks so rugged and brown,
And the cruel sea, with a hungry roar,
Dashes its breakers along the shore;
But steady and clear, with a constant ray,
The star of the lighthouse shines away.

The ships come sailing across the main,
But the harbor mouth is hard to gain,
For the treacherous reef lies close beside,
And the rocks are bare at the ebbing tide,
And the blinding fog comes down at night,
Shrouding and hiding the harbor light.

The sailors, sailing their ships along,
Will tell you a tale of the lighthouse strong;
How once, when the keeper was far away,
A terrible storm swept down the bay,
And two little children were left to keep
Their awesome watch with the angry deep.

The fair little sisters wept, dismayed,
But the brother said, "I am not afraid;
There's One who ruleth on sea and land,
And holds the waves in his mighty hand,
For Christ's dear sake I will watch to-night,
And feed, for the sailors, the beacon light."

So the sailors heard through the murky shroud,
The fog bell sounding its warning loud;
While the children up in the lonely tower,
Tended the lamp in the midnight hour,
And prayed for any whose souls might be
In deadly peril by land or sea.

Ghostly and dim, when the storm was o'er,
The ships rode safely, far off the shore,
And a boat shot out from the town that lay,
Dusk and purple, across the bay.
She touched her keel to the lighthouse strand,
And the eager keeper leaped to land.

And swiftly climbing the lighthouse stair,
He called to his children, young and fair;
But, worn with their toilsome watch, they slept,
While slowly over their foreheads crept,
The golden light of the morning sun,
Like a victor's crown, when his palm is won.

"God bless ye, children," the keeper cried.
"God bless thee, father," the boy replied.
"I dreamed that there stood beside my bed,
A beautiful angel who smiled and said,
Blessed are they whose love can make
Joy of labor, for Christ's dear sake."

—*Little Corporal.*

HEALTH ALPHABET.*

Selected

A—s soon as you are up, shake blanket and sheet;
B—etter be without shoes than sit with wet feet;
C—hildren, if healthy, are active, not still;
D—amp beds and damp clothes, will both make you ill;
E—at slowly, and always chew your food well;
F—reshen the air in the house where you dwell;
G—arments must never be made too tight;
H—omes should be healthy, airy and light;
I—f you wish to be well, as you do, I've no doubt,
J—ust open the windows before you go out;
K—eep your rooms always tidy and clean;
L—et dust on the furniture never be seen;
M—uch illness is caused by the want of pure air;
N—ow to open your windows be ever your care;
O—ld rags and old rubbish should never be kept;
P—eople should see that their floors are well swept;
Q—uick movements in children are healthy and right;
R—emember, the young cannot thrive without light;
S—ee that the cistern is clean to the brim;
T—ake care that your dress is all tidy and trim;
U—se your nose to find if there be a bad drain,
V—ery sad are the fevers that come from its train;
W—alk as much as you can without feeling fatigue;
X—erxes could walk full many a league;
Y—our health is your wealth, which your wisdom must keep;
Z—eal will help a good cause, and the good you reap.

A Wonderful Deliverance.—Among the foothills at the base of Pike's Peak is an immense deposit of gypsum. It is quarried and taken to a mill near by where it is ground into plaster of Paris. The vein dips at a slight angle into the hill, and after it had been worked several months there was left an immense mass of overhanging rock which was thought to be perfectly secure. One day last several men were working under that ledge of sloping rock. One of them was a praying man and an outspoken Christian. Something went wrong with his work. The profane man told him to swear at it if he wanted it to go right. Looking up he calmly replied, "No; praying is better than swearing. If I get into trouble and ask my heavenly Father to help me He will hear my prayer."

A few hours later those two men were working under the ledge of rock, when some one shouted from above that the whole mass was giving way. The profane man jumped outward while the other jumped in toward the wall, when the great mass of rock fell with an awful crash. The one who jumped outward was caught by a rock falling on his leg. His companions failed to extricate him as they started for town to summon help, supposing, of course, that the other man was crushed to death.

After they were gone the profane man lay there alone, when suddenly he heard the voice of prayer issuing from the rocks. Said afterward, "I never heard such a prayer all my life." It was the prayer of a man who, rescued from one terrible death, looked another calmly in the face. The great rock had broken in two just over his head, and falling had left a cavity where he was known as in "the secret place of the Most High." At first he was stunned by the falling stones and clouds of dust, but recovering consciousness he found that the stones around him were loose and that he was in a dark place where he could move about. Supposing that it would take days for his companions to remove the great rocks, and that he must die there, he resigned himself to his fate, and concluded to spend his time in prayer. In the dense darkness

* The Ladies' Sanitary Association of London, give the above simple rules for keeping healthy.

he poured out his soul to God. After lying for a while he began to look around to see if there was any chance of escape. He saw a little ray of light, and removing a few stones he discovered a passage way near the rock just large enough for his body. Crawling painfully along for some rods he appeared to his astonished companion, when he succeeded in rescuing from the rock. At this time a crowd of men appeared on the shore, but there was no need of their services. The praying man again prayed. He knelt on the ground before those rough men and poured out his thanks to God for the wonderful deliverance.

And one of them afterward, "I am ashamed of myself that I did not go and kneel by his side." This true incident has more than one moral, and our readers may draw them for themselves.—*Good Words.*

For "The Friend."

William Penn and the Indians.

In the course of one of the public discourses lately delivered in this city, respecting the character of William Penn, some remarks are reported to have been made implying that, in settlement of the Province, William Penn induced to, or encouraged among the natives, the use of intoxicating liquors. How correctly the remarks may have been reported we do not know; but as these derogatory elements have to a certain extent been circulated by the publication of them in some of the public journals of the day, it seems proper that some notice should be taken of them, and facts of the case stated, that the reputation of the Founder of this Commonwealth should not be allowed to lie under so untrue and injurious a charge.

Among the most early documents relating to the Indians of Pennsylvania which have been published, is a petition addressed to Governor Markham requesting him to require a prohibition on the sale of rum to them, for reasons which they mention. This document is dated 8th of October, 1681, about a year before William Penn landed in this country, and shows first, that the Indians were already accustomed to the use of rum; secondly, that laws were then in force to restrict its sale. It is as follows (as published in "Hazard's Annals," p. 531): "Whereas selling of strong liquors was prohibited in Pennsylvania, and not at New Castle, we find a greater ill-convenience than before, our Indians going down to New Castle, and there buying rum, and making them more debauched than before (in spite of the prohibition). Therefore we whose names are hereunder written, do desire that the prohibition may be taken off and rum and strong liquors may be sold (in the foresaid Province) as formerly, until it be prohibited in New Castle, in that Government of Delaware.

NANNE SEKA,
KEKA KAPPAN,
JONG GORAS,
ESPON APE."

William Penn in several of his letters alludes to the love of the Indians for strong rum and its evil effects upon them, and also his intentions of discouraging its sale and use among them. In a letter to Henry Saunders, dated 5th mo. 30th, 1683, he says of the Indians, "Some of them [are] admirably sober, though the Dutch and Swedes and English

have by brandy and rum almost debauched them all, and when drunk the most wretched of spectacles, often burning and sometimes murdering one another, at which times the Christians are not without danger as well as fear."—*Penna. Arch.*, Vol. I, p. 69.

The following is a copy of an enactment designed to protect the Indians, passed soon after his arrival in 1682.

"Whereas, divers persons, as English, Dutch, Swedes, &c., have been wont to sell to the Indians rum and brandy, and such like distilled spirits, though they know the said Indians are not able to govern themselves in the use thereof, but do commonly drink of it to such excess as makes them destroy one another, and grievously annoy and disquiet the people of the Province, and peradventure those of neighboring governments, whereby they may make the poor natives worse, and not better for coming among them, which is an heinous offence to God, and a reproach to the blessed name of Christ and his holy religion; it is, therefore, enacted, that no person within this Province do henceforth presume to sell or exchange any rum or brandy, or any other liquors, at any time, to any Indian within this Province; and if any one shall offend therein, the person so convicted shall for every such offence, pay five pounds."*

On considering the evidence which may exist and which may appear to furnish the basis for a charge against William Penn, so adverse to his well-known character and acts, it has occurred to me that it may be found in the following extract from the first deed of the Indians for the sale of land executed "the 15th day of July, 1682." Among the goods, merchandise, utensils and other articles mentioned as the consideration for the land conveyed in this deed, are "two anchors of rum, two anchors of cyder, and two anchors of beer."†—*Penna. Arch.*, Vol. I, p. 47. These liquors, if they had been furnished to the Indians with the knowledge or by direction of William Penn, would have furnished a ground for this charge; but it must be observed that this purchase was made by William Markham, the Deputy Governor, who was acting, no doubt, under the general instructions which had been issued by the Governor, but who had also enjoined his commissioner to treat them with all possible justice, candor, and humanity. Is it not most probable in viewing the circumstances of the case, that Markham, knowing the fondness of the Indians for intoxicating liquors, had of his own motion included the above-mentioned items in the list of articles to be supplied to the Indians in return for their grant of land?

Certain it is that in the purchases of land which took place while William Penn was in this country, viz., from 10th mo., 1682 to 8th mo., 1684, of which ten are recorded in the volume of *Pennsylvania Archives* above referred to, no mention is made of intoxicating

* This law was afterwards modified (3d mo. 10th, 1684) so as to prevent the sale of strong liquors to the Indians, provided "an agreement can be made for the punishment of such of the Indians as shall abuse themselves with those drinks unto drunkenness, and shall submit to have the laws of this Government executed upon them equally with other inhabitants." At a meeting of the Council held 7th mo. 17th, 1685, however, a proclamation was ordered to be published forthwith "to reinforce the law made at Upland (above quoted) prohibiting the sale of rum, brandy and other strong liquors to the Indians, under the penalty therein expressed, and that all magistrates take notice thereof, and put the same in execution."—*Colonial Records*, Vol. 1, p. 104.

† An anchor is about 10 gallons.

liquors as part of the consideration paid, excepting in one instance "four bottles of cyder." It is also worthy of notice that in a deed executed by the Indians, 8th mo. 2d, 1685, the next year after William Penn's departure from the colony, one barrel of beer is recorded among other articles as having been given to the Indians in payment.

So far as an argument can be drawn from these records, it appears that during the time that the personal presence and influence of William Penn were felt in administering the affairs of his government, spirituous liquors were not furnished to the Indians: an example and precedent which are the more remarkable, when it is considered that by the general customs of society in England, the drinking of malt liquors was almost universal.

The following testimony from the Indians in reference to the care of William Penn and the first settlers to discourage the use of strong liquors among them, has been preserved by Thomas Budd, who, in an account published in 1685, gives the following relation of what took place at a meeting at which eight kings and many other Indians were present. He says: "The Indian kings sat on a form, and we sat on another over against them. One of the kings, by consent and appointment of the rest, rose and spoke as follows:

"The strong liquor was first sold to us by the Dutch, and they were blind, they had no eyes; they did not see that it was for our hurt. The next people that came among us were the Swedes, who continued the sale of those strong liquors to us; they were also blind; they had no eyes; they did not see it to be hurtful to us to drink it. But if people will sell it to us, we are so in love with it that we cannot forbear it; when we drink it it makes us mad, we do not know what we do; we then abuse one another; we throw each other into the fire. Seven scores of our people have been killed by reason of drinking it since the time it was first sold to us. Those people that sell it are blind; they have no eyes. But now there is a people come to live amongst us that have eyes; they see it to be for our hurt; and we know it to be for our hurt; they are willing to deny themselves the profit of it for our good. These people have eyes; we are glad such a people are come among us; we must put it down by mutual consent; the cask must be sealed up, it must be made fast, it must not leak by day nor by night, in the light nor in the dark. And we give you these four belts of wampum, which we would have you lay up safe, and keep by you to be witnesses of this agreement that we make with you, and we should have you tell your children that these four belts of wampum are given to you to be witnesses between us and you of this agreement."

The subject of selling rum to the Indians early claimed the attention of Friends in their collective capacity, as the following extracts from minutes made in 1685 and 1687 respectively, clearly show, viz;

At a Yearly Meeting, held in Philadelphia, beginning the 15th of 7th month, 1685—

"This meeting doth unanimously agree and give as their judgment, that it is not consistent with the honour of Truth, for any that makes profession thereof to sell rum or other strong liquors to the Indians, because they use them not to moderation, but to excess and drunkenness."

At a Yearly Meeting in 1687, a minute was

adopted, declaring that selling strong drink to the Indians, "considering the use they made of it, is a thing contrary to the mind of the Lord, and a great grief and burthen to his people, and a great reflection and dishonour to the Truth, so far as any professing it are concerned; and for the more effectual preventing this evil practice as aforesaid, we advise that this our testimony may be entered in every Monthly Meeting book, and every Friend belonging to the said meeting to subscribe the same."^{*}

In reference to the action of the Yearly Meeting in 1685, Robert Prond says in his "History of Pennsylvania:" "In this year, 1685, the Quakers in their Yearly Meeting, at Burlington, in West Jersey, took additional measures to prevent all persons in their Society from selling strong liquors to the Indians. About the same time, by particular appointment, they also had a religious meeting with them, as they frequently had before, to inform and instruct them in the principles of Christianity, and the practice of a true Christian life.

The Indians generally heard patiently what was said to them on this subject, and seemed affected with it for a time, but for the most part, it appeared to make no very durable impression on their minds, for the proper regulation of their passions and appetites, which, at last, too generally seemed to prevail over convictions of this nature, and their better knowledge.

Divers preachers of this religious Society, from abroad, often had meetings and serious discourse with them for this purpose, as well as those who had settled in the country, particularly Samuel Jennings, Thomas Olive, William Penn and others, from time to time, labored to inculcate into them a just sense of the benefit of a Christian life and conduct."

G. J. S.

For "The Friend."

Religious Items, &c.

An English Parish.—One of the curious affairs connected with English parishes is shown in a late vestry meeting of the parish of Warden, which was held at the house of a lady ninety-three years of age, who was made chairman of the meeting, only two other persons being present. The parish church has been pulled down to prevent its tumbling over the cliffs. The few parishioners naturally object to paying tithes to the clergyman, on the ground that Divine service is no longer held in the parish.

Mormon Missions.—Fifty travelling Mormon Bishops recently sailed for Norway, Sweden, and Denmark, on a proselyting tour. They will succeed as they have done before, and the result will be seen, in a few months, in the arrival of a whole ship-load of immigrants to settle in Utah and surrounding territories. That the leaders of Mormonism unite fanaticism, cunning, perseverance, and heroism of a certain sort, no one can deny.

Opium Trade.—One of the most important steps taken in the agitation for the suppression of the opium traffic in China is the preparation of a memorial by the missionaries at Peking, to be signed by all the missionaries in the Chinese Empire, and forwarded to the

British House of Commons. This memorial shows that the opium traffic is a great evil to China; that its legalization by the British treaty with China, and the production of opium in India as a Government monopoly, renders Great Britain morally responsible for the dire evils of the trade; that the importation has increased from 12,000 chests in 1834, to 97,000 chests in 1880; that the treaty legalization of the traffic prevents the Chinese Government from dealing effectively with it; that the connection of the British Government with the trade excites prejudice against missionaries, and seriously hinders their work; that the glaring inconsistency of the same nation's sending the teaching of the Gospel and this ruinous drug to China is very apparent to the people; that the traffic is wholly indefensible on moral grounds; and that no doubt as to the ability of China to stop the production of opium and the practice of opium-smoking should prevent the House of Commons from doing its plain duty in the premises. The petitioners, therefore, ask the earliest possible action of the House to put an end to the legalization of the traffic, and to prevent the evils which have been so ruinous in China from falling upon the native races of India and Burmah. They close their memorial with the expression of their belief that the House of Commons, in taking the action petitioned for, "will receive the blessing of those that are ready to perish, the praise of all good men, and the approval of Almighty God."

The First-day of the Week.—The New York Penal Code adopted last year, which goes into operation on the 1st of 12th month next, has the following paragraphs:—

The first day of the week being by general consent set apart for a day of rest and religious uses, the law prohibits the doing on that day of certain acts hereinafter specified, which are serious interruptions of the repose and religious liberty of the community.

SEC. 262. *Acts Forbidden.*—The following acts are prohibited and forbidden to be done on the first day of the week:

1. Servile labor.
2. Public sports and shows.
3. Trades, manufactures, or mechanical employments.
4. Public traffic.
5. Serving process.

SEC. 263. All manner of servile labor on the first day of the week is prohibited, excepting in works of necessity or charity.

SEC. 265. All shooting, hunting, fishing, playing, horse-racing, gaming, or other public sports, exercises, pastimes or shows, upon the first day of the week, and all noise disturbing the peace of the day, are prohibited.

SEC. 266. *Trades.*—All trades, manufactures, and mechanical employments upon the first day of the week are prohibited.

SEC. 267. *Public Traffic.*—All manner of public selling, or offering, or exposing for sale publicly of any commodities upon the first day of the week is prohibited, except that meats, milk, and fish may be sold at any time before 9 o'clock in the morning, and except that food may be sold to be eaten upon the premises where sold, and drugs, medicine, and surgical appliances may be sold at any time of the day.

An Unsigned Will.—The family of the late Deacon Whittin, of Whitinsville, Mass., who left an unsigned will, are carrying out its pro-

visions as if it had legal force. The Massachusetts Home Missionary Society has received \$20,000, the Permanent Fund of the American Board \$25,000, the Church Extension Society \$8,000, and the University of New Mexico \$5,000.

For "The Friend."

Natural History, Science, &c.

The World's Population.—According to the latest tables of Drs. Behm and Wagner just issued, the total population of the globe now reported at 1,433,800,000. According to their last report, it was 1,455,900,000. The difference would indicate a decrease of 22,000,000; but as a matter of fact there has, according to these authorities, been an increase of 33,000,000. This is explained by the fact that the population of China has been very much overestimated heretofore. In the last issue of this work, it was given at 434,000,000; it is now put at 379,000,000. In fact, those countries alone in which censuses have been taken, the official returns show an aggregate increase of 32,000,000 during the preceding interval of ten years. The number of people inhabiting the larger divisions of the globe, as given by Behm and Wagner, are as follows: Europe, 327,743,000; Asia, 795,500,000; Africa, 205,323,000; America, 100,410,000; Australia and Polynesia, 4,282,000; Poland, 82,000. Russia is credited with 83,000,000 inhabitants; China, 379,000,000; Japan, 36,000,000; and British India, 252,000,000. In the case of some countries no official statistics are to be had, and for such countries the figures presented are necessarily the result of computation or even conjecture. The report of the population of China, for instance, is but an estimate; while that of Central Africa can be little better than a guess. The results given by Behm and Wagner are, however, generally accepted as the most trustworthy published.

Nervous Unrest.—The sufferer from nervous unrest often longs for the quiet of retirement. If free, he thinks, from the world's bustle and care, he would be all right. He longs for the wings of the morning, in order to fly away and be at rest. This is a mistake. To be always basking in the sunshine of excitement, always in the midst of the battle of life, or always engaged in the exciting gamble of business, is killing, but a certain amount of excitement is necessary to the very existence of a person of the nervous temperament. Without it he would droop and die, like a tender plant placed in a semi-darkened room, in which the sun never shines, nor the fresh air finds access.

The great object of the nervous should be as far as the body is concerned, to establish and keep up a correct balance between the blood and the nervous system. Sufferers from nervous unrest think and live faster than others, and there is a greater waste of tissue causing a drain on the system, which may be met by a due supply of healthy nutriment. The state of the stomach and digestive organs must be carefully studied; whatever known to disagree must be avoided. The food should be taken as regularly as possible day after day at the same hour, and not too large quantities. No work should be done for half an hour after eating. Breakfast should be early, dinner in the middle of the day, and supper three hours at least before going to bed. But a lunch of milk biscuit

^{*} This minute and a minute of Chester Monthly Meeting, Penna., held 5th mo. 2nd, 1683, subscribed by members "having unity with the above said testimony," is published in "The Friend," vol. xvi. p. 316.

be eaten a short time before retiring. Food should be nourishing, but at the same time substantial. The stomach is composed of muscular tissue, and deteriorates if over-exercised—a truth which few are aware of, which facts prove.

Proper judicious management of the digestive organs you supply the nerves with the elements of nutrition. But you must do more; blood must be as pure as possible; it must be carbonized by plenty of fresh air: while the heart, the great central propeller, must be invigorated and kept up to the mark by a proportion of exercise. This must on no account be carried to the verge of fatigue.

Food, fresh air and exercise act then on the nervous system through the blood, but the nerves are directly braced and toned by means of the cold or tepid sponge bath, with occasionally a warm vapor or hot-air bath.

Change of scene and change of climate are really always beneficial to sufferers from nervous unrest. Most cases are benefitted by seaside or mountain air. A sea-voyage does much good.

There is no relief to be had from medicines? Sometimes there is, but it is not well sustained. Flying for help to the Pharmacopœia is not a habit to be recommended, and I would advise the nervous patient to take no medicine without first consulting a physician—cod-liver oil probably excepted; but this is more good than a physic, and does much good as a substitute in cases where it is readily dispensed.

At last, last of all, to say a word or two about sleep—"tired nature's sweet restorer." Sleep is nature's mine, not the poet's. I wish, hereby, to draw the reader's attention to the fact, unless a due proportion of muscular exercise be taken during the day, the sleep by night will not be refreshing. Exercise is the preparation for sleep, and after supper, which I have already said should be early, the mind must not be allowed to dwell on any thoughts that excite or annoy. I can scarcely add that narcotics or sleeping draughts are most injurious, whether in the form of opiates, or that slow but certain poison called chloral hydrate.

In conclusion, if he values his life and comfort, the sufferer from nervous unrest must do his best to avoid over-excitement of all kinds, both bodily and mental, and endeavor to maintain a pure mind in a pure body.—*Harpers' Artificial Ivory* of a pure white color and very durable has lately been made by the inventor of celluloid. It is prepared by dissolving shellac in ammonia, mixing the solution with an oxide of zinc, driving off the ammonia by heating, and afterward powdering the residue and strongly compressing it in molds.

Mountable Mountain in Nevada.—In the eastern part of Churchill county, on the road from Elsworth to Grantsville, and about sixty miles from the former place, is a sand dune, which is remarkable alike for its peculiar formation and moving propensities. As far as the eye can reach is a vast wilderness of greasewood and stunted sagebrush, and here and there abrupt mountain ridges, sharp, rocky peak. The dune, or sand mountain ridge, which is about four miles in length, and covers probably a mile of greasewood in width, was, perhaps, formed by the dry winds which prevail in that section, blowing across those deserts through a natural opening in a small range of mountains, and

depositing the small particles of sand that were picked up, in a heap where the wind's course is disturbed and an eddy formed.

In the whole dune, which is from 100 to 400 feet in height, and contains millions of tons of sand, it is impossible to find a particle much larger than a pin-head. It is so fine that if an ordinary barley sack be filled and placed in a moving wagon, the jolting of the vehicle would empty the sack, and yet it has no form of dust in it, and is as clean as any sea-beach sand. The mountain is so solid as to give it a musical sound when trod upon, and oftentimes a bird lighting on it, or a large lizard running across the bottom, will start a quantity of the sand to sliding, which makes a noise resembling the vibration of telegraph wires, with a hard wind blowing, but so much louder that it is often heard at a distance of six or seven miles, and is deafening to a person standing within a short distance of the sliding sand.

A peculiar feature of the dune is that it is not stationary, but rolls slowly eastward, the wind gathering it up on the west end, and carrying it along the ridge until it is again deposited at the eastern end. Mr. Monroe, the well-known surveyor, having heard of the rambling habits of this mammoth sand heap, quite a number of years ago took careful bearings on it while sectionizing Government lands in that vicinity. Several years later he revisited the place, and found that the dune had moved something over a mile.—*Reno Gazette.*

THE FRIEND.

ELEVENTH MONTH 25, 1882.

We have received from our friend, William Archut, who is a German by birth, a communication expressing his concurrence with the article in No. 13, by C. Shieldstream, headed "Thoughts about the Eternal Gospel," &c. He refers more particularly to the remarks made therein on Job xix. 25, 26, 27, a text which has been thought by some to favor the idea that the bodies of flesh and blood which we now inhabit will be again brought to life by the Divine power. This idea he regards as inconsistent with the New Testament declaration, "Flesh and blood cannot inherit the kingdom of God;" and he gives a translation from the German text of the accurate and learned doctors De Wette and Augustin to show that the construction put upon the authorized English version by many professors of Christianity is inaccurate.

Our English Bibles represent Job as saying, v. 26, "Though, after my skin, worms destroy this body, yet *in* my flesh shall I see God." This has been regarded by some as an expression of the faith, which enabled Job to believe that he should yet see God and partake of his mercies before he was removed from this state of existence, notwithstanding the miserable condition he was then in. It certainly cannot justly be regarded as *proving* the resurrection of these bodies.

That this doctrine cannot be deduced from it is still more clearly apparent if we take the version of Anthony Purver, a learned member of our Society, who, in his translation, gave but little play to the imagination, but rendered the Hebrew text very literally into English. His work was published in last century through the liberality of Dr. John

Fothergill, of London. He says, v. 26, "And when after my skin they have destroyed this, *out of* my flesh shall I behold God." To this A. Purver appends the following note—"Out of, which the Hebrew is, and not *in*; and where was this but in Heaven, when his soul was gone out of his body?"

The English translation of the Old Testament used by the Jews, is still clearer, v. 26: "And after my skin is cut to pieces will this be; and then *freed from my body* shall I behold God."

De Wette's version is very similar,—“And when after my skin this has been destroyed, yet *without* my flesh shall I see God.”

The Society of Friends have never encouraged their members to enter into speculations on such mysterious subjects, as the nature of those bodies with which we shall be clothed in a future state of existence—but the writings of our early Friends indicate very clearly that they did not hold the outward and material views which prevail among many others.

As an illustration of this remark, we find that Thomas Story mentions that a priest charged our Society with denying the resurrection. T. S. says, "I replied, I did not understand they denied the resurrection; and that Christ, to prove the resurrection, adduced that Scripture, where it is written, 'But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living.' If then Abraham, Isaac and Jacob had attained the resurrection from the dead, in Christ's sense of the resurrection, and yet the bodies of those saints then remained in the earth, something else must be meant by the resurrection of the dead than earthly bodies."*

In another place he records that Roger Gill, who was travelling with him in the ministry, said in his testimony, "He had once believed, that if the body of a man were burnt to ashes, and those ashes sifted through a sieve over all the earth, sea and air, yet, at the last day, the same dust should come together again, and the same body should then arise; but," said he, "I now believe otherwise." On this Thos. Story remarks: "Now, though we fully believe the resurrection of the dead, both of the just and unjust, yet we take not on us to determine the mode of existence in that state, or with what bodies they shall come; but leave it with the Almighty to give unto us bodies as may best please Him."†

It would be easy to multiply similar passages if there were occasion for it. But we suppose there are not many of our readers who are troubled with doubts on this subject. We hope (again using the language of Thomas Story) that they "are rather in the first place concerned how to attain the resurrection of the just, and the right hand of the Father, through the life of Him who is the resurrection and the life, than to gratify a lust of knowledge of Divine mysteries, rather pertaining to another state, than fully understood, or to be at all known by the sons of Adam, as such only, here in this world."

Yet it seems proper thus briefly to refer to this question, in view of the statement made by William Archut, that he was for a time

in doubt as to the belief of the Society of Friends on the doctrine of Martin Luther, "of the resurrection of the flesh," because the subject was so little dwelt upon among us. He thinks there is an inclination among many Friends of modern date to reason away some of those doctrines which we have received from the early Friends, and to bring the views of the Society more into accord with those prevailing among other professors of Christianity. Such a tendency renders it doubly needful to revive the testimonies which were borne among us in the beginning.

In reply to some inquiries which have reached us, we state that the publication of the letter of J. B. Cotton, in Nos. 12 and 13 of the present volume, was designed simply to give information to our readers respecting some foreign places of interest; and was not intended as any endorsement of religious movements not under the control of our Society and outside of its organization; or as sanctioning a disregard of the wholesome advice issued by the body in former days, "Men and women are cautioned against travelling together as companions in the work of the ministry, to avoid all occasions of offence."

SUMMARY OF EVENTS.

UNITED STATES.—Full official returns from all the counties of Pennsylvania give Robt. E. Pattison a plurality of 40,202 for Governor.

Agent Rowan, at the Flathead Agency, in Montana, has informed the Indian Bureau that 7400 laborers on the Northern Pacific Railroad are approaching the Agency from two directions, "accompanied by a crowd of gamblers, fakirs, and portable saloons," and he asks whether he shall admit "these persons" to the reservation. The Commissioner has instructed the agent that vendors of food and clothing may be admitted to the Agency under license allowing them to sell goods only to the railroad men, but that whisky dealers must be kept out. Application has been made for a detail of troops from Fort Missoula to enforce the orders of the Commissioner.

The total value of the exports of breadstuffs from the United States during the four months ending 10th mo. 31st, 1882, was \$4,881,719, against \$9,311,635 during the corresponding period of 1881. The total value of breadstuffs exports during the ten months ending 10th mo. 31st last, was \$149,737,960, against \$192,292,555 during the corresponding period of 1881.

Our exports of petroleum and its products during the nine months ending 9th month 30th last, amounted in value to \$34,356,921, or \$596,040 less than during the corresponding period of last year.

A company of English capitalists has purchased 4,500,000 acres of land in Western and Northwestern Texas, and propose to sell alternate tracts of from 200 to 500 acres to European immigrants. This investment is regarded as likely to largely increase the population of Texas.

The General Superintendent of the Life-Saving Service has referred to the Board on Life-Saving Appliances for examination about twenty-five plans and devices submitted for use at Life-Saving Stations. The Board is now in session at New York city.

The Spanish and New York Telephone Company, of New York, was incorporated on the 17th inst. in Albany. It is to operate in a number of States in this Union, and also in Spain, and the capital is fixed at \$1,000,000.

The Directors of the "National Mineral and Industrial Exposition" at Nashville, have arranged for the purchase of several acres of ground in that city as a site for the Exposition building.

The largest individual sheep-owner in Texas is a woman known all over the State as the "Widow Callahan." Her sheep, more than fifty thousand in number, wander over the ranges of Uvalde and Bandera counties, in the southwestern part of the State. Their grade is a cross between the hardy Mexican sheep and the Vermont merino. They are divided into flocks of two thousand head each, with a "bossero" and two "pastoras" in charge of each flock. At the spring and fall shearings long trains of wagons transport the widow's wool to the market at San Antonio.

A severe "anorral" storm prevailed on the 17th inst. throughout a large portion of the United States and the Eastern Provinces of Canada, seriously interrupting telegraphic communication for several hours. During its prevalence the few wires that were working were continually liable to disturbance, and it was "almost impossible to send or receive long messages continuously." At Cincinnati wires worked to Columbus and St. Louis without a battery, and were so heavily charged that a flame appeared when the contact was broken. The storm extended from Boston as far West as Ogden, Utah, and it was still felt on Seventh-day morning at various points, though not so severely as on Sixth-day. The anorral display of Sixth-day night was almost unexampled in magnificence at many points West. At Omaha and Cheyenne "the illumination rendered the night almost as bright as day." At St. Paul "the sky was of blood red color, the display being grand and fearful." The anorral was also brilliant throughout the Pacific Coast region from San Diego, California, northward. The ocean cables were especially affected, and the storm was felt in Europe. In the afternoon the electric storm had ceased in this hemisphere, and the wires worked well in all directions. A spot of unusually large size was visible near the central part of the sun, at the time of the storm.

The largest telescope in existence will soon be completed for the Russian Government by the firm of Alvin Clark & Sons, Cambridge, Mass. This largest of all glasses is for the Russian Observatory at Polkovo, which was founded in 1839 by the Czar Nicholas. In 1878 the Government authorized the Astronomer, Otto Struve, to draw upon the Treasury for whatever sum might be required. The grinding of the new lens has now been proceeding for twelve months, and it is expected that it will soon be completed. The length of the Polkovo telescope will be 45 feet, and the diameter of the object-glass 30 inches. It will be mounted upon a lawn to the southwest of the principal building of the Observatory. It is estimated that this new lens will practically bring the moon within a distance of 38 leagues from the earth.

The Board of Health of Iowa City, Iowa, reports that not a death occurred within that city's limits during the 10th month. The city has a population of over 10,000 persons.

There were 328 deaths in the city last week, an increase of 5 over the previous week and the same number as in the corresponding period of last year. Of the above 165 were males and 163 females; 55 died of consumption; 39 of diphtheria; 22 of pneumonia; 10 of croup; 10 of typhoid fever, and 10 of old age.

Markets, &c.—U. S. 3's, 102½; 3½'s, 102; 4½'s, registered, 112½; coupon, 113½; 4's, 119½; currency 6's, 133.

Cotton.—There was no essential change to notice in price or demand. Sales of middlings are reported at 10½ a 11 cts. per pound for uplands and New Orleans.

Petroleum.—Standard white, 8½ cts. for export, and 9½ cts. per gallon for home use.

Flour is in limited request and weak. Sales of 2100 barrels, including Minnesota extras, at \$5.50 a \$6.25; Pennsylvania family at \$4.75 a \$5; western do. at \$5.25 a \$5.75, and patents at \$6.25 a \$7.50. Rye flour is quiet but steady at \$4.25 a \$4.37½ per barrel.

Grain.—Wheat was dull and unsettled. Sales of 3600 bushels red, at \$1.01 a \$1.10. At the open board, \$1.07½ was bid for 11th mo.; \$1.08½ for 12th mo.; \$1.10½ 1st mo.; \$1.12 2nd mo. Rye is nominally unchanged. Corn is quiet but firmer. Sales of 8600 bushels to the trade at \$1 a \$1.04 cts. Oats are firm and in moderate demand. Sales of 10,000 bushels, in car lots, at 44½ a 53 cts.

Hay and Straw Market, for week ending 11th mo. 18th, 1882.—Loads of hay, 363; loads of straw, 72. Average price during the week—Prime timothy, 95 cts. to \$1.05 per 100 pounds; mixed, 90 cts. to \$1.00 per 100 pounds; straw, 75 to 85 cts. per 100 pounds.

Beef cattle were in fair demand last week, but prices were unsettled and rather lower: 4100 head arrived and sold at the different yards at 4 a 6½ cts. per lb., as to condition.

Sheep were in demand, and prices were a fraction higher: 12,000 head arrived and sold at the different yards, at 3 a 6 cts., and lambs at 5 a 7½ cts. per pound, according to quality.

Hogs were dull and rather lower: 5500 head arrived and sold at the different yards at 9 a 11 cts. per lb., the latter rate for extra.

FOREIGN.—On the 20th inst. in the House of Commons, Trevelyan, Chief Secretary for Ireland, informed Parnell that the Unions in the western part of Ireland had been ordered to relieve the distressed people, and that the Local Government Board had instructed the inspectors to see that the arrangements were sufficient,

and that the relief measures were not interfered with for want of funds.

W. E. Gladstone, in reply to an inquiry from William Forster, stated that the Government was anxious to deal with the question of the suppression of the slave trade in Egypt, and that their first despatch to Lord Dufferin since his arrival in Cairo related to that subject.

The French imports during the past ten months compared with the same period of 1881, show an increase of 75,000,000 francs, and the exports an increase of 175,000,000 francs.

A despatch to the *Times* from Paris says, the anarchists who were arrested at Lyons have been committed for trial. A preliminary investigation showed the existence of a scheme for a partial rising at various points in order to pave the way for a general outbreak.

The *Liberté* announces that, in consequence of a treaty concluded by De Brazza, the French gunboat *Gittaire* will shortly be despatched with orders to proceed up the Congo River.

An English company offer \$1,000,000 for the privilege of draining Lake Lemán, in Switzerland, provided they can have the land thus laid bare. They propose to drain it into the river Rhone by means of a canal twenty miles long.

One thousand troops, comprising a portion of the expedition to Soudan, left Suez on the 15th instant, for Suakin. A second portion will follow shortly. The Egyptian troops ordered to the Soudan, continue to desert in large numbers. As a measure of precaution arms and ammunition required for the expedition are being forwarded to Suakin separately.

The correspondent of the *Times* at Madrid says the sufferings of the nation from civil wars, pronunciamientos, and succeeding periods of exhaustion and oppression, are too recent to have been forgotten. For these reasons the nation is opposed to Marshal Serran's movement. Prime Minister Sagasta understands that he knows that he has the country at his back, and feels that it is his duty, as well as his policy, to resolutely oppose the movement in the almost revolutionary air it has taken. The Ministerial papers state that, while the ministry are conscious of the great importance of the adhesion of the Republican party to the throne, they cannot admit the principle of a reform of the constitution.

Some of the Republican journals continue to violently attack the new party.

The semi-official Spanish journal, *Correspondencia Espana*, at Madrid, states that, at a Cabinet council Señor Camacho, Minister of Finance, declared that despite the exceptional state of affairs in some provinces, owing to bad crops, the revenue had considerably increased. He said the financial measures he had introduced had produced very satisfactory results.

Some of the newspapers in Madrid announce that Spain has resolved to take possession of the port of Santa Cruz de Marpequina, on the coast of Morocco, and that a force of 500 men will shortly embark for Cadiz and proceed to Morocco via the Canary Islands.

A despatch to Reuter's Telegram Company from Carro says: The Chiefs of the Albanian League, together with several prominent Albanians, have forwarded to the Emperor Francis Joseph, a petition asking for the occupation of Albania by Austrian troops at an early date.

A despatch to Reuter's Telegram Company, from Constantinople, says the Porte intends to address a circular to the Powers, calling attention to the Montenegrin armaments, and the steps the Porte has taken with a view to settling the last disputed points in connection with the delimitation of the frontier.

DIED, on the 31st of 8th mo. 1882, MARTHA J., widow of Alonzo Mosier, aged 44 years, a member and elder of Pilot Grove Monthly Meeting, Iowa. This dear Friend joined our Society by conviction, when young; and continued firm to the end in her attachment to its principles and testimonies. "Blessed be the pure in heart for they shall see God."

—, on the 23d of 10th mo. 1882, at Bristol, P. MARTHA B., widow of Joseph B. Taylor, a member Falls Monthly Meeting, in the 64th year of her age.

—, at her residence near Chester, Penna., on the 1st of 11th month, 1882, ANN M., widow of Richard Wetherill, in the 80th year of her age, a member Chester Monthly Meeting. She was convinced in early life of the doctrines of the Christian religion as professed by Friends, and was concerned to exemplify them in her daily walk. For a number of years she was engaged in teaching, and was careful to inculcate lessons of piety and virtue; and some of those who were under her care can "rise up and call her blessed."

THE FRIEND.

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For "The Friend."

Ancient Testimonies and Advices.

EVERENT WAITING UPON GOD IN RELIGIOUS MEETINGS.

Dear Friends, it is matter of grief to the faithful among us, to observe a visible declension in too many, from that fervor, love, and joy, which our ancient Friends were endowed with, for the honor of God and the promotion of His truth. Too many are departing from the plain and self-denying life of Jesus, our Saviour's Head, in which they were found. Alas! it is that pious devotion and reverence of God, that brokenness and contrition of spirit, conspicuous in their religious assemblies, and how careless and indifferent do many now a-days appear, in that most important concern of worshipping the Lord in awe and glory in an awful silence, and with the best breathings for the renewings of His power and presence. Oh! that all hearts might be stirred up to follow the steps of our faithful elders, in an holy contempt of this world, and in that Christian courage and patience, which supported them under the reproaches of men, and the opposition they met with from the spirit of the world. Oh! that all might walk after their example, preferring the love of truth to the love of earthly things, and the honor of God to the honor of man.—*London Yearly Meeting Epistle, 1746.*

Dear Friends, seeing the Spirit of truth, which manifesteth itself in the heart and conscience, is given for a leader into all truth; the assistance whereof, we may, through His grace, be enabled to demean ourselves with propriety, throughout the various transactions and trials incident to this life of probation; we beseech you, have an eye to its influence in all your concerns, carefully avoid all improper pursuits, and misleading engagements. Endeavor to improve the precious moments afforded, to your lasting advantage. Take frequent opportunities of resting to wait in humility and reverence upon the Lord; and in all seasons of worship, whether public or private, let your attention be fixed singly upon Him, guarding against every thought and imagination that might divert your desires, and the strict adherence of your minds to the Father of spirits, the Fountain of immortal good.

If, on such occasions, we sit in an unwatch-

ful and unconcerned frame, indolence of mind will introduce heaviness of body; and where drowsiness appears in meetings, it is a grief and burden to the sensibly concerned, an ill example to others, and reproachful to our holy profession.

"Let every one, therefore, who professeth to worship the omnipresent Lord in spirit and in truth, give diligent attendance both on First and other days of the week, and be neither careless in coming together, nor slack in exercise when assembled. Let all affairs of an inferior nature give place to this great and profitable duty; for true worship is both acceptable to God and beneficial to our own souls.

"The Lord,' saith the Prophet, 'is good unto them that wait for Him, to the soul that seeketh Him.' This ought to encourage, and strongly induce us, often to renew the practice of humble retirement before the bountiful rewarder of those who diligently seek Him. The more it is followed, the comforts of Divine grace are the more experienced, faith increased, and ability received to 'live according to God in the Spirit;' and the Apostle exhorts, 'If we live in the Spirit, let us also walk in the Spirit.'—*Ibid. 1775.*

"In your religious meetings for the worship of God, both on the First and other days of the week, be diligent in waiting upon Him in His Spirit, whereby you may renew your strength, and witness Him your sufficient help; for surely many of us have cause thankfully to remember his early visitations in the assemblies of his people, where He brake in upon our hearts with his power and love, and did, in the needful time, administer help, comfort, and counsel, whereby we have, in the renewings thereof, been upheld in a faithful testimony, and in the discharge of our duty to Him."

"We farther entreat you, that in all your religious meetings appointed for the worship of Almighty God, you wait in an humble reverence, for the influence of the word of life; be cautious not to move in acts of devotion in your own will; set not forward self to work; but patiently attend and wait for the gift and enlivening power of the Divine Spirit; without which, your performances will be unacceptable, and like those of old, of which it was said: 'Who hath required this at your hand?'—*Ibid. 1742.*

"As it is an awful thing to approach the presence of the Infinite Majesty of heaven and earth, the dread of nations, let due reverence possess every mind upon these solemn occasions; that no lightness nor airiness appear in their coming in, nor any restless motions or noises be made, which may disturb the solemnity of the meeting; but that all may demonstrate they came not to gratify the itching ear, or to entertain a vain curiosity, by that seriousness and gravity in their demeanor, which becomes a people truly concerned to wait upon God in awful stillness

and humility, and to worship Him in spirit and in truth.

"Let us, therefore, be found worshippers within the temple; and be cautious how any of us give occasion of additional sufferings to the truly conscientious amongst us, by any compliance with such observations as our worthy ancestors were rightly concerned to bear testimony against."—*Ibid. 1759.*

For "The Friend."

Westtown Boarding School.

In confirmation of the statement in the last previous number of this series, that the principles and testimonies of the Society of Friends were in strict accordance with those held by early Christians, may be adduced the following striking testimony of one not in profession with us, and who was remarkable for his spiritual as well as his intellectual attainments, the gifted Thomas C. Upham, who wrote as follows:—

"I have carefully studied the Bible in the original languages, I have visited the Holy Land, the places memorable in scripture history, and the earthly life of Christ; and what is more important, I have had many years' experience. The conclusion of the whole matter with me is, *an abiding conviction that Christianity is true*, and that the Society of Friends have produced the highest and best statement of spiritual Christianity yet made. Their spiritual view of Christ, their doctrine of universal saving grace and light are yet in advance of the age, and of the views entertained by any other denomination on this important subject. I am an old man, and could not at this time in life change my denomination, either with profit to myself or the cause; but I entertain the same views that were taught by the early Friends."

Mary Lyon, in the routine of daily life at the celebrated Mount Holyoke Seminary, required each student to spend one half hour morning and evening, alone and in silence, waiting upon her Creator. "In a family of 300 she must be entirely alone." It is understood, she was to take or have no other book than the Bible, and even that was not to be read excepting as a reference for confirmation or instruction as to any passage of Scripture which may have presented to the mind.

In a previous number of "The Friend," it is stated that "An elderly man, a 'minister of the establishment' in England, said, 'I believe if it had not been for the Society of Friends the Church would have been in papacy long since. I believe that the fact of a society maintaining the uselessness and undesirability of all forms in the worship of the Almighty, has prevented us from going to lengths to which we might otherwise have gone, and I further believe that the day is coming, when our altars and our crosses and our robes and our surplices and much more of our paraphernalia will go to Babylon whence they came.' He added, turning to

one of our members, "I can easily see the way from *us to you*, but I cannot see the way that some of you are finding from *you to us*."

An aged man of much experience in the world and learned in the law, expressed to the writer recently a great desire he felt for the more general distribution of the approved writings of Friends—having relation, more particularly to those explanatory of the doctrines held by the Society; adding that "it was his belief, that if they were universally known, accepted and adopted, it would bring about the millenium."

From the report made to the Yearly Meeting 4th mo. 1851:

"After a state of health rather unusually free from interruption in so large a family throughout eleven months, a fever appeared among the children near the middle of last month, in the first place of a remitting character, and which in general was soon brought under control, but in about 8 or 10 cases it ran into a low fever attended with some symptoms which led the physician to believe it would be advisable to place no obstruction in the way of parents and others who thought proper to remove their children from the school, with which the committee coincided, and the scholars were nearly all dispersed about three weeks before the usual time of closing the session—and by which the last inspection of their progress was prevented. Two deaths occurred among the boys, which, with the nursing and close attention required by the sick, has made it an anxious, laborious time to the Superintendent and his wife, and to those having immediate charge of the invalids. In order to give the family time to recruit, to furnish an opportunity for effecting some necessary repairs and removing some of the floors in the basement story, which could not be conveniently done while they were occupied, the committee propose to defer re-opening the school until the *first Second-day of the 6th month*. In consulting the physicians they gave the opinion that as there would then be a change of the season and of the diseases appearing at that period of the year, it would be most judicious to convene the school in that month.

Since the last report, the new farm-house has been completed, and has been occupied from about the 1st of the year. The old one has been removed: \$7502 have been expended in this improvement, in bringing a supply of water to the house, and for other accommodations not embraced in the original estimate. The arrangement of the fences, levelling the grounds and planting trees around the premises will make a small addition to the above sum. As it is not convenient to commence the erection of the barn this spring, it has been postponed for the present.

Apprehending a removal of the laundry from the basement of the school buildings would be likely to promote the comfort and health of the family, the committee have had erected a house for the purpose a short distance north of the main building. Apparatus of an improved construction, worked by steam power, and calculated to perform the business of washing, wringing and drying the clothes, has been put up in the building, which, when completed, will relieve the family of a laborious branch of their duties, and dispense with the hire and introduction into the house of a number of assistants who were needed in the former management of that department."

Thoughts about the Eternal Gospels and the Falling Babylon.

BY CHARLES SHIELDSTREAM.

(Continued from page 100.)

COMPARISONS.

Every outward religion had a time when it flourished and shone with splendor. The Egyptians had their sorcerers, mighty men, who by the aid of the dark powers deceived the people, and tried to contend with Moses, the servant of the most high and true God, the Father of Light. The Greeks had their celebrated oracle in Delphi, that pretended to and in some measure seems to have been able to prophesy and work miracles. These old religions were the religions of darkness, whose priests led the people into captivity to superstition. As the time passed along, it pleased the most good God, in his infinite mercy, to pour out of his Spirit upon mankind; and as the Light shone, the darkness became more and more discovered, and priestcraft had, in some degree, to relax its withering hold. But the old serpent was always ready to step in when the people were becoming enlightened by the divine Light; and by means of priestcraft he is always trying to hinder the progress of the Gospel.

At the commencement of the Christian era, the south of Europe, parts of Asia and northern Africa were mostly in the practice of the Greek and Roman religion. But at that time, notwithstanding all the striving and working of its priests and upholders, that religion had little power over the people. It was a religion then struggling hard for life, a dying religion. But when Christendom degenerated, the religion of the heathens was amalgamated with that of Christians by priestly influence.

God had given a measure of his light and grace to many among the Romans and Greeks, who were called philosophers or lovers of wisdom. They were enlightened by the true Light, which enlightens every man that cometh into the world, and were, among these nations, comparable to the prophets among the Israelites. Socrates, Plato, Sophocles, Zeno, Cicero and Seneca and many other worthies were conscious of the work of the Light, Grace and Spirit of God in themselves; they were followers of the true God and no sorcerers, as the priests were who administered the rites and ceremonies of the false religions, and held the people in superstition, deceit and captivity. In brief the philosophers represented the true wisdom of God which is inward in men; the false religion represented the alienation and fall from God, being outward and in rebellion against the Light of Christ.

Christ as the seed of woman, came on the earth. He was a Jew as to nationality—He came to his own, but his own received Him not—but to those that received Him in his Light, to them gave He power to become sons of God. His own people claimed this relation to the true God. They made great profession of religion, and were zealous in making proselytes. They, besides, expected Messiah to come; they did search the Scriptures, and they did consider themselves exceedingly wise. The Pharisees were very learned, and great men of prayers and outward religion. But they did not receive Christ: his message was a mystery even to one of the best among them, Nicodemus. Though they were very

For "The Friend."

diligent about searching the Scriptures, they were like those of whom Paul spake afterwards,—“ever learning and never: to come to the knowledge of the truth which has been a lamentable condition of outward Christendom. Christ reproved them saying: “Ye search the Scriptures, for think that ye have *everlasting life in them*, to me ye will not come that ye may have everlasting life.”

The Jewish religion was a covenant between God and men, foreshadowing a better covenant, and was to pass away when a better covenant entered. But it was abused by the apostate people; and the outward Jews in Christ's time were compared to the outward Christians now-a-days. Outward Christians are very diligent to search the Scriptures, and trying by all means to increase their sects. They exhort to search Scripture texts on which their creeds are founded, and to come and hear the priests and go through their performances; and they reproach those that want to be free from bondage, and do what God will show them by his Light, that they are disobedient to Christ's command; and that by not joining church, as they call it, they neglect to put on the whole armor of salvation and neglect their own salvation and the salvation of their families, if they have such. And as the Jewish religion could bear with an outward ceremony as they seemed to submit very well to John's water-baptism, but misunderstood and rejected Christ's words, which are spirit and life, so those present outward professors bring the whole Christian religion to outward ceremonies, especially those who teach that water-baptism is the door to the sheepfold (thou Christ is our door), and say that none can be a true Christian without it, because God sent John to baptize Christ, and that all must submit to it as He did. In using the bread and wine, these say that none can partake of it without being dipped as they have been; and several of them with whom I have reason seem not to understand that baptism signifies any other thing than with water. So be it, my courteous reader, thou mayst see a very great likeness between the Jewish religion at its end, and the outward religion, Babylon, in our days.

Hints for the Sick Room.

I have for a long time been impressed with the need of more knowledge on our part of necessary duties in case of sickness in our families. A physician may be most skilled in his profession, but the patient must suffer until proper care supplements the physician's efforts. There are few of us, comparatively speaking, who are competent to care for the sick, and yet, when any of our near and dear are ill, we feel that no one can nurse them for us, when, at the same time, our ministrations may produce other than the desired effect.

The day is happily past when fresh air and sunlight were not allowed in the sick room when a drink of cool, fresh water would have been considered suicidal; and when, if the patient recovered, it was due more to the possession of a strong will and an iron constitution than anything else. It must have been a strong constitution, indeed, which could survive the doses, and blistering, and bleeding of old days.

For "The Friend."

but there is one way in which many of us help, even if we are not competent to take entire charge of a sick person: we can attend to the preparation of proper food.

How many times we hear a person speak of a nurse in this way: "She was an excellent nurse in every other respect; but she couldn't do anything that tasted good to me."

I have seen a slice of toast burned on one side, and scarcely warmed on the other—I propose to equalize the matter—laid on a cold plate, and buttered before the cup of tea or coffee was poured. A well person should know better than to eat it; an invalid could look at it with anything but an irritable feeling of distaste, and it would be carried to the kitchen with the remark: "You expect to get stronger if you won't eat." Gruel is made half cooked and half-sealed, and brought to the invalid in any dish which may be at hand, and left standing in the room all day. Then another nurse makes gruels "good" as she says; preparing food only unfit for an invalid. And always if a person does not progress rapidly, it is the fault of the physician!

I wonder sometimes that a man is found who is willing to study for this profession. His practice is often a hand-to-hand fight with ignorance or heedlessness, sometimes both at once. I've heard a physician say that, when he left the rooms of certain patients, he knew by his instructions as to food, regularity of taking medicines, &c., would not be properly attended to; that the patient would be exposed too much to drafts, or smothered under many blankets, or that the medicines would be neglected. He is very apt to find something wrong when he comes in the next morning.

A sick person is like a child, as helpless and fully as unreasonable, and should be treated with a gentle authority one would think of exercising otherwise. A man or woman sick must be said "mustn't" to, even though he be the king; and although a patient should never be irritated by contradiction, still he or she must be watched, and strictly but firmly forbidden anything which would do harm.

A patient who is faint from want of nourishment will frequently refuse food if asked: "What do you want for dinner?" or "Can you think of something which you would like?" A sick person should never be allowed to wait until faint before being given a little nourishment. A weak person, if careful, should never, unless so ordered, wait all night until morning, without something to eat or drink; a little beef tea, jelly or milk, or milk—only a little, perhaps not more than two or three teaspoonfuls—but never allow an interval of twelve or more hours to pass, as it so often does, without some refreshing refreshment being given. To a person who cannot sleep, and who has been sick a long time, there is really no difference between night and day, save that the night is longer and more unendurable. No one would think it judicious to give such a patient nothing after breakfast until late in the evening; but it is just as reasonable, in some cases, as allowing one to wait from early morning to, perhaps, a late hour next morning, for a little beef jelly is excellent, when one wants something cool, or is tired of beef tea. Put a pound of lean beef, cut fine, into a porcelain tureen, and pour a pint of cold water; let it

stand half an hour, and then put it on the stove where it will heat gradually; when it gets boiling hot, skim carefully, and put it where it will simmer gently for half an hour. While this is cooking, put a third of a box of gelatine into a bowl with two tablespoonfuls of cold water, salt the broth to taste, and strain, boiling hot, over the soaked gelatine. Strain again, when the gelatine is dissolved, into cups or moulds, and put away to cool. Keep on ice, and serve a little at a time. This can be taken when the stomach will not retain broths, and being very cold, is most refreshing.

Mutton or chicken broth is very nice prepared in this way. Do not be afraid you have not used sufficient gelatine. The jelly seldom hardens in less than six, and sometimes ten or twelve hours. The easiest way of dividing is to pour out the gelatine from one package, and divide it in three parts, returning two to the box. It is always difficult to take out just enough from the box.

Sea moss is very strengthening, and may be used in a variety of ways. It makes a very nourishing drink for those who are mostly confined to liquids. Wash a few pieces, three or four stems, in warm water, then put it in cold water for a few minutes. Drain, put it in a pitcher, and pour over it a pint of boiling water. When cold, strain, and add lemon juice and sugar to taste, adding water if it is too thick to be palatable. Keep very cold, and carry only a little at a time into the sick room.

Water and lemonade—everything, in fact,—is much nicer if cold and fresh, if, indeed, it were not decidedly unwholesome, if allowed to stand.

All medicines should be covered and kept, if possible, by a shaded window.

To properly arrange the ventilation of a room, that the air may be kept fresh and pure, and at the same time to avoid the slightest draft, goes far to promote recovery. Remember that cold air is not always fresh air. I have often seen a door opened into a cold room which had not, perhaps, been properly aired for weeks, in order to "air the room," the cooling process being considered synonymous with that. Air should come directly from out of doors, and from the sunny side of the house, if possible.

An open fire-place is an almost indispensable luxury in the sick room. Even in summer, a little fire morning and evening is not uncomfortable, and the purifying influence of such is beyond expression.

Of the necessity of fresh bed linen, of frequent bathing of the face and hands, fresh glasses for the cool, refreshing drinks, &c., I hope there is no need to speak. One cannot imagine the comfort which attention to these seeming trifles gives to the invalid in our care.—*The Household.*

That was an argument for prohibition which even the drinker can appreciate, which was made by an Iowa drinking man just before the election in that State. He said: "I have three boys. One of them is old enough to drink, and is drinking. He learned it in the saloon. My prayer is, and my vote shall be cast, to close the saloons before my other boys get into them and get to drinking; and I know scores and scores of other drinking men who are as anxious as I am to close the saloons before the little boys reach them."

Religious Views and Tenets.

The main object of a true minister of the gospel is to turn the people to the power of Divine grace in their own hearts. We cannot, of ourselves, save a brother or a sister beloved; but we can, by Divine aid, point them to the Lamb of God who will, through obedience to his grace, turn them from the darkness within to the light within, and from the power of Satan to God: that they might receive forgiveness of sins and be saved with an everlasting salvation. There is much in the religion and worship of the present day which is calculated to turn the mind of the emotional man to that which is outward and showy, instead of to the inward, the silent invisible Spirit and power of the Lord, wherein alone ability can be received to perform that true heart-felt worship of the Father in spirit and in truth.

As time advances I become more firmly established in the "religious views and tenets" which, in many respects distinguished our forefathers as a peculiar people; but which, in recent days, are fast fading away amidst the fogs and darkness of this world that lies in wickedness; until now but little appears left, in places, to distinguish us from the formal professors around us. The Fathers, where are they? And the ancient landmarks which they so dearly bought for us to follow, where are they? How dimly seen by many, and how little inclination appears to be left to even try to follow them! The Truth does not wax old as doth a garment; nor my being old does not prevent me from seeing it in the beauty of holiness. Although "all flesh is as grass," and every thing pertaining to this world is passing away, yet the word of the Lord endureth forever. And such as have the living and eternal Word abiding as a comforter in them, are in mercy permitted to feel at times, that while the outward man is gradually fading away, the inner man is renewed by that Divine life which never dies, but is as an anchor to the soul, both sure and steadfast, amid the storms of life which at times are suffered to beat vehemently. And so they have the comforting hope that when the conflicts of time are over, "they shall mount up with wings as eagles," and join "the general assembly and church of the first-born, which are written in heaven."

I am now in my eighty-second year. I have lived to see many of the joys and sorrows that belong to this world. O that I could, while the breath of life remains in this mortal frame, persuade, if only a small remnant of the children of men, to halt no longer between two opinions, but choose while the day of their visitation lasts, whom they will serve! If the God that so wonderfully delivered the Israelites of old, when they relied on Him, be our God, then let us serve and follow Him, and worship Him. But if the God of this world has so blinded our eyes as to cause us to bow down and worship him, then we shall be left to our choice, but leanness will be our portion.

"When Ephraim spake trembling, he exalted himself in Israel; but when he offended in Baal, he died." Yes, died spiritually. Lost his divine life and power, and became self-exalted. He mixed himself among the people; strangers devoured his strength and he knew it not. The Lord said, through Jeremiah,

"They that depart from me shall be written in the earth, because they have forsaken the Lord, the fountain of living waters." Though they may still have a name to live, yet they are dead. "The cares of this world, and the deceitfulness of riches, and the lust of other things have entered in," and, above all, the applause of men; so that the word that was once living and powerful, has become unfruitful.

I have lately attended Indiana Yearly Meeting, during the sittings of the first week. And then to Kansas, and attended the Yearly Meeting there. Have heard a great deal in the way of ministry, singing and prayer. But as to how much of it was from the cultivated intellect of man, is the great question. A question which the unrenewed mind of man can never decide. For the world by its wisdom knows not God; nor the ministry which proceeds from the Spirit of God. It is only understood by the light of that Spirit from whence it flows. And as the natural man has not that spirit, so he cannot know the true ministry, because it is spiritually discerned. But the true Spirit understands the true ministry; because it searches all things, yea the deep things of God. Of what great value it would be to us, a highly professing people, if we, in the transaction of our church affairs, and in our ministry, could have more faith and dependence in the Spirit that quickeneth, and that would make us alive unto good works; and less in the wisdom and teachings of fallible men. If this were more generally the case, I am abundantly convinced that our meetings would be more to the edification and spiritual refreshment of the hungering multitude than they now are. I have often had to watch, and I think we all should watch, lest the busy work of imagination should be suffered to come forth in words, and be substituted for the simple, yet clear putting forth of the still small voice of the heavenly Shepherd. Yet I want us to watch also, that the true word of the Lord may have free course and be glorified. I am also convinced that before we are fully prepared to enter successfully into the work of the Lord, we must, through the washing of regeneration, and with the assisting grace of God, "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." For without holiness we shall not be permitted to even see the King in his beauty, nor to behold the land, which to the ungodly, is very far off. How then shall we be able to teach others the way to it, unless we experimentally know for ourselves, the Way, the Truth and the Life!

But I have repeatedly found, during my long life, that it is through much tribulation that we enter the kingdom of heaven. But "tribulation worketh patience, and patience experience, and experience hope." So the love of God is shed abroad in our hearts as a recompense of reward. And our Saviour says, "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world to try them that dwell upon the earth."

D. H.

Springdale, Kansas, 10th mo. 22d, 1882.

Virginia drinks up her entire wheat crop annually, and it is stated that the liquor drank in Louisiana costs \$47,000,000, or \$2,000,000 more than its combined cotton, sugar and rice crop.

SAVED.

"* * * * I that speak in righteousness mighty to save."—Isa. lxiii. 1.

O why did I linger
So long in the shade,
And when He called to me
Why was I afraid?

Because sin had bound me
So fast in its chain;
But the Saviour he found me
And brake it in twain.

In the light of his presence,
The warmth of his love,
I am waiting to follow
The voice from above,

And whither He leadeth,
By night or by day,
By the pillar of fire
Or the cloud, on the way.

No more a vile sinner,
But saved through his grace,
I long to be near Him
And look on his face.

For thus a poor wanderer
He found, and forgave;
The promised Messiah,
Is mighty to save!

In the mansions of glory,
O, there I shall see
The Lamb who was slain,
Now precious to me.

There, there, to adore thee,
My Lord and my King,
As a glorified spirit
Thy praises to sing!

O blessed abounding!
Let nothing alloy
A union so holy,
The peace, nor the joy,

For He hath redeemed
A poor soul from the grave.
The Son of the Highest
Is mighty to save!

San Jose, Cal., 11th mo. 1882.

FOR LOVE'S SAKE.

BY MARGARET J. PRESTON.

You have read of the Moslem palace—
The marvellous fane that stands
On the banks of the distant Jumna,
The wonder of all the lands.

You have heard of its marble splendors,
Its carvings of rare device,
Its domes and its towers that glisten
Like visions of Paradise.

You have listened, as one has told you
Of its pinnacles snowy and fair—
So pure that they seem suspended
Like clouds in the crystal air.

Of the flow of its fountain falling
As softly as mourners' tears;
Of the lily and rose kept blooming
For over two hundred years.

Of the friezes of frost-like beauty,
The jewels that crust the wall,
The carvings that crown the archway,
The innermost shrine of all—

Where lies in her sculptured coffin,
(Whose chisellings mortal man
Hath never excelled), the dearest
Of the loves of Shah Jehan.

They read you the shining legends
Whose letters are set in gems,
On the walls of the sacred chamber
That sparkle like diadems.

And they tell you these letters gleaming,
Wherever the eye may look,
Are words of the Moslem prophet,
Are texts from his holy book.

Original.

And still as you heard you questioned
Right wonderingly, as you must,
"Why rear such a palace only
To shelter a woman's dust?"

Why rear it?—The Shah had promised
His beautiful Nourmahal
To do it because he loved her—
He loved her—and that was all!

So minaret, wall and column,
And tower and dome above,
All tell of the sacred promise,
All utter one accent—LOVE.

You know of another temple,
A grander than Hindu shrine,
The splendor of whose perfections
Is mystical, strange, divine.

You have read of its deep foundations,
Which neither the frost nor the flood
Nor forces of earth can weaken,
Cemented in tears and blood;

That, chosen with skill transcendent,
By the wisdom that fills the throne,
Was quarried, and hewn, and polished,
Its wonderful Corner-Stone.

So vast is its scale proportioned,
So lofty its turrets rise,
That the pile in its finished glory
Will reach to the very skies.

The lapse of the silent Kedron,
The roses of Sharon fair,
Gethsemane's sacred olives
And cedars are round it there.

And graven on its walls and pillars,
And cut in its crystal stone,
Are the words of our Prophet, sweeter
Than Islam's hath ever known—

Texts culled from the Holy Gospel,
That comfort, refresh, sustain,
And shine with a rarer lustre
Than the gems of the Hindu fane.

The plan of the temple only
Its Architect understands;
And yet He accepts (oh, wonder!)
The helping of human hands!

And so, for the work's progression,
He is willing that great and small
Should bring Him their bits of carving,
So needed to fill the wall.

Not one does the Master Builder
Disdainfully cast away—
Why, even He takes the chippings
We women have brought to-day!

Oh, not to the dead—to the living,
We rear on the earth He trod,
This fane to his lasting glory—
This church to the Christ of God!

Why labor and strive? We have promised
(And dare we now recall?)
To do it because we love Him—
We love Him—and that is all.

For over the church's portal,
Each pillar and arch above,
The Master has set a signet,
And graven one watchword—LOVE.

—Southern Churchman

You had Better Shift Trains.—I took a seat in a certain train. The iron horse began to cough and spit, the wheels began to turn, and off shot the cars, rattling, rumbling away. At the first stopping place I was surprised when the conductor looked at my ticket and said in a very significant way "You are on the wrong train. You'd better get off here." I took his advice and left once.

The affair set me to thinking, for it was an interesting fact that I had supposed I was right and yet was going wrong. May others be on some train thinking they are right, and yet are in the wrong? You may be young. You do not fancy yourself serious at fault. You are a bit careless, you might

But it is nothing alarming, you say. It might be a little more attentive to your duties, a little more dutiful at home, a little more particular in out-door habits, you conclude. But these "littles" indicate a present urgency from the right, and may grow a serious departure. You are in the wrong train and had better leave at once. You may be in the habit of using intoxicating beverages. It is a mere matter of degrees, sips, occasional drinks, you say. And the dirty tenant of the miserable gutter is only a taster, sipper, occasional drinker, you say. You are in the wrong train and had better leave at once. You may be pursuing the wrong course towards your neighbor. You do not openly recognize it as wrong. Indeed, you try to flatter yourself that it is right, at any rate of little consequence. It is something that has a long root, goes back to a far-away beginning, an old grudge kept up, prejudice continued, a suspicious advantage never once taken and never dropped. You varnish it over under a fair name and it goes. Still it is a fault. The train is wrongly going in a direction that is wrong. You had better change at once. You need more. The general course of your conduct towards God is wrong. How many culpable give little or no thought to this subject. They are honest, they are diligent, they are capable, they are good citizens, they go to church, they claim that they are "about right," and yet they may give as little thought to God as people do to the sun when he has set below the western hill-tops. They are not only in the wrong train, but they are gone to sleep over the fact. It is a kind of going to disturb one's ease, to prick one's conceit, to remind self that it is needy in the sight of God. Take it as a word spoken in love, a deed done in love, when a rough hand is laid on that sleeping conscience, and it very rings out, "Wrong train! change!"—*American Messenger*.

The Battering-ram.—The celebrated architect, Sir Christopher Wren, had to remove an ancient and massive wall in clearing the ground for St. Paul's Cathedral. The problem was how to batter down that wall. He thought of the Roman battering-ram. He had one built, and set a gang of men to work. They battered the wall vigorously all day, but made no apparent impression. They were ordered to stop; but the architect said, "Go on." They did go on the next day, a third day, fourth, and I think a seventh day, before there was any sign of fissure in the wall. Then, all at once it began to crack, to tremble, to totter, and it soon fell.

Sir Christopher said that the very first blow the ram made an impression and weakened the wall. Every subsequent blow carried on the work. There was real progress all the while, though there was no visible sign of it. The result was sure, if the operation was continued long enough.

Is it not so when we batter with truth against the hoary walls of error? Even if we see no immediate results, there may be a weakening and trembling visible to angels and men. Our business is not to watch for results, and to grow impatient and despondent when they fail to appear, but to go on doing our duty, to strike with all our might for the truth, and for God, believing that we cannot fail. That incident encouraged me; and I

hope it will encourage others. How long and patiently the early Christians battered the walls of the old Roman and Grecian idolatry! In due time it fell. And so will fall every thing that exalts itself against God.—*Selected*.

For "The Friend."

Western Yearly Meeting of Friends.

(SMALLER BODY.)

The sittings of the Yearly Meeting were held in the meeting-house at Sugar Grove, Hendricks county, Indiana. The select meeting was held on Fifth-day morning, the 14th of 9th month, and the general meeting commenced on Sixth-day, the 15th. About two hundred Friends were in daily attendance, the number of men and women being about equal. A minister from Canada, and two companions, brought certificates of the unity of their friends at home, with a prospect of religious service, including their attendance of the Yearly Meeting. There were Friends present from other Yearly Meetings, including some from Indiana, and others from distant parts of Western Yearly Meeting, who had never attended the meeting since it has been held at Sugar Grove. Epistles were read from co-ordinate meetings in Canada, Iowa and Kansas, and a committee was appointed to prepare replies thereto. An epistle from N. England was also read and referred to the Meeting for Sufferings: Friends not feeling their way to correspond with that meeting at present.

White Lick Quarterly Meeting having suggested, on account of the reduction in its membership by death, that advantage would be gained by making a change in the distribution of Monthly Meetings, a committee was appointed to consider the subject. They are expected to report another year. On Seventh-day morning, Albert Maxwell was reappointed Clerk, and Caleb Mills was appointed Assistant Clerk.

A vacancy in the correspondents of the Yearly Meeting, made by the decease of R. W. Hodson, was filled by the appointment of Joel Newlin. Three Friends in the station of elder deceased in the past year, and one minister was recorded. The subject of changing the time and place of holding the Yearly Meeting was brought under consideration, and referred to a joint committee of men and women.

On Second-day morning the Queries and answers were read, and much pertinent counsel was given, tending to incite to a more faithful maintenance of our Christian profession. A few Friends were named to assist the Clerk in embodying some of these in a minute of advice to the subordinate meetings. The subject of education took a strong hold on the minds of many, and the report of the committee charged with the care of schools was considered in joint session. It appeared that three schools had been in successful operation during the year. They were taught by exemplary Friends who were well qualified to conduct them satisfactorily as institutions of learning. Eighty-one children, nearly all members, had attended them. In the Yearly Meeting at large 141 children were reported between the ages of six and twenty-one years. None of these were growing up without literary instruction. The exhibit was thought to be encouraging, and the absolute necessity of maintaining schools under their care was insisted upon. "The meeting was united in

authorizing the committee to draw on its treasury for \$100, to be expended at its discretion for the assistance of Friends in the education of their children who are unable to give them a guarded education under the care of our Society."

A memorial respecting our late friend, Robert W. Hodson, prepared by Plainfield Monthly Meeting, was read, and several testimonies were borne to his diligence in the work of his day, by some who had known him from forty to sixty years.

A meeting for worship was held on Fourth-day morning, and in the afternoon the last session for business. After answers to the epistles and reports of several committees had been read, the minute of advice was adopted as follows:

"As the condition and work of our meeting has been brought under review by the reading and answering of the queries, and in the consideration of the various subjects of interest that have been brought before us, we have been renewedly sensible of our weakness and short-coming.

"The bond of Christian love and true gospel fellowship brings us into a unity deeper and stronger than can be expressed by words. 'If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin.'

"We profess to be Christians and Friends. What are Christians, what are Friends, but real followers of Christ, walking in his fear and counsel; living up to and living out practically and faithfully all his requirements as manifested in our hearts and minds by that Divine light, life, and grace, a manifestation of which it is declared is given to every man to profit withal?

"As we profess to be Friends, we ought to live up to the doctrines and principles which Friends have ever held. If we are unsettled or doubting in any of these, we are in a condition to be led farther and farther away.

"If we are fully convinced of the spirituality of Divine worship, nothing of common importance will prevent us from meeting with our brethren and sisters for the performance of it. He that hath not the Spirit of Christ is none of his. The spirituality of the Gospel is a mystery to the unregenerate mind. If our religious experience is not such as to regulate our conduct and conversation and intercourse among our neighbors, it is of little avail to us.

"In the days of the Judges, Israel had no king, and they were left to mark out their own course, their highways were obstructed, and Israel walked in byways. As there was a deep searching required for their deliverance, so there is a loud call for deep searching of heart, and an earnest individual work, in order to know of a truth whether we are under the direction and leadership of our King, the Lord Jesus Christ. As much as we may be inclined to do the things that may seem right in our own eyes, and much authority as we may claim for so doing—yet we must enter into a deep searching of heart to know his will. Remember that He will have not only a tried but a proved people, proved as by fire, that all the dross may be purged away.

"The Lord visits by his Spirit the children of men, manifesting Himself unto them. When we have committed sin this manifestation of

the Spirit comes to us as a still small voice, condemning.

"It comes to us as a deliverer from sin, drawing us unto Himself, giving us a true sense of our condition. Thus we see that we must be redeemed from sin; the old man being put off, and we brought into fellowship with the Father and his Son, Jesus Christ; experiencing of a reality that his blood cleanseth from all sin.

"Our minds have been brought into affectionate solicitude for our younger members, that the work of true religion may not be marred or obstructed in them by a disposition to evade the cross of Christ. Beware, dear young friends, of the alluring diversions and pastimes, fashions and follies of the present day.

"Let us all examine to know whether we are bringing forth the fruits of righteousness. By our fruits we are known. What will it avail if we are hearers of the word only, and not doers of the will of God. Though our service may seem to us as but filling the water-pots with water, assuredly He will bless all that is done under his requiring.

"As we come to a conclusion, we acknowledge the goodness of our heavenly Father in enabling us to transact the business of the meeting in love and unity. The meeting concluded to meet at the usual time and place next year, if consistent with the Divine will.

ALBERT MAXWELL, Clerk."

Power of Prayer—A True Incident.—An American judge relates the following incident as occurring in his practice:—He was trying a case, in which one of the parties was not able to pay counsel fees, and undertook to plead his own cause. But he found, in the course of the trial, that the keen and adroit attorney who managed the case for the other party was too much for him in legal strategy, evidently making the worst appear the better cause. The poor man was in a state of mind bordering upon desperation when the opposing counsel closed his plea, and the case was about to be submitted to the justice for decision. "May it please your honor," said the man, "may I pray?" The judge was taken somewhat by surprise, and could only say that he saw no objection. Whereupon he went down upon his knees and made a fervent prayer, in which he laid the merits of his case before the Lord in a very clear and methodical statement of all the particulars, pleading that right and justice might prevail. "O Lord, thou knowest that this lawyer has misrepresented the facts, and Thou knowest that it is so and so," to the end of the chapter. Arguments which he could not present in logical array to the understanding of men, he had no difficulty in addressing to the Lord, being evidently better versed in praying than pettifoggery. When he rose from his knees, the opposing counsel, very much exasperated by the turn which the case had taken said:—"Justice, does not the closing argument belong to me?" To which the judge replied;—"You can close with prayer, if you please." The man of law wisely forbore, leaving his opponent to win his case, as he did, by his mode of presenting it.

A friend should bear with a friend's infirmities, but not his vices.

For "The Friend."

Bible Reading at Meal-time.

In continuation of the subject of reading the Scriptures in families, mentioned by a correspondent in "The Friend" of 11th mo. 18th, it may not be amiss to remark by way of encouragement to some, that a few weeks ago having stayed overnight in the house of one of our members, and being obliged to take an early morning train, I saw with satisfaction not only that breakfast was timely prepared, but also that opportunity was given to have the Bible read with deliberation before taking my departure. In another case, where the family was much larger, the reading was omitted.

Where there are guests to provide for who have to leave early in the day, and the mother of the family finds herself, it may be, with inadequate help, there may sometimes be an advantage in reading the Bible while the morning meal is *in preparation*. Although one or two members of the household may be prevented from being present at the reading; that alternative would probably generally be preferable to the omission altogether of a helpful custom, necessitated by a hurried breakfast and departure. Yet there may be occasions when the savory conversation of a guest may be as the milk and wine of the kingdom, instructively filling up the brief time before departure, so that no loss might ensue from the almost perforce omission of the stated reading. That duty, indeed, could be afterward rightly attended to, in most cases, before the family separated for the day.

As a general remark,—while the spirit of the Bible injunction as to hospitality, so far as the preparation of meals is concerned, is not to be overlooked, I believe that any reasonable guest would greatly prefer a very simple repast, served with love, to the cumbering of his or her entertainers with "much serving."

J. W. L.

For "The Friend."

Religious Items, &c.

Statistics.—The New York Times states that the expense of conducting worship in New York City, the attendant benevolence, repairs of church buildings, and contributions to missionary objects amounts to more than \$6,500,000 per annum—about one-fourth of the amount spent for liquors in the same time.

The Trinity Church Corporation, and the Reformed Dutch Collegiate Church are very wealthy, holding property to the value of many millions of dollars; much of which is probably due to the rise in value of their real estate.

The Dutch have 22 churches and a membership of 6,938; church expenses, \$177,638; benevolence, \$42,583.

The Episcopalians have 70 congregations with 25,526 communicants; church expenses not known exactly, say \$600,000; contributions for benevolence, \$550,407.

Presbyterian churches, 60; members, 19,871; church expenses, \$314,964; benevolence, \$297,350.

Baptist churches, 35; members, 12,725; church expenses, \$131,906; benevolence, \$200,603.

Methodist churches, 65; members, 13,359; benevolence, \$42,555; support of ministers, bishops, &c., \$117,225; current church expenses, \$32,836; church maintenance, including city missions, \$200,661.

Lutheran churches, 19; members, 9,100; church expenses, \$95,000; benevolence, \$2,000.

Jewish congregations, 19; membership 913, (heads of families;) expense account \$202,476; benevolence, \$100,000.

Women Preachers among the Methodists.—The Christian Advocate in reply to a question as to the status of female local preachers in the body it represents, says: "There is no power in the Methodist Episcopal Church by which a woman can be licensed a local preacher. Certain Quarterly Conferences undertook to license them without law, but appeals were made to the General Conference from the rulings of certain Bishops on this subject, and the rulings were sustained. Some Quarterly Conferences, in direct violation of disregard of these decisions of the General Conference, have licensed them, and some presiding elders have put the motion, but the whole is invalid, and the Conferences and elders deserving of censure. Under these circumstances those women who have license to preach are entitled to the respect that their personal characters give them, just as are other women. They are entitled to no additional honor or power, because they have an illegal document."

The Free Methodist Conference, held at Burlington, Iowa, adopted a chapter on temperance, forbidding the use of intoxicating wine for sacramental purposes and condemning the voting for candidates for office who favor the common traffic in intoxicating liquors. The growing and sale of tobacco for common use is forbidden among them. All houses of worship are required to be plain, without steeple, and no more expensive than absolutely necessary.

For "The Friend."

Natural History, Science, &c.

Lac.—This substance forms a crust surrounding the branches and twigs of certain trees, and is the excretion of an insect called *Coccus lacca*. After the larvæ appear they crawl about the stem of the plant in search of young juicy spots to which they fasten themselves by their proboscis. The female insect never shifts her position.

The incrustations of lac vary from half an inch to an inch in diameter. The branches are broken off from the trees by the natives and in this state are called stick-lac. Shell lac is prepared by putting a quantity of pieces of lac into long cloth oblong bags, two men holding each end of the bag extended over gentle charcoal fire, by which process the lac is melted. When quite fluid each man twists the bag so as to force out the melted substance, and this drops upon pieces of the stem of the plantain placed beneath, the smooth and glossy surface of which prevents the lac from adhering. Shell-lac is almost a pure resin and dissolved in alcohol, forms a valuable varnish.

Dry Thunder Storms.—A correspondent of the London Times writing from South Africa says: "Every afternoon tremendous storms of thunder and lightning burst upon us. These were of two kinds, the wet and the dry. During the dry thunderstorms, the lightning seemed quite stupefying. It was unaccompanied by either wind or rain. The angry flashes were followed almost simultaneously by awful crashes of thunder, which seemed to shake the earth. One or two tents were

ck, and the grass was set fire to in several places within sight of our camps, but no life lost."

Curious Partial Loss of Memory.—An English scholar during a holiday excursion in Hartz mountains, subjected himself one day to a severe physical strain, which produced a singular mental disturbance. He went on his feet from morning till night, and the course of the day's wanderings, made several arduous ascents, taking no rest, and neither eating nor sleeping. At night, when he reached a place where he could supply himself, he was unable, to his great astonishment, to recollect a single word of the German language, although he ordinarily spoke with fluency. His memory did not fail in any other respect; he knew his own language as well as ever, and recalled perfectly all the incidents of the day. As soon as he had thoroughly rested, and had eaten food which he procured by signs, his German returned to him completely.

It is probable that such temporary aberrations of memory are more frequent than are commonly supposed; and that they may help to account for some of the otherwise unaccountable failures of men in responsible places to do their duty.—*Scientific American.*

Escal.—This is an article of diet prepared by the Indians from the roots of a species of starchy plant. The thick portion of the plant is the root of the leaves is exposed to a fire, and then roasted in a pit filled with hot stones and covered over with leaves. When sufficiently cooled the cooked plant is cut in slices, which have a dark mahogany color and a sugary taste.—*San Francisco Bulletin.*

Protective Effect of Vaccination.—The most striking of all evidence is that derived from small-pox hospitals themselves. At Highgate, during an experience of 40 years, no doctor or servant, having been revaccinated, ever contracted the disease. Among all the students, who during the past two years attended the hospital of the Manchester Infirmary, for clinical instruction, not one has died, all having been revaccinated before being permitted to enter the small-pox wards.—*London Times.*

Remedy in Burns.—Cover the burned surface with a piece of soft rag or lint, or even blotting paper, and keep it constantly wetted with a cold saturated solution of carbonate of soda (baking soda,) in plain water or camphorated water. The pain will soon subside.

Usefulness in Animals.—In his *Naturalist Australis*, Bennett speaks of a pair of tame kangaroos at Sydney. One day some persons were present who did not know the birds, and being afraid of them, ran away. Whereupon the emus, enjoying the joke, gave chase after one of the fugitives, and took off with him.

G. Wood, has preserved the following anecdote, which shows the presence of a similitude in horses.

One of our carriage horses, "Charley," though by no means vicious, was a saucy fellow. We had much difficulty in securing him, as he could slip or untie his halter, take down the bar and open the stable door. One day the groom forgot the necessary precaution of locking the door. Out into the yard went Charley, where he found the coachman's little boy. The animal did not attempt to hurt the child, but (with that feeling which

causes great boys to find amusement in teasing younger ones,) drove him into a corner, and, seeing that the little fellow was frightened, kept him there by shaking his head at him whenever he attempted to escape. It happened to be the first person who discovered them, and, although but a child myself, went to the rescue.

"I knew the animal's funny tricks, and he knew that I was not afraid of him, therefore he allowed me to lead him back to the stable, only giving a parting shake of the head to his late prisoner. Although so fond of liberty himself, he would thus imprison dogs, cats or fowls whenever an opportunity offered."

In the *Zoologist*, there is an anecdote of a short-tailed field-mouse, which had been found so covered with ticks that it could hardly crawl. It was picked up, cleared from the vermin and placed in a box. It was so grateful for the relief, that it did not try to escape, and on the very first day took food from the hand of its benefactor.

Little "Peter," as he was named, soon learned to come when called, and was let out of the box every day to play about the room. Strange to say, he showed a decided appreciation of fun, a favorite amusement being to hide himself in a basin of corn, which was kept for his benefit. In this he would bury himself, refusing to answer to his name, and evidently expecting to be looked for. If my friend took no notice of him, Peter's slender stock of patience soon became exhausted; first a shrill squeak was heard, then the corn flew up in showers, and, at last, up came Peter's little round head to the surface.

Dr. Bennett, in his "Gatherings of a Naturalist," mentions that a couple of young duck-bills in his possession used to play at hide-and-seek behind the furniture of the room. One would hide itself and then give a squeak, when the other would hunt for it and at last find it.

THE FRIEND.

TWELFTH MONTH 2, 1882.

At the funeral of a young woman not long ago, who was not a member of our religious Society, where a large company was gathered, the assembly was addressed by a man, who stated that he believed their deceased friend had finished her work on earth, and he exhorted those present to be diligent in the performance of their duties so that they might procure one of the heavenly mansions.

The advice was good so far as it went, but it was felt to be painfully defective, and also liable to mislead the hearers, for there was no reference to the indispensable experience of repentance for sins past, as a preliminary to a sense of their remission; no reference to the need of pardon; and nothing to lead the audience to suppose that they needed Divine help to enable them to live godly lives. Whether it was intended or not, those who listened to the discourse might easily infer that their salvation depended solely on their own efforts, and that it was as legitimate a fruit of their labors, as the wages of a mechanic are of his day's work.

This man was followed by another, who dwelt principally upon the importance of living in communion with the Lord, so that they might be prepared for happiness hereafter.

The advice was excellent in itself, and it supplied one of the omissions of the previous speaker; yet it did not bring into view the need of repentance for the sins we have committed; and appeared to regard our Saviour principally as an example of holy living, to be imitated and followed by all who bear his name. In making this criticism, we do not overlook the fact, that the duty of a minister of the Gospel is to proclaim the message given him at the time by the Head of the Church, and that he is not at liberty in his own will and wisdom to add thereto what might seem to him needful to round it and render it more complete. Yet the impression left on the mind by the remarks of the preachers on this occasion was, that their hearers had need to remember the language of the apostles, when brought before the Jewish Council to give account of the healing of the lame man,—“Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by Him doth this man stand here before you whole. This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven, given among men, whereby we must be saved.” And also the subsequent testimony of Peter and the other apostles: “The God of our fathers raised up Jesus whom ye slew and hanged on a tree, Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel and forgiveness of sins.”

When we are brought under condemnation for our many transgressions—for our refusals to obey the Divine will as shown to us individually by the Light of Christ shining into our hearts—for our choosing our own way instead of submitting ourselves to the Divine guidance; and feel the terrors of the Lord for disobedience—when we are made sensible that we are sinners and have no claim on the Divine favor;—what a blessed message it is to be told that there is One who can give “repentance” and “forgiveness of sins!”

This repentance will lead to forsaking of sin through the powerful operation of the Grace of God—and if this effect is not produced in us, we cannot be saved, for nothing that is impure or unholy can ever enter the kingdom of heaven. All must be “washed, sanctified and justified in the name of the Lord Jesus, and by the Spirit of our God.”

There is at the present day a spirit widely prevailing, which reasons away or undervalues the plain language of Scripture, and would destroy all belief in the atonement of our Redeemer. Those who are exposed to its influence, either by converse with those imbued with it, or by frequent perusal of articles tinged with such rationalism, have need to be on their guard, and to adopt the prayer of the apostles, “Lord, increase our faith.”

SUMMARY OF EVENTS.

UNITED STATES.—The Sioux Commissioners were in St. Paul on Second-day last week, on their way to the Standing Rock Agency. Judge Shannon, one of the Commissioners, said they had held Councils at the Santee, Pine Ridge and Rosebud agencies, and found the Indians in all cases willing to separate and go to farming, and also anxious for the education of their children. The Commission, it is stated, “will recommend the allotment of about 26,000 cows to the agencies visited, and also the establishment of one school for each

thirty children; the attendance at the schools to be compulsory, with the penalty of withdrawal of rations. The plan includes the continuance of ammunition and rations until the Indians become self-supporting."

All the Navajoe Indians in New Mexico have returned to their reservation, and no further trouble with them is expected this year. The Commissioner of Indian Affairs has refused to allow the chiefs of the Mille Sae Indians in Minnesota to go to Washington for a "pow wow." He tells them that "the terms of the treaty will be faithfully adhered to, and that so long as they refrain from committing outrages they will not be compelled to remove to the White Earth Agency."

The Northern Pacific Railway by the close of this year will have but 310 miles incomplete, with large forces of workmen steadily closing the gap at both ends. The entire supply of construction material for the uncompleted portion is ready, with much of it delivered where needed. This year the company has built 410 miles of the main line and 253 miles of branch lines.

The Callender building at Providence, Rhode Island, occupied by jewelry and other firms, was burned on the morning of the 21st ult., and two girls were killed by jumping from upper windows, and ten or twelve other persons were injured, two, at least, fatally. The building was unprovided with a fire escape. The loss on property is about \$70,000.

The Mayor and City Councilmen of Elizabeth, New Jersey, have joined in a circular urging the creditors of that city to accept the proposition for a settlement on the basis of 50 per cent. The debt and interest to 7th mo. 1st, 1882, amounted to \$6,700,000, while the city valuation on which taxes can be collected is a little over \$10,000,000.

Diphtheria and other contagious diseases being prevalent in Boston, the Health Board of that city has forbidden public funerals in the cases of persons who die of such diseases.

Malignant diphtheria has appeared in the village of Millerton, near Poughkeepsie, and the schools have been closed and families are leaving the place in consequence.

A few new cases of yellow fever have occurred in Pensacola within a few days, but only two of the existing cases are regarded as serious. The Health Board has only two nurses now on duty. Absentees are returning to the city in full force, business has been resumed, and the *Advance-Gazette* newspaper is again published, after a suspension of two months.

There were 349 deaths in this city last week, an increase of 21 over the previous week, and 22 more than the corresponding week of last year. Of the whole number, 185 were males and 164 females: 65 died of consumption; 29 of diphtheria; 21 of pneumonia; 19 of croup; 12 of marasmus; 13 of apoplexy, and 11 of old age.

Markets, &c.—U. S. 3's, registered, 102½; 3½'s, registered, 101½; 4½'s, registered, 112½; coupon, 113½; 4's, 119½; currency 6's, 133.

Cotton continues dull at former rates. Sales of middlings are reported at 10½ a 11 cts. per pound for uplands and New Orleans.

Petroleum.—Standard white, 7½ cts. for export, and 8½ cts. per gallon for home use.

Flour continues dull, but prices were unchanged. Sales of 2300 barrels, including Minnesota extras, at \$5.50 a \$6.25; Pennsylvania family at \$4.65 a \$5; western do. at \$5 a \$5.75, and patents at 6.25 a \$7.25. Rye flour is steady at \$4.25 a \$4.37½ per barrel.

Grain.—Wheat is a fraction higher. Sales of 3800 bushels red and amber, in car lots, at \$1.01 a \$1.12, as to quality and location. Rye is nominal at 67 a 70 cts. Corn is quiet but firm. Sales of 8000 bushels to the trade at 90 a 91 cts. for old yellow; 65 a 70 cts. for new yellow, and 62 a 65 for white, according to dryness. Oats are in limited request at former rates. Sales of 9600 bushels, in car lots, at 43½ a 49 cts. for mixed and No. 1 white.

Hay and Straw Market, for week ending 11th mo. 25th, 1882.—Loads of hay, 400; loads of straw, 80. Average price during the week—Prime timothy, 95 cts. to \$1.05 per 100 pounds; mixed, 90 cts. to \$1.00 per 100 pounds; straw, 75 to 85 cts. per 100 pounds.

Beef cattle were dull and unsettled: 3500 head sold at the different yards at 3½ a 6½ cts. per lb., the latter rate for extra.

Sheep were in fair demand: 15,000 head arrived and sold at the different yards, at 3 a 5½ cts., and lambs at 4 a 7½ cts. per pound, as to condition.

Hogs were a fraction lower: 4400 head arrived and sold at the different yards at 8½ a 10 cts. per lb., as to quality.

FOREIGN.—It has been officially reported to the Government that widespread distress is feared in Ire-

land this winter. The districts most seriously affected through want of employment on farms and the failure of the potato crop are Sligo, Ballina, Swineford and the greater portion of Galway. There is much destitution in West Clare and Connought. Owing to continuously heavy demands upon Irishmen in America to support the Land League, there has been a considerable decrease in the remittances to the struggling natives in Ireland. This has reduced many of them to the condition of being unable to purchase new seed.

Two men were convicted of the murder of the Joyce family, at Maamtrasna, and sentenced to be hanged. The remaining four men charged with complicity, who had not been brought to trial, pleaded guilty and threw themselves on the clemency of the Crown. They were sentenced to death, but will probably have the punishment respite to penal servitude.

A detective named Cox, was shot dead in the streets of Dublin, on the 26th ultimo. The assassin and several accomplices have been arrested.

The authorities of Edinburgh, Glasgow, Paisley, Govan, Partick and Perth have all refused the application of the authorities of Invernesshire for constables to aid in serving processes on the Skye crofters. The authorities of Aberdeenshire have agreed to send a detachment of police to the Isle of Skye, to assist in the serving of processes, providing the Commissioners of Invernesshire will hold themselves responsible for their expenses. In the meantime defensive arrangements on the Island are proceeding. At a mass meeting on the island one of the speakers said that any tenant paying rent, unless revaluation was granted, would be a marked man. It was resolved to take every lawful means to prevent tenants from taking evicted farms. There is some prospect of a settlement between the crofters and their landlords. The latter have consented to submit the dispute to arbitration. The county police have received promise of a reinforcement of eighty constables. Many of the crofters are acquainted with the details of the Irish agitation. The authorities are of opinion that only soldiery can arrest the offenders.

London, 11th mo. 27th.—A train on the North Scotland Railway, which left Macduff, at 4 o'clock this afternoon, fell through the bridge at Fyvie, Aberdeenshire. Fourteen persons were killed and many injured. The engine had passed in safety, but all the carriages were wrecked.

In the House of Commons, Trevelyan, Chief Secretary for Ireland, replying to a question by Healy, said that since 8th mo. last, all the copies of the *Irish World* and the *Irish Nation* which had arrived in Ireland had been seized, but the stoppage of circulation of those papers in England was unnecessary.

Admiral Seymour and General Wolseley have been gazetted peers.

It is announced on good authority that the question of joint control of Egypt will soon be brought to a satisfactory settlement, compatible with the interests of both France and England.

Giffen, President of the Statistical Society, has delivered his inaugural address. His subject was the influence of population statistics upon political thought. He referred to the growth of the population of the United States, which, if continued, he said would cause great difficulties. The masses of laborers would have to contend, under increasing difficulties, against a fall in the scale of living, and probably there would eventually be a diversion of the larger part of the stream of emigration from Europe and the Eastern States of America to the northwestern part of Canada.

A reactionary movement would seem to have begun in England in the matter of wearing birds. We read in *Truth* of a garden party at which a young girl was boycotted for wearing on her hat "two sweet little gray doves," which, she boasted, some one had shot especially for her. The other girls scarcely spoke to her, and made the men promise to neglect her, and she was only reinstated into general favor when she removed her hat, confessing that she had never thought of the cruelty to the birds.

On the 21st ultimo, in the French Chamber of Deputies, the bill ratifying De Brazza's Treaty with the Congo Chief, Makoko, was adopted. M. Duclerc, President of the Council, said that the execution of this Treaty could not give rise to any difficulty. Duclerc read the text of the treaty of 1836 with Portugal. He pointed out that it reserved all the rights of France. The Government, he said, will shortly ask for a grant of 200,000 francs for De Brazza's expedition, in order to enable him to establish twelve scientific, commercial and hospital stations along the Congo river.

Rome, 11th mo. 22d.—Parliament was opened to-day. The speech from the throne was very pacific in tone. It recommends the Chamber to devote itself chiefly to

economic, social and administrative questions. The recommendations were approved by a great majority of the Deputies. Thirty Radical members absented themselves from the opening, so as to avoid taking oath to the King and to the Constitution.

Official returns show that the revenue of the Russian Empire from 2nd mo. 1st to 9th mo. 1st, increased 1,000,000 roubles, and that the expenditures decreased 26,000,000, as compared with the same period last year.

In consequence of the representations of the Pow Montenegro is disposed to accept a compromise of the Porte—namely, the cession by Turkey of half Kioatchin District, instead of the whole district, a first demanded by Montenegro.

The Constantinople *Vakuf* states that the shore of the Red Sea as far as the Gulf of Bussora are Ottoman territory, and that sales of plots of land to foreigners the native tribes are in contravention of the Imperial *irade*. Some of the Ulema special agents will shortly be despatched to prevent the native tribes from being deceived by evil-disposed persons. Turkey refuse to recognize the cession of Massowah or any territory of the Red Sea to any Power.

A despatch to the Exchange Telegraph Company from Cairo says: The trial of Arabi Pasha has been postponed, with the consent of the President of the Court. A very uneasy feeling is beginning to prevail.

There is reason to believe that the opium question between England and China will soon be settled. The Che-Foo Convention is not ratified the settlement will be on the line of that instrument.

The various estates in the Finland Diet, except peasant Representatives, have petitioned the Czar give permission for the introduction at the next session of a bill granting full liberty to the press in Finland. They refer to the loyalty and tranquillity of the Finland in support of their prayer.

The steamship *Wearmouth*, Captain Evans, which left Quebec 11th mo. 19th for London, with a cargo of coal, was wrecked on one of the Magdalen Islands the night of the 21st. All her crew of twenty perished, except four. The *Wearmouth* was a vessel of 1100 tons, built for the coal trade, without partitions between decks or bulkheads forward or aft of the engine.

The cut of lumber in the Ottawa Valley, Canada this season, will, it is estimated, reach 800,000,000 feet, the largest since 1873.

The stock of sugar in Havana on the 27th ult., imported at 27,175 tons. In the jurisdiction of Santa Clara some plantations have commenced grinding. Considering the drought in the greater portion of the Island whole season, the northern winds came too early, rising the cane before it had reached its full development. The planters in the Sagua districts believe that there will be fully 50 per cent. below the last, while those of other parts of the Island estimate the decrease at 20 per cent. The merchants, as a rule, however, consider these calculations premature. There were eight deaths from yellow fever in Havana last week.

The Spanish Cabinet have resolved to reply to demands of the United States Government, with reference to the losses suffered by Americans during the Cuban insurrection, that they will act in conformity with principles of strict justice.

Three hundred and sixty workmen from the Cay Islands have left Cuba for the purpose of settling in Mexico, and it is said a Mexican agent has contracted for three hundred more to leave the Island for the same destination.

A Meeting of the Teachers' Association of Philadelphia, will be held at Boys' Select School 820 Cherry street, at 2.30 p. m., on Seventh-day, mo. 2d, 1882. Subjects to be discussed: Least Common Multiple and Greatest Common Divisor; Care of Her Written Examinations.

Friends interested are invited to attend.
MARY W. WOOLMAN, *Secretary*

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For "The Friend."

Atmospheric Germs.

There have appeared at different times in the columns of "The Friend," notices of some remarkable discoveries of modern times relating to the living organisms which are spread through the atmosphere, and which are so important a part in the processes of defecation and infection. One of the observers and experimenters on this subject, John Tyndall, has collected into one volume essays and papers in which he had previously recorded his observations; and the book presents such an interesting exhibit of sagacity, patience, perseverance, and candor, with which his researches were carried on, and of the manner in which one observation leads to another in the sincere seeker of truth; that a more connected account of the whole subject, it is thought will prove valuable and interesting to the readers of *The Friend*.

It is a familiar observation that the rays of the sun shining into a darkened room, reveal a track by the particles of dust which are floating in the air. In the course of some experiments into the decomposition of vapors, it was necessary to remove this dust, and at the experimental tube containing the vapors, should embrace no substance capable of scattering light in the slightest sensible degree. In attempting to effect this removal, U-tubes were placed in succession in the path of the air, before it entered the liquid in which the vapor was to be carried into the experimental tube. One of these contained fragments of marble wetted with caustic potash, the other fragments of glass wetted with concentrated sulphuric acid. Tyndall found that the air still retained a considerable amount of mechanically suspended matter, which was eliminated when a beam of light was passed through the tube.

Tyndall says, "I tried to intercept this floating matter in various ways; and on October 5, 1868, prior to sending the air through a drying apparatus, it was carefully permitted to pass over the top of a spirit-lamp. The floating matter then no longer appeared, having been burnt up by the flame, and was therefore organic matter. I was by no means prepared for this result; having previously thought that the dust in our air was at least partly inorganic and non-combustible. I had constructed a small gas-furnace, now

much employed by chemists, containing a platinum tube which could be heated to vivid redness. Within this tube was a roll of platinum gauze, which, while it permitted the air to pass through it, ensured the practical contact of the dust with the incandescent metal." The result was, that the floating matter totally disappeared, having been burnt up. This condition of the tube he expresses by the phrase, "optically empty."

"In a cylindrical beam, which strongly illuminated the dust of the laboratory, I placed an ignited spirit-lamp. Mingling with the flame and round its rim, were seen curious wreaths of darkness resembling an intensely black smoke. On placing the flame at some distance below the beam, the same dark masses stormed upwards. They were blacker than the blackest smoke ever seen issuing from the funnel of a steamer; and their resemblance to smoke was so perfect as to lead the most practised observer to conclude that the apparently pure flame of the alcohol lamp required but a beam of sufficient intensity to reveal its clouds of liberated carbon.

"But is the blackness smoke? This question presented itself in a moment and was thus answered: A red-hot poker was placed underneath the beam; from it the black wreaths also ascended. A large hydrogen flame was next employed, and it produced those whirling masses of darkness, far more copiously than either the spirit-flame or the poker. Smoke was therefore out of the question.

What, then, was the blackness? It was simply that of stellar space; that is to say, blackness resulting from the absence from the track of the beam of all matter competent to scatter its light. When the flame was placed below the beam the floating matter was destroyed *in situ*; and the air, freed from this matter, rose into the beam, jostled aside the illuminated particles, and substituted for their light the darkness due to its own perfect transparency. Nothing could more forcibly illustrate the invisibility of the agent which renders all things visible. The beam crossed, unseen, the black chasm formed by the transparent air, while, at both sides of the gap, the thick-strewn particles shone out like a luminous solid under the powerful illumination."

The removal of the floating matter from the air was also effected by filtering it through a plug of cotton wool closely packed in the tube. The small particles adhered to the wool and were retained. The same effect takes place in vessels which remain closed air-tight for a considerable time. The gentle currents caused by the varying temperature, bring all parts of the enclosed air in succession into contact with the sides of the vessels, and the motes adhere thereto. Sent through such air, the most concentrated beam of light fails to render its track visible.

From these observations it is evident that we are always living in an atmosphere of

dust, which we inhale into our lungs, and which comes into contact with all the exposed surface of our bodies. The belief has gradually grown up that many of the forms of epidemic disease to which man and other animals are liable, are due to the absorption from the air of certain germs which sometimes exist in and form part of this dust, and which have the power of growth and reproduction in our bodies, and thus produce disturbance by the development of parasitic life. "As a planted acorn gives birth to an oak, competent to produce a whole crop of acorns, each gifted with the power of reproducing its parent tree; and as thus from a single seedling a whole forest may spring; so, it is contended, these epidemic diseases literally plant their seeds, grow and shake abroad new germs, which, meeting in the human body their proper food and temperature, finally take possession of whole populations. There is nothing in pure chemistry which resembles the power of propagation and self-multiplication possessed by the matter which produces epidemic disease. If you sow wheat you do not get barley; if you sow small-pox you do not get scarlet-fever, but small pox indefinitely multiplied, and nothing else. The matter of each contagious disease reproduces itself."

This theory was strengthened by the discovery in 1836, that the process of fermentation is due to the *yeast-plant*, a living organism, which when placed in a proper medium feeds, grows and reproduces itself, and in this way carries on the process of fermentation. Schwann, of Berlin, in 1837, announced the important fact that when a decoction of meat is effectually screened from ordinary air and supplied solely with calcined air, putrefaction never sets in. Putrefaction, therefore, he assumed to be caused not by the air itself, but by something in the air which could be destroyed by a sufficiently high temperature. These results were confirmed by the experiments of other scientists.

Additional confirmation was given to this theory by the well-known fact, that many hospitals become so infected with germs of disease, that in them patients suffering from wounds, or from diseases that require the use of the knife, are exceedingly liable to have the exposed surfaces affected with malignant inflammation; though in other localities there would be very little tendency to such an affection. So saturated have the walls of some such buildings become with these poisonous germs, that they have been torn down as a sanitary measure. As a preventive to this danger, the practice has been introduced into surgery of throwing a fine spray of carbolic acid solution on wounds when they are exposed to the air in dressing. This material seems to have the power of effectually destroying the vitality of the germs, or at least of preventing the infection of the exposed cavities of the body, by them. J. W.

(To be concluded.)

For "The Friend."

Religious Views and Tenets.

As age advances, and my bodily strength declines, I am increasingly convinced that I should not be filling the design of my merciful Preserver and Redeemer, if I were to sit down in stupid indifference, while the ways of so many of my fellow men are as the ways of the crooked twining serpent. I believe it would be more in accordance with the divine will concerning me, to use the greater part of my remaining strength in endeavoring, either by pen or tongue, to strengthen the things which remain that are ready to die; and as far as ability is given, to stir up even the pure mind by way of remembrance, that we may "make straight paths for our feet (towards the heavenly kingdom), lest that which is lame be turned out of the way; but let it rather be healed," so that we all may be strengthened to press onward in the narrow way to life eternal. But to purify and fit us for eternal life, we have to be baptized with a deeper baptism than that of John. His baptism was only a preparatory and superficial work. It was figurative of a deeper baptism that reaches the heart. It did not cleanse the fountain of sin and corruption there. It was a baptism of repentance for the remission of sins; but it alone did not remit sins. That was left for one that was to follow after who is mightier than John. He was to baptize with the Holy Spirit, and also with that divine fire which purifies the heart from the fleshly fallen nature, and makes us new creatures in Christ Jesus. This is a baptism which not only cleanses the outside, but it also burns as an oven, inwardly, and thus takes away the sin of the world, out of the heart, and gives us the answer of a good conscience towards God, by the resurrection of Jesus Christ again in the heart. The baptism of John was all right as far as it went, and as far as the figure is concerned. "He was a burning and shining light;" but he was not the true light which lighteth every man that cometh into the world. He was only to *prepare* the way of the Lord, and make the paths straight of Him who is the life and the light of men, and the light of the world.

John was as one crying in the wilderness. But his ministration foreshadowed one who was to follow after, and who was to perform a deeper work; and who was not only able to lead his followers out of the wilderness of this world but to give them an eternal inheritance in the heavenly land beyond the spiritual Jordan—they having been baptized in it, and cleansed by the washing of regeneration, and the renewing of the Holy Spirit, or divine life which was lost in the fall. But Christ comes in the temple of the heart, as a refiner and purifier, to fit and prepare it for the heavenly mansions, where nothing impure can ever enter. "But who may abide the day of his coming, and who shall stand when He appeareth? (in this way) for He is like a refiner's fire, and like fullers' soap. And He shall sit as a refiner and purifier of silver; and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in days of old, and as in former years," &c. But they are not all Israel which are of Israel. "But the children of promise are counted for the

seed." "He is not a Jew now, which is one outwardly," &c., (Romans ii. 28, 29.) The Jews then were a self-confident people; believing they were the chosen of the Lord. But we see their zeal for God was not according to a heart-felt or a heart-changing knowledge of Him whom to know in the regeneration is life eternal. "For they being ignorant of God's righteousness, and going about to establish their own righteousness, had not submitted themselves unto the righteousness of God." We may follow a transformed light and take it for a true light; and thus allow our reason to take the place of revelation. And our own ideas of the fitness of our work in the church may govern us in things where, in simple obedience to the leadings of the true light is required at our hands. Great is the "deceivableness of unrighteousness in them that perish."

Our holy Redeemer says: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Here we see, *many* are brought to view who thought, perhaps in all sincerity, that they were prophesying in the dear Redeemer's name, and doing many wonderful works for Him, but that He never knew them in it all. But they were sentenced to depart from Him as workers of iniquity. We are all posting on towards "that day" spoken of above—a day which we cannot evade—a day in which the sinner in Zion (the church) shall be afraid, and fearfulness surprise the hypocrite. Yes, the hypocrites; those who are passing to and fro in the churches; flattering the credulity of the unwary, saying in effect: "Thus saith the Lord, when the Lord hath not spoken" by them. But no new thing has happened to us as a people, (except that the devastation is more widely spread,) neither is it any marvel; "for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as ministers of righteousness." I feel no hardness in bringing these plain scriptures to view. But I want, as a faithful watchman on the tottering walls of our Zion, to warn such amongst us as are deceiving others, and being deceived themselves, that they might in time turn from the spirit of man to the Lord. "There is a spirit in man; and the inspiration of the Almighty giveth them understanding." And nothing short of the inspiration of the Almighty can give us an understanding in relation to spiritual or heavenly things. We may, by the spirit of man that is in us, know the things of man, and become very wise in relation to the things of this world; but the things of God, or of the world to come, we cannot know only by the Spirit of God. True, we have the Holy Scriptures in addition to the immediate revelations of the Holy Spirit. But they were given by inspiration of God. And it takes something of the same inspiring light of revelation that the holy men of God had as they were moved by the Holy Ghost to write them, to enable us to understand them to profit. So we need the inspiration of the Almighty to give us an understanding. As man in the fall became

destitute of the divine life and heavenly understanding, how are we to be restored but God, through Christ, the second Adam—quickening Spirit, breathing in us afresh breath of life whereby we become living souls. Our first parents, through disobedience to test that they had given them, lost the divine life. But we, through obedience to the trials of faith that we have given us, I believe may not only be restored to the life, innocency and purity that they had, but that we may be raised by Christ to a more steadfast state in Him who never fell; and finally be crowned with an *immortal* life which Satan cannot destroy; and become as pillars in God's temple which shall go no more out. So I read the Scriptures aright, more is gained by Christ than what was lost by Adam in the fall. For "as sin hath reigned unto death, even so grace might much more reign through righteousness unto eternal life, Jesus Christ our Lord." D.H.

Dublin, Ind., 11th mo. 22d, 1882.

Anglo-Saxon Translators of the Bible.

BY J. I. MOMBERT.

At a very early period, centuries before the Reformation, considerable portions of the Sacred Scriptures were translated into Anglo-Saxon, the language from which modern English is descended. The accounts of these early efforts to enlighten the people are interesting and instructive.

The very first notice reads more like legend than history. At Whitby, on the east coast of England, there stood in the seventh century a famous abbey, of which Hilda was abbess. The life in the abbey was not strictly religious but admitted of pastime. When the day-work was over, all the inmates and dependants would meet in the common hall and devote the evening hours with poetry and song. Among the humble retainers of the abbess was a certain Cædmon, so ignorant that, when his turn came to take the harp and sing verse, he could not do it. This greatly mortified him, and moved him abruptly to leave the hall, and hide his shame in the stable where it was his duty to keep watch; as he sat there, nursing his grief, he fell asleep, dreamed, or saw a vision of wonderful reality. He heard a stranger call him by his name, saying: "Cædmon, sing me something." He protested that he had nothing to sing, but the stranger insisted, saying: "Nay, but thou hast something to sing." "What must I sing?" asked Cædmon. "Sing the creation," the stranger continued. This gave him courage, and forthwith he began to sing verse "he had never heard before." Then the stranger left him and he awoke. Great was his astonishment that he was able not only to repeat the verses he had sung in his dream but to continue in a similar strain. His friend to whom he told what had happened, was greatly amazed, and reported the matter to Hilda, who sent for Cædmon and questioned him about the matter before the learned monk that lived in the abbey. His simple statement and the sample of his verse, convinced that he had received the gift by inspiration, but they wanted to test the matter, and presented him a portion of Holy Scripture bidding him to repeat it in verse; the next day he came with a poetic version of Genesis. Then the abbess invited him to enter her house as a monk, and induced him to

many Bible histories in verse. According to Bede, "he sang of the creation of the world, of the origin of man, of the whole history of Genesis, from the exodus of Israel to the possession of the promised land, and of the histories of the Holy Scriptures." Some of these metrical translations have come down to us, and a few stanzas of the very first added in a free English version. They are, of course, not what we now call a translation, or even a metrical version, but simply literal paraphrases, rather vague and mysterious, but for that very reason all the more interesting.

Now should we laud and praise,
Publish in grateful lays
What God hath wrought.
Praise the Creator kind,
And of his glorious mind,
The work and thought.

How by his mighty word,
He the eternal Lord,
The universe made.
First like a roof was spann'd,
Work of his mighty hand,
The welkin he laid.

Then for his children here
Did the Creator rear
The beautiful land.
Mid-earth, almighty Lord,
Rose at thy gracious word,
And at thy command.

We are indebted for this account of the first rude attempt of conveying the sense of the Scriptures into the language understood by the people, to the venerable Bede, one of the brightest lights of the Anglo-Saxon church. In his extreme old age he conceived the idea of translating the Gospel of St. John into the vernacular. With his accustomed vigour he had translated as far as "But what say among so many?" (John vi. 9,) when an attack of asthma confined him to bed. Though unable to write himself, he employed pupils as amanuenses, who, at first, seem to have written at his dictation, but, as his infirmity increased, to have made a first rough translation, which they read to him for correction. Thus the work went on incessantly spite of his distressing sickness, until one evening some of his youthful scribes (perhaps absent himself, who records the circumstance with great tenderness) said: "Beloved teacher, one chapter only yet remains to be done. Does it distress you to answer questions?" "No," he replied; "take your pen, meet, and write as fast as you can." Later in the day, while he was distributing his belongings among his disciples, the amanuensis came in with the exclamation: "One sentence, beloved Master, remains to be written." He said: "Write it quickly!" Presently the youth announced: "The sentence now is ten" (*descripta*), when Bede rejoined: "God, thou hast spoken the truth: it is finished. Hold my head, and turn my face to the spot where I have been wont to pray." When this had been done, he exclaimed, "Pray be to the Father, and to the Son, and to the Holy Ghost," and breathed his last. In the translation, which has been preserved, the following is an extract in English (in i. 6-12): "6. A man was sent from God, whose name was John. 7. This man came to witness, that he should give witness of light, that all men might believe through him. 8. He was not the Light, but that he might bear witness of the Light. 9. That the true Light which enlighteneth every man coming on this mid-earth (into this

world). 10. He was on mid-earth, and mid-earth was made through him, and mid-earth did not know him. 11. He came to his own, and they received him not. 12. But truly how many soever received him, to them gave he power that they might be the children [bairns] of God, to them that believe on his name."

The Saxon king, Alfred the Great, was a translator of Holy Scripture, but not an exact one, as is evident from his celebrated mutilation of the Decalogue. But it is a fault more or less common to most of the Anglo-Saxon versions, which appear to have been made on the principle of popular utility, rather than on faithful reproduction of the Latin text in Jerome's translation, from which most of the Anglo-Saxon translations have been made.

An interesting example is supplied in the following extract from the famous homilies of the illustrious Elfric, who flourished in the eleventh century. It narrates the creation of Eve (Gen. 2), and runs: "Then said God, It is not fitting that this man be alone, and have no help; now let us make him a mate for help and comfort. And God then caused Adam to sleep, and as he slept, he took a rib from his side, and of that rib wrought a woman, and asked Adam how she should be called. Then said Adam, She is bone of my bone, and flesh of my flesh: be her name Virago, that is female;* because she is taken from her husband. Then Adam afterwards bestowed on her another name, Eva, that is life: because she is the mother of all living."—*S. S. Times*.

"What Did Jesus Say?"—The pathway across a field near a village in Ireland was strewn with the fragments of some torn-up book. It was a copy of the Bible, which the priest of the parish had destroyed, on discovering it in the possession of one of his flock, who had bought it from a Bible colporteur.

A countryman passed by that way, not heeding the scattered papers till a tiny scrap caught by the wind, lighted on his sleeve. He was about to cast it from him when his eye was caught by the last words on the paper: "And Jesus said." Guessing now what the torn paper meant, he tried to dismiss the matter from his mind, but in vain. Constantly the question was stirring within him, "What was it that Jesus said?" And he could not rest until he had procured a copy of the Scriptures, and found for himself what Jesus said. Thus reading, not one but many of the gracious words which proceeded out of His mouth, and receiving those words into his heart, they became to him the joy and rejoicing of his life. Truly the Lord "disappointeth the devices of the crafty," and the "wrath of man shall praise him."—*Selected*.

It is said that Lady Napier, during the time that her husband, Lord Napier, was Governor of Madras, visited the schools of the Church Missionary Society at Salameotta, and was so pleased with everything she saw and heard that she asked permission to plant a young banyan tree in the school-compound in token of her pleasure. With much ceremony the tree was planted, but it never grew, and yet to-day a magnificent banyan tree spreads its umbrageous arms over that school-compound. Whence came this? It has arisen from one of

* The debased sense in which the word "virago" is now used in English was not known in Anglo-Saxon times.

the stakes which were put round the young and favored banyan tree to guard it. Even so God is working at home, raising from among those whom perhaps we have looked upon as worthless, "trees of righteousness" for his own glory.

For "The Friend."

Ancient Testimonies and Advices.

THE PRESENT STATE OF THE CHURCH COMPARED WITH ITS BEGINNING.

"Dear Friends, as it is recorded in Holy Scripture, that 'many of the Priests and Levites, and chief of the fathers, who were ancient men, who had seen the first house, when the foundation of the second was laid before their eyes, wept with a loud voice;' so many, in this our day, are affected with grief, in comparing the present state of the church with its first beginning; when the members thereof adorned the doctrine of the gospel in their lives and conversations; and the fruits of the Holy Spirit, viz., their patience, long-suffering, gentleness, meekness, temperance, love, sincerity, truth, humility, self-denial, plainness of speech and habit, were conspicuous to all. Wherefore we earnestly exhort, that Friends everywhere, who have swerved from the way of Truth, would speedily return to their first love, and turn their minds to the inward manifestations of the Divine light, which discovers and reproves the deeds of darkness, and leads to purity and holiness, and every good work; begets true unity and fellowship one with another, and a reverent and sacred regard to the truths delivered in the Holy Scriptures."—*London Epistle*, 1740.

"Dear Friends, we think meet to remind you, that the several branches of our Christian testimony, which our worthy elders were called to bear, and for which they patiently underwent a fight of afflictions, were not taken up in their own will and wisdom, but effectually impressed upon their minds by the divine operation of the Holy Spirit of Christ, convincing their understandings, and strengthening them to walk in obedience to the convictions received. Thus were they enabled to stand faithful for the Truth upon earth, and to leave us a noble and Christian example, that one might follow their steps. Let us, in this day of more ease and tranquillity, beware, lest we be drawn aside to decline from the testimonies they bore; and, through the deceivableness of unrighteousness, with which the unwearied adversary of souls is laying wait to ensnare us, have our understanding so darkened, as not to discern the importance of those testimonies which our fathers were led to a perfect sight of, and steady perseverance in, by the light of Christ, that unerring guide, which, if we follow, will direct us in the same path."—*Ibid.* 1750.

"Let us, we earnestly entreat you, brethren, under the present circumstances of outward ease and liberty in matters of religion, which God in his mercy hath influenced the king and parliament to continue to these nations, beware of indulging ourselves, and of sitting down at rest, or falling asleep, in a state of indolence or carnal security. But let us rather consider this day of outward freedom and tranquillity, as a day of imminent danger, wherein our adversary, the devil, restrained from 'devouring as a roaring lion,' is incessantly exercising his wiles and subtilty as a serpent, to beguile and seduce us into a luke-

warm and indifferent condition in matters of religion, and a supineness and negligence in that great and most important concern of our soul's salvation. The numerous snares of this subtle enemy being adapted to every age and circumstance of human life, make it every man's indispensable duty to be always upon his guard: let us, therefore, continually keep in mind the precept of our Saviour: 'Watch and pray, that ye enter not into temptation.'—*Ibid.* 1755.

"To what is this obvious deficiency—in that essential duty of meeting at the times set apart for the worship of Almighty God—to be imputed? Is it to the want of members sufficient to support our meetings with reputation and to advantage? In many places this is by no means the case; the multitudes that assemble on particular occasions demonstrate the contrary. If we look honestly for the true cause, shall we not find it in our own breasts? Have not many entertained a lukewarm spirit, a coolness of heart towards religious exercises, instead of that fervency of love, that ardency of concern for their own growth, and for the good of all, which were so conspicuous in our faithful predecessors?"—*Ibid.* 1765.

"Our worthy predecessors were, and the faithful among us now are, concerned to bear testimony, both in doctrine and practice, not only against the numerous innovations and superstitions, invented in the times of apostasy, whereby darkness, in a great measure, covered the earth, and gross darkness the people; but also against their continuance amongst protestant communities; such as a hired and coercively supported ministry, ceremonial performances in worship, with their various appurtenances. As we cannot join in the practice of these things, neither can we actively contribute towards their support. For as we are plainly assured in the sacred writings, so we firmly believe, that the right qualification for true gospel-ministry is freely given by Christ, and by Him the gospel is commanded to be freely administered; acceptable worship being only that which is performed in spirit and in truth.

"And, dear Friends, we find it necessary to remind you that our worthy ancestors, having their eye directed toward an enduring inheritance, and their affections established upon things above, sought not after greatness in this world, but passed the time of their sojourning here in fear, and in great simplicity of heart, as well as of outward demeanor, endeavoring thereby to reach the Divine Witness in every mind, and promote the love of truth and righteousness among mankind."—*Ibid.* 1767.

Nothing does so establish the mind amid the railings and turbulence of present things, as both a look above them and a look beyond them—above them, to the steady and good hand by which they are ruled; and beyond them, to the sweet and beautiful end to which by that hand they will be brought.—*Jeremy Taylor.*

"God respecteth not the arithmetic of our prayers, how many they are; nor the rhetoric of our prayers, how neat they are; nor the geometry of our prayers, how long they are; nor the music of our prayers, how methodical they are; but the divinity of our prayers, how heart-sprung they are.

"A LITTLE BAD."

Selected.

"Come, darling, come! The voice was sweet,
Yet baby only shook her head,
And so, in tones all tenderness,
Rebukingly her mother said:

"I'm sorry you're so wilful, dear,
I called, you would not come, but stood;
Now, go into the dining-room
And don't come back till you are good."

A sudden meekness seized the child,
With eyes bent downward to the floor,
Obedient now, she straightway went,
Yet paused a moment at the door.

Her face revealed a strife within,
A veil more thin no spirit had:
She raised her earnest eyes and said,
"May n't I be a little bad?"

O human nature! still the same,
In child, or man or woman grown,
That when God says, "Give me thy heart,"
Would keep a portion for its own—

Some cherished sin, some fault that lies
'Twixt us and heaven when we would pray,
Not knowing that surrender blest
Enriches while it takes away.

Not almost, *altogether* thine,
Help us, O Lord, henceforth to be;
To give ourselves a sacrifice
Holy, acceptable to thee.

—H. Jackson.

WEAVING THE WEB.

Selected.

"This morn I will weave my web," she said,
As she stood by her loom in the rosy light;
And her young eyes, hopefully glad and clear,
Followed after the swallow's flight.

"As soon as the day's first tasks are done,
While yet I am fresh and strong," said she,
"I will hasten to weave the beautiful web
Whose pattern is known to none but me!"

"I will weave it fine, I will weave it fair,
And ah! how the colors will glow," she said;
"So fadeless and strong will I weave my web,
That perhaps it will live after I am dead."
But the morning hours sped on apace;
The air grew sweet with the breath of June;
And the young lover hid by the waiting loom,
Tangling the threads as he hummed a tune.

"Ah! life is so rich and full," she cried,
"And morn is short though the days are long;
This noon I will weave my beautiful web—
I will weave it carefully, fine, and strong."
But the sun rose high in the cloudless sky;
The burden and heat of the day she bore;
And hither and thither she came and went,
While the loom stood still as it stood before.

"Ah! life is too busy at noon," she said;
"My web must wait till the eventide,
Till the common work of the day is done,
And my heart grows calm in the silence wide;"
So, one by one, the hours passed on,
Till the creeping shadows had longer grown;
Till the house was still, and the breezes slept,
And the singing birds to their nests had flown.

"And now I will weave my web," she said,
As she turned to her loom ere set of sun;
And laid her hand on the shining threads,
To set them in order one by one.
But hand was tired and heart was weak;
"I'm not as strong as I was," sighed she;
"And the pattern is blurred, and the colors rare,
Are not so bright or fair to see!"

"I must wait, I think, till another morn;
I must go to my rest with my work undone;
It is growing too dark to weave!" she cried,
As lower and lower sank the sun.
She dropped the shuttle; the loom stood still;
The weaver slept in the twilight gray:
Dear heart! Will she weave her beautiful web
In the golden light of a longer day?

"The gates of hell are open night and day,
Smooth the descent and easy is the way."

INDIAN SUMMER.

Selected.

Just after the death of the flowers,
And before they are buried in snow,
There comes a festival season,
When Nature is all aglow—
Aglow with a mystical splendor
That rivals the brightness of spring—
Aglow with a beauty more tender
Than aught which fair summer could bring.

Some spirit akin to the rainbow
Then borrows its magical dyes,
And mantles the fair-spreading landscape
In hues that bewilder the eyes.
The sun from his cloud-pillowed chamber
Smiles soft on a vision so gay,
And dreams that his favorite children,
The flowers, have not passed away.

There's a luminous mist on the mountains,
A light, azure haze in the air,
As if angels, while heavenward soaring,
Had left their bright robes floating there;
The breeze is so soft, so caressing,
It seems a mute token of love,
And floats to the heart like a blessing
From some happy spirit above.

Oh! beautiful Indian Summer!
Thou favorite child of the year,
Thou darling, whom Nature enriches
With gifts and adornments so dear!
How fain would we woo thee to linger
On mountain and meadow awhile,
For our hearts, like the sweet haunts of Nature,
Rejoice and grow young in thy smile.

Not alone to the sad fields of autumn
Dost thou a lost brightness restore,
But thou bringest a world-weary spirit
Sweet dreams of its childhood once more;
Thy loveliness fills us with memories
Of all that was brightest and best—
Thy peace and serenity offer
A foretaste of heavenly rest.

The important distinction was explained to them between the Word, which was in the beginning with God and was God, and the Bible, a subject on which their ideas were confused, from having been accustomed to hear the Scriptures styled "the word of God." After alluding to the memorable conference between the Saviour of the world and the woman of Samaria, who, when told she had had five husbands, &c., left her water pot and went her way into the city, and said, "Come, see a man that told me all things that ever I did: is not this the Christ?" I asked them if they had not at seasons felt something within themselves which brought to their remembrance sins and transgressions that had been long ago committed—things which they would be glad to forget, much rather than remember with painful retrospect; querying whether they had not long been sensible of this, before they ever saw the face of a missionary or heard his voice? On this some of them shook their heads and answered in the most satisfactory manner, with unequivocal simplicity and sincerity, yes, that they had, long enough ago, proving a fact which I have never doubted since the Lord Most High was pleased to reveal the Son of his love to my finite understanding, that the gospel has been preached in and unto every creature under heaven. reminded them of the apostle's declaration to the Romans, "That which may be known of God is manifest in them, for God hath showed it unto them," and "He hath showed thee, man, what is good." This, I told them, was that gospel "which was preached to every creature which is under heaven," to every son and daughter of Adam.—*From the narrative of Daniel Wheeler's visit to the Tahitians in his Journal.*

A True Story from Humble Life.

Mary A. Deats was born near Haddonfield, N. J., in 1842. She had a fall, when about a year old, which, it was thought, injured her spine, and made her a cripple through life. Her mother dying when "Polly" (as she was always called) was one and a half years old, her situation was truly sad and forlorn. Her maternal aunt, Mary Allen, was at that time living with a valuable friend, Sarah Nicholson, in the village of Haddonfield. Feeling much compassion for the neglected condition of her little niece, this aunt (although dependent upon her own exertions for a livelihood) with the consent of her generous friend, brought Polly to her home when she was about three years old; and devoted herself with great affection and efficiency to the duty of caring for her, during the remainder of her life.

In her new situation, she came under the influence of many, who were anxious to have all that was possible, for the development of her powers, as she was unable to use her hands, either to walk or feed herself; and was deprived of the use of speech as to be unintelligible to most persons.

Although her nervous system was thus affected, her intellect was not impaired, and she took great delight in the books which were presented to her, although she could not read in herself. Her dolls and playthings, of which her kind friends had given her a good store, were also appreciated; she took pleasure in entertaining her little friends with them, giving a care to have them well preserved and put away neatly, when not in use.

She was used to push about the floor in a little cart on wheels; and her aunt had a carriage made, that Polly might accompany her on visits to her friends. When older she would take her to meeting with her, leaving the carriage in an adjoining room, so that she might hear the sermon through an open door. The friend she lived with was very attentive to the interests of this little invalid, and all she could for her happiness. She was in the habit of reading aloud to her from the Bible, morning and evening. Polly would listen most reverently to "Mom" as she called her, and always counted it a privilege to hear the Holy Scriptures.

When about eight years old, on going to bed at night, she pointed to the sofa, and expressed by signs a wish to be taken there and rested upon her knees, which being done, she was moved by her earnest manner and the motion of her lips, that she was speaking to her heavenly Father, though the expressions were not understood by those present. In her life she referred to this period as the time when she felt a sense of pardon for past sins; although conscious many times after that, of transgression, she did not rest easy until she had asked and obtained forgiveness, both of her Heavenly Father and earthly caretaker.

When about ten years old, her kind friend died. She had written out a catalogue of some of Mary Deats' friends, giving the names of sixty persons. In it she says: "Mary Deats, or 'little Polly,' as everybody calls her, is a smart, little, active girl, who knows a great deal, but cannot talk or walk, but tries very hard to do both; she loves everybody very much, not forgetting her most dear friend Sarah N——." The privilege of friendship was continued

to Polly through life, and the circle of her friends widened as years went on, and included some of the best people in her own neighborhood, and singular as it may seem, extended to distant places. In England, New York, Cincinnati, Philadelphia, in Camden, and other parts of her own State, were those she claimed as friends. She loved warmly, and welcomed her visitors with pleasure, expressing this by such signs as she was able to make.

After the death of her friend, her aunt, assisted by many who were interested in them both, moved to a house of her own; here they lived together, until she was about fourteen, when she was placed in the Germantown School for Imbeciles, but this was not an appropriate place for her, as she was *not deficient in intellect*, but in physical power. Returning from this school she never left home again.

At an early age she felt anxious to become joined to the Baptist Society, of which her aunt was a member. Being physically unable to go through with the usual forms, she was told that she would be considered a member without them, which seemed to satisfy her, and she took great interest in the visits of her pastor, and other members of the meeting. Indeed, all Christians were peculiarly welcome and appreciated; her love and reverence for piety continued through life; in this way were many of the valuable friends alluded to, drawn to her, and as a result, correspondence by letter grew up between her and some of them.

We will give an extract from a letter of one of these friends. Under date of Haddonfield, Ninth Month 27th, 1868, she writes:

"Let me tell thee, my dear friend, that of all the visits I have paid in this village, none have been more sweetly instructive and useful to me than those by thy bedside. There has been such a sense of the Saviour's presence, such an evidence that in all thy weakness and suffering, His Almighty Arm was round about, and His loving, compassionate eye over thee, that we who are in the enjoyment of health, have often been constrained secretly to return thanks to our Father in Heaven for the rich compensation He gives to his afflicted children, in that He seems to draw so very near the couch of suffering, and speak His blessed words of peace."

Sincerity was a marked feature in Polly's character; it pained her to be thought untruthful. Gratitude may also be mentioned as another, she was so thankful for the many gifts and kindnesses bestowed upon her, and so appreciative of them. Her manner of speaking of her Heavenly Father was quite original; she would glance her eye upward, and say "Up," when asked who sent her such and such things; showing that her thankfulness ascended beyond the instrument to the Great Giver of every good and perfect gift. Her trust in Providence was remarkable; not feeling the least fear of being left alone when her aunt was necessarily absent from home, saying "Up" would take care of her—and according to her faith so it was unto her, for no harm came to her in many years, and she was often alone.

Polly's disposition to industry must not be overlooked, for though unable to work with her hands, she exerted what powers she had to be useful. Her unwavering love and devotion to her aunt were among her good works. She greatly enjoyed the office of housekeeper,

when her aunt was out—for this she received a stipulated sum, and earned, at one time, enough money to buy a pair of sheets for her own bed; where she was almost always lying, especially after the year 1868, when she had a severe spell of illness, which left her much enfeebled. She had to endure the conflicts incident to the Christian warfare, signifying she knew when she felt naughty; but it is believed the watch was maintained, and her prayers were fervent and frequent.

Deprived of the privilege of social worship with her friends, she sought the Lord in secret, in the silence of home, declaring in her simple way, that she and "Up" had their meetings together.

Her last illness, which was in the year 1880, when she had arrived at the age of thirty-nine, was a suffering one, neuralgic pain mingling with her other complaints. It was all patiently endured, but she was anxious to depart to the blessed land she had so long wished to enjoy. Some days previous to her death, her aunt observed her gazing earnestly at the ceiling as if something there attracted her attention; on questioning her, Polly said she saw "Mom," (meaning her old friend S. Nicholson) and that she was calling her to come "Up." She sent for some of her friends to come and bid her farewell, the day before she died, and it was solemn as well as sweet, to sit in the room with that helpless girl, and feel that her soul was aspiring to the glories of eternity, having been washed and purified and justified, in the name of the Lord Jesus and by the Spirit of our God.

She lived through that day, and until about three o'clock on the following morning: one of the nurses offered her drink, of which she partook, and then declining to have any more, she raised her hand and eyes upward, and said "Up," and in an instant she was gone to joy unspeakable, and full of glory.

Undisciplined Tempers.—The touchy and sensitive temper, which takes offence at a word; the irritable temper, which finds offence in everything, whether intended or not; the violent temper, which breaks through all bounds of reason when once roused; the jealous or sullen temper, which wears a cloud on the face all day, and never utters a word of complaint; the discontented temper, brooding over its own wrongs; the severe temper, which always looks at the worst side of whatever is done; the wilful temper, which overrides every scruple to gratify a whim—what an amount of pain have these caused in the hearts of men, if we could but sum up their results! How many a soul have they stirred to evil impulses; how many a prayer have they stifled; how many an emotion of true affection have they turned to bitterness! How hard they make all duties. How they kill the sweetest and warmest of all domestic charities! Ill temper is a sin, requiring long and careful discipline.—*Bishop Temple.*

Rise of Gin Drinking in England.—It was not until about 1724 that the passion for gin-drinking appears to have infected the masses of the population, and it spread with the rapidity and the violence of an epidemic. Small as is the place which this fact occupies in English history, it was probably, if we consider the consequences that have flowed from it, the most momentous in that of the eighteenth century—incomparably more so than

any event in the purely political or military annals of the country. The fatal passion for drink was at once, and irrevocably, planted in the nation. The average of British spirits distilled, which is said to have been only 527,000 gallons in 1684, had risen in 1735 to 5,394,000 gallons. Physicians declared that in excessive gin-drinking a new and terrible source of mortality had been opened for the poor. The Grand Jury of Middlesex, in a powerful presentment, declared that much the greater part of the poverty, the murders, the robberies of London, might be traced to this single cause. Retailers of gin were accustomed to hang out painted boards, announcing that their customers could be made drunk for a penny, and dead-drunk for twopenny, and should have straw for nothing; and cellars strewn with straw were accordingly provided, into which those who had become insensible were dragged, and where they remained until they had sufficiently recovered.—*Lecky's England.*

For "The Friend."

Religious Items, &c.

Chinese Christians in New York.—A writer in the *National Baptist*, who had been visiting among some Chinese converts in New York City gives a pleasing account of their meekness and forbearance under insult and ill-treatment. One of them was recently exposed to an unprovoked and lawless assault at the hands "of wicked and unreasonable men." Witnesses declared that throughout the attack made upon him, he did not speak one word or do the least act of provocation. Another thus describes his experience on a ferry-boat. "One night go over to Brooklyn; bad man drunk on boat; he strike me; one say, 'strike him back.' Me say 'No strike; I a Christian.' When boat land, I run; man drunk run, and strike me again; but God not let him hurt me; but if wicked man should kill, then I go to heaven! Glad I a Christian."

The Salvation Army has been stopped from pursuing its peculiar proceedings in India. The leaders have been informed by the Courts that they are at perfect liberty to teach their doctrines in all proper times and places, but have no right to create disturbance, excite fanatical opposition, and provoke collisions in the streets.

The Mennonites have members in nearly every county in the State of Pennsylvania, and settlements in many of the Middle and Western States and in Canada. They keep no record of their numbers—holding the same view in regard to this as they do in respect to giving of alms—"Take heed that ye do not your alms before men to be seen of them." They have about 3500 members in Lancaster Co., Pa., 1100 in Montgomery Co., 1200 in Bucks Co., and smaller numbers in the other counties.

Secret Societies vs. Presbyterianism.—Secret oath-bound societies are contrary to the profession of the United Presbyterian church, as they are declared in our testimony to be contrary to the Bible. The law of the church on this subject has been re-affirmed more than once by her General Assembly, and at times under considerable pressure, she has steadfastly refused to lower her testimony. At the last meeting of the synod, our trumpet gave no uncertain sound. The attention of our people was called to the aggressive move-

ments of secret societies, the synod declared its attachment to the position of our standards on this subject, and exhorted ministers and elders and people to testify against and expose the evils of said associations by word and by deed.—*Report to the Synod in Iowa.*

Secret Societies.—J. Blanchard has addressed in *The Christian Cynosure*, an open letter to the meetings of Friends of Carthage and Spiceland, Indiana, in whose meeting-houses he had been allowed the opportunity of pleading against secret societies. In it he says, some of their ministers who sat by his side in those meetings had joined the Free Masons, Odd Fellows and other secret orders; and he calls upon these to repent and renounce all connection with these "unfruitful works of darkness."

We suppose he would scarcely have made such a direct and positive statement in a letter evidently written in a friendly spirit, unless he had received information which he considered reliable. If the report is true, it is a thing to be lamented; and we hope the few who may have been entangled in this snare of the enemy of all righteousness will speedily extricate themselves therefrom.

The United Kingdom Alliance for the Suppression of the Liquor Traffic.—We have received from S. Hope, of England, a copy of the *Alliance News*, containing a detailed account of the annual meeting of this body held in Manchester, England, in the 10th month. The meeting was cheerful in its tone and seemed encouraged by the advances which had been made in prohibition legislation, especially that which closed the public houses in Wales on the First-day of the week. A memorial was addressed to W. E. Gladstone, referring to a declaration made in Parliament in 1880, that the evils of intemperance in Great Britain are equal to the combined calamities of war, pestilence, and famine. It asks that the public sale of intoxicating liquors be prohibited, either by direct Imperial enactment, or by a Local Option law, which shall enable the inhabitants in their respective localities to exercise a direct veto on the liquor traffic.

One of the resolutions appeals to all electors to form temperance electoral associations in their respective limits, which will support candidates who will vote for Local Option.

For "The Friend."

Natural History, Science, &c.

Fossil Trees.—The Smithsonian Institution has received from Fort Wingate, New Mexico, portions of two stone trees, one from the neighborhood of the fort, the other from the banks of the Lithodendron, 20 miles from Navajoe Springs, Arizona. The expediency of securing them was suggested to the commander of the fort by General Sherman. The party detailed for the purpose were well supplied with tools and appliances.

In his report, the lieutenant in charge says that the Navajoes, who were pasturing their sheep about the head-waters of the Lithodendron, thought it very strange that the "Great Father in Washington" should want some of the bones of the "Great Giant" their forefathers had killed years ago when taking possession of the country, the *lava beds* being the remains of the blood that ran from his wounds. Specimens by thousands were found on each side of the valley of the Lithodendron, there about half a mile wide. Along

the slopes, which were perhaps 50 feet high, no vegetation whatever was to be seen; we being very scarce, the soil was composed of clay and sand mostly, and the petrification broken into millions of pieces, lay scattered all adown the slopes. Some of the large fossil trees were well preserved, though the action of heat and cold had broken most of them sections from 2 to 10 feet long. Many of them must have been immense trees; several which were measured were from 150 to 200 feet in length, and from 2 to 4½ feet in diameter, the centres often containing beautiful quartz crystals.

Water from Wood.—By thrusting the end of green scrub wood in the fire, and catching the sap driven out of the other end in a bag, an Australian supplied himself with water and saved his life while crossing a waterless region.

Duration of Wire-Cables.—The engineer in charge of certain suspension bridges in France, whose duty required a careful examination of them each year, found that reddish spots appearing on the surface of the cables in places liable to be wet, was an indication that the centre or core was rusted. His observations lead to the conclusion that about thirty years is as long a time as a cable can safely be trusted without renewing.

Power Required for Drawing Carriages.—To draw a load on a level road of sand requires a power equal to one-fifth of its weight, on ordinary earth one-tenth, on hard clay one-twentieth, on ordinary cobble-stones one-thirtieth, on good cobble-pavements one-fortieth, on ordinary Belgian-blocks one-fiftieth, on asphalt one one-hundred and thirty-thirtieth, on iron rails one two-hundredth of the load. The economy in horse power obtained by using the hardest and smoothest roads is clearly shown. If one horse can just draw a load on a level over iron rails, it will take four horses to draw it over an ordinary earth road and 40 over a sandy road. These proportions will not hold good where the load has to be lifted as well as moved, as in going up hills.

Duration of Telegraph-poles.—Poles cut in winter last several years longer than those cut in summer. Cedar poles (winter cut) last about 16 years, chestnut 13, spruce 7, juniper 13. The soil in which they are set influences their duration. On an average, they require to be replaced about once in 12 to 15 years.

Willow-trees of the Alaska Islands.—Ellie in his "Monograph of the Sea Islands of Alaska," says the creeping willow is the original form of tree found in the Pribyllov group. They progress like a cucumber-vine in the gardens. After sending up a sprout of 6 inches or so in height, it droops over a branch and crawls on the surface. Some of the large trunks are 8 or 10 feet in length, and as large round at the stump as a man's waist.

Agate Polishing.—At Oberstein, in Germany, the business of polishing agates and other semi-precious stones has been conducted for many years. From 250 to 300 tons of agates are annually brought here from Brazil. Jasper, amethysts and a variety of other minerals are also worked at the same place. They are polished by grinding on large sand-stones which revolve rapidly and are kept constantly wet.

American Crocodile.—It has recently been found that in addition to the Alligators, a species of Crocodile inhabits some parts of Florida—generally in the salt-water creeks.

called by the Indians the *long-nosed alligator*. It is the *Crocodylus acutus*, and is found in the West India islands. The mother crocodile watches over her young, and when they hatched from the eggs buried in the sand, feeds them and feeds them with masticated and disgorged for the purpose.

Consciousness of Wrong-doing.—This is illustrated by the following anecdote, related by Nett, of a Siamang Ape:

Once or twice I lectured him for taking my soap from the washing place, which would remove for his amusement, and use it about the cabin. One morning I was sitting, the ape being present in the cabin, and casting my eyes towards him, I saw a little fellow taking the soap. I watched him, without his perceiving that I did so; and he would occasionally cast a furtive glance towards the place where I sat. I pretended to write; he seeing me busily occupied, took the soap and moved away with it in his paws. When he had walked half the length of the cabin, I spoke quietly, without frightening him. The instant he found I saw him, he looked back again, and deposited the soap exactly in the same place from which he had taken it."

Ansfield Parkyns, in his work on Abyssinia, speaks of a semi-tamed hunting-dog, one of the wild animals of the country, which he named "Tokla." He says: "Once a member being attracted into the yard by the bustling noise as of animals running about, mixed with my pet's shrill, squeaking cry. On going out, nothing was apparent but a sheep lately bought for dinner, which, however, was running about with every appearance of nervousness. There was Tokla, whose voice I had just heard uttering notes of unusual excitement, lying quietly in a corner, shamming sleep, but peeping at me from a corner of one of his little wicked black eyes."

I said nothing, but concealed myself in a bush, through the branches of which I could observe all that passed. In a short time the little brute lay motionless in the same position as I had left him. For awhile, however, he got up stealthily, stretching himself as if just awake, but at the same time taking a furtive glance to see that I was quiet. Having satisfied himself on this point, he made a rush at the poor sheep, turned his ears back, and squeaking horribly. The sheep ran away when it could, only standing and butting at its little opponent when it came into a corner, and evidently in a desperate fright." The dog was perfectly aware that he was doing wrong in attacking the sheep, and so feigned to be sleeping when his master came on the scene.

to the strongest impressions left on their minds, it would be found that one had observed with especial care the character of the soil and farming, the kinds of crops and the number and variety of domestic animals. Another would have noticed the trees and plants which were native to the country over which he had passed, and have drawn instructive comparisons as to the effect of climate and soil on these vegetable inhabitants. Another's mind would have been much occupied with the character of the roads over which he had journeyed, and of the vehicles in which he had ridden; and with the detentions he had met with, or the facility with which he had passed along. To another the most absorbing object of study would have been the personal characters of those with whom he had come in contact.

If the same individual were to pass over the same route in successive years, when his thoughts were running in somewhat different channels, there would be a corresponding difference in the objects that most strongly arrested his attention.

The same law applies to our reading. One may take such a book as the New Testament and peruse it, with his thoughts directed to the accuracy with which the original Greek has been rendered into English—another may critically examine the version as a literary production—another may study it as an historical narrative, as he would Prescott's Conquest of Mexico,—and another may regard it as a repository of texts from which he can construct a system of theological doctrines. Each of these will probably see much that escapes the notice of the others.

We doubt not there are many who have been conscious of their minds being opened to receive new instruction from passages in the Scriptures which they had often previously read without being impressed in the same manner. Our Heavenly Father communicates to his obedient children light and knowledge as He sees meet for them. In their reading the Bible, He may teach them at one time a lesson for which they have a present especial need; and at another time He may open their eyes to behold in the same passages another lesson adapted to their wants at that time. Again, He may, without any very definite teaching, bless the opportunity by tendering the heart or imprinting on it a sense of his holy, solemnizing presence,—which is as spiritual manna, nourishing the soul.

May we then be increasingly concerned, in reading these precious writings, to have our minds turned to the Lord for instruction and comfort, realizing that it is only through faith in Christ Jesus that they are able to make us wise unto salvation: and that without Divine assistance we are liable to "wrest" them to our own destruction.

The Advices of our Yearly Meeting in reference to the Scriptures declare: "As a true understanding of the Divine will, and meaning of Holy Scripture, cannot be discerned by the natural, but only by the spiritual man, it is therefore by the assistance of the Holy Spirit that they are read with great instruction and comfort."

We notice with satisfaction in the President's Message the following reference to a Peace Congress:

"About a year since invitations were extended to the nations of this continent to send

representatives to a Peace Congress, to assemble at Washington in November, 1882. * *

In view of the fact that no action was taken by Congress in the premises, and that no provision has been made for necessary expenses, I subsequently decided to postpone the convocation, and so notified the several Governments which had been invited to attend. I am unwilling to dismiss this subject without assuring you of my support of any measures the wisdom of Congress may devise for the promotion of peace on this continent and throughout the world, and I trust that the time is nigh when, with the universal assent of civilized peoples, all international differences shall be determined without resort to arms by the benignant processes of arbitration."

The more this subject is kept before the public mind, and nations and governments become familiarized with the idea of settling the disputes which arise by peaceful negotiation or by reference to disinterested parties, the greater is the probability of resorting to such rational means rather than to the brutal appeal to force.

SUMMARY OF EVENTS.

UNITED STATES.—Both Houses of Congress convened in Washington on the 4th inst. The President's Message which was transmitted, refers to the action of our Government in regard to American citizens imprisoned in Ireland, to remonstrance with Russia against persecuting the Jews, to American protection of the proposed Panama Canal, and to the failure of peace negotiations between Chili and Peru. Our revenue last year from all sources was \$403,525,250; the total expenditure for ordinary purposes was \$257,981,440; leaving a surplus of \$145,543,810. This, with \$20,737,695 of spare cash already in the Treasury, was applied to paying off \$166,281,505 of the public debt during the year. The President thinks it impolitic to collect so large a revenue, and advises the abolition of all Internal Revenue taxes except those which relate to distilled spirits. He also advises a reduction of duties on foreign imports, but wishes it to be distinctly understood that he is "far from advising the abandonment of the policy of so discriminating in the adjustment of details [of the Tariff] as to afford aid and protection to domestic labor." The Post-office Department is more than paying its way, and will soon be accumulating surplus profits; he therefore suggests a reduction of letter-postage to 2 cents. In regard to reform in Civil Service, President Arthur asks that both the Executive and Congress shall be relieved of the pressure brought to bear upon the appointment of a hundred thousand persons! Other subjects of minor importance are handled, and on the whole the document is able and practical.

The public debt statement for 11th month shows a decrease of \$5,534,142.

A recent discovery by the General Land Commissioner of "land frauds of startling magnitude in connection with the Osage Indian lands in Kansas," has led to an order by the Commissioner suspending "all cash entries made by single men since June 23d, 1881, where the lands lie within the counties of Sumner, Harper, King and Comanche, Kansas." In his letter to the Register and Receiver at Wichita, Commissioner McFarland says "it has come to his knowledge that numbers of entries have been made in these counties by cowboys, who immediately afterward turned the land over to their employers."

The State Department has issued a pamphlet entitled "Ostrich Farming in the United States," which contains "full information concerning ostrich farming at the Cape of Good Hope and Algeria, from the hatching of the eggs to the export of the feathers, together with the estimated expense of importing birds into the United States, and the probabilities of the success of the experiment."

Off Horton's Cove, Long Island, a bed of native oysters has been found, which is said to have an area of five square miles.

The water in the Hudson river, at Albany, is said to be lower than has been known at this season for twenty years.

THE FRIEND.

TWELFTH MONTH 9, 1882.

We doubt not that those who are accustomed to watch the operations of their own minds, have often observed the well-recognized fact, that our powers of observation are greatly affected by the degree of earnestness with which the mind is turned towards those objects in which we are interested.

Inquiry were made of a company of persons who had performed the same journey, as

Two million bushels of apples were picked in one county of Arkansas this fall. Drying kilns are being started on many of the farms, and a New York firm is drying apples at the rate of 1000 bushels per day, and sending them to Europe.

The steamer *Jessie E. Bell* arrived at New Orleans on the night of the 4th from Plaquemines, with 527 hogsheads and 351 barrels of sugar and 1400 barrels of molasses. This is said to be the largest cargo of sugar and molasses received in New Orleans since the war.

A telegram from Chicago says the season now closing "has been more prosperous than any previous one on the Lakes, except that of 1880." The arrivals of vessels at Chicago this season have numbered 12,447, against 12,788 in that year. In number the arrivals exceed those at New York about 3000.

Markets, &c.—U. S. 3's, 102½; 3½'s, 101½; 4½'s, 112½; 4's, registered, 119½; coupon, 120½; currency 6's, 130.

Cotton.—Prices remain about the same as last quoted. Sales of middlings are reported at 10½ a 11 cts. per lb. for uplands and New Orleans.

Petroleum.—Standard white, 7¼ cts. for export, and 8½ cts. per gallon for home use.

Flour has been dull, but prices were without essential change. Sales of 3100 barrels, including Minnesota extras, clear, at \$5.75; small lots do. do. straight, at \$6.25; Pennsylvania extra family low grades, at \$4.50; do. do. choice, at \$4.75; Ohio do. do., at \$5.50 a \$5.65; do. do. do. new process, at \$6.25; Southern Illinois do. do. at \$5.50; Wisconsin winter family at \$5.50; Ohio patent at \$6.40 a \$6.75; Minnesota do. at \$7.12½ a \$7.50, and 600 barrels City Mills on secret terms. Western and Pennsylvania super, at \$3 a \$3.37½; do. do. extras at \$3.50 a \$4; Pennsylvania extra family at \$4.50 a \$4.75; Ohio do. do. \$5.25 a \$5.75; Indiana do. do. at \$5.25 a \$5.75; St. Louis and Southern Illinois do. do. at \$5.37½ a \$5.75; Minnesota bakers' clear, at \$5.50 a \$6; do. do. straight at \$6.25 a \$6.50; patents, winter wheat, at \$6.25 a \$7; do. do. spring, at \$7 a \$7.50. Rye flour sells at \$4.25 a \$4.37½ per barrel. Feed.—Winter bran sells at \$17, a \$17.25, and spring at \$16 a \$16.50 per ton.

Grain.—Wheat was unsettled and rather lower. Sales of 3600 bushels of red and amber at \$1.05 a \$1.11; 2200 bushels do. track, at \$1.08½; 3400 bushels No. 2 red, in elevator, at \$1.08½; 1900 bushels rejected at \$1.02 a \$1.03, and 40,000 bushels No. 2 red, at \$1.08½ a \$1.08¾. Rye sold at 68 cts. Corn was unsettled. Sales of 7200 bushels sail yellow, in grain depot, at \$6 a 87 cts.; sail mixed, at 85 a 86 cts.; steamer, at 83 a 84 cts.; new at 62 a 70 cts., as to condition; and 65,000 bushels sail mixed at 68½ a 68¾ cts. Oats were unchanged; about 9000 bushels sold in lots at 47 a 49 cts. for No. 2 white, and 43 a 45 cts. per bushel for rejected and mixed, and No. 2 white at 46½ a 47¾ cts.

Hay and Straw Market, for week ending 12th mo. 2nd, 1882.—Loads of hay, 287; loads of straw, 58. Average price during the week—Prime timothy, \$1 to \$1.10 per 100 pounds; mixed, 95 cts. to \$1.05 per 100 pounds; straw, 75 to 85 cts. per 100 pounds.

Beef cattle were dull last week and prices were a fraction lower: 4000 head arrived and sold at the different yards at 3 a 6½ cts. per lb., the latter rate for extra.

Sheep were dull and a fraction lower: 12,000 head arrived and sold at the different yards, at 3 a 5½ cts., and lambs at 4 a 6½ cts. per pound, as to condition. Hogs were unchanged: 4000 head arrived and sold at the different yards at 8½ a 10½ cts. per lb., as to quality.

FOREIGN.—On the evening of the 27th ult., Trevelyan stated in the House of Commons that the number of agrarian crimes in Ireland this month was less than for any month during the past 28 months, not 28 years, as was incorrectly reported.

Parliament was prorogued 12th month 4th until the 15th of 2d month. There were about 80 members present in the House of Commons when the prorogation took place.

A deputation, including Forster and other members of Parliament, waited upon Lord Granville, Foreign Secretary, on the 28th ult., and read a memorial contending that the French claims in Madagascar were unfounded, and expressing the belief that there were five times as many English there as French, and that the English trade quadrupled the French trade. Lord Granville replied that he was not aware of any treaty which gave France the right to exercise a protectorate over Madagascar.

A semi-official statement is published in Paris that France is resolved to uphold her treaty of 1863, with Madagascar, in its entirety. The concessions offered during the recent pourparlers with the Malagassy Embassy, have been cancelled by the action of the latter in breaking off the negotiations. England, it is said, has

not protested against the claims of France; she has only manifested a desire for information in regard to the intentions of the French Government with respect to Madagascar.

The French Cabinet, at a council on the 28th ult., decided to send a pacific expedition to survey the ceded territory on the Congo and report upon its resources.

A party of Englishmen, members of trade unions, who are in Paris, visited Leon Say and De Freycinet on the 2d inst. The latter acquainted their callers with their views on the scheme for tunnelling the English channel. De Freycinet spoke in complimentary terms of the political good sense of English workmen and the wisdom and forethought of English statesmen. The idea of a French invasion in the event of the channel scheme being carried out was inadmissible, De Freycinet said, as the English would rise as one man and repel such invasion. Moreover, De Freycinet asked, what hostile army would risk an engagement in a narrow tube forty kilometres long?

On the 28th of 11th month, the Rhine reached the highest point during the past century. Railway traffic was entirely suspended. At Cologne, the forts on account of the flood from the overflow were emptied of stores and ammunition. The Zoological Gardens are inundated, and the animals have been removed. The lower stories of the houses in Bonn were submerged.

Berlin, 11th mo. 30th.—It was announced in the Diet last night that the worst of the floods was over. The Rhine has fallen a foot and a half in the last twenty-four hours. Detailed reports received show that there is six feet of water in the streets of Cologne, Coblenz and Bonn. At the last named place 490 houses are submerged, and nearly all the provisions and fodder in the town have been destroyed. There is much sickness in the flooded districts, especially among the children and the poor.

The German Reichstag has rejected, by a vote of 153 to 119, the motion to allow as optional the use of French in debates in the Provincial Committee of Alsace-Lorraine.

The Municipal Bank of Skopin, in the Province of Reazan, Russia, has failed for over \$60,000,000, ruining the whole town as well as hundreds of families elsewhere.

Cairo, 12th mo. 3rd.—The Court Martial which had been summoned to meet to-day assembled this morning. Arabi Pasha pleaded guilty to the charge of rebellion. The proceedings were very brief, the Court sitting only a few minutes. In the afternoon the Court reassembled and pronounced sentence of death against Arabi. The Khedive subsequently commuted the sentence to exile for life. It is believed that Arabi will retire to some part of the British dominions. His demeanor before the Court was very dignified. The decree commuting the sentence says that Arabi will be amenable to the sentence of death if he re-enters Egypt or its dependencies.

It is stated that before the end of the year India will have 12,000 miles of railway. The mileage has increased 100 per cent. in the last three years. The country is becoming our competitor in supplying Europe with breadstuffs. The exports have increased about one-third since 1879, being \$360,000,000 last year. British capital is rapidly improving Indian agriculture.

The Mexican Central Railroad has been completed to Lagos, 260 miles from the City of Mexico. The National Railroad of Mexico was expected to be finished to Naravatio, 136 miles from the capital, by the 5th inst.

A telegram received in London announces the laying of the foundation stone of the City of La Plata, the new capital of the province of Buenos Ayres.

A telegram from Montreal says "the Canadian Pacific Railway Company to-day raised its capital stock from fifteen million to one hundred million dollars."

FRIENDS' LIBRARY.

A recent examination of Friends' Library shows that a number of volumes are missing from their places on the shelves. Some of them have no doubt been lost years ago, and cannot be recovered. Others may have been mislaid or forgotten by those who have borrowed them. The committee having charge of the Library respectfully request all who find any of the books alluded to, in their houses, to return them before the first day of the coming year.

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Near Frankford, (Twenty third Ward,) Philadelphia.

Physician and Superintendent—JOHN C. HALL, M.D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

RECEIPTS.

Received from Joseph Armfield, Agent, England £2, vol. 56, 4 copies, and for Samuel Alexander, Josh Ashby, John Ashworth, John E. Baker, Henry B. John Bellows, Maria Bradburn, John Bottom, Samuel Bottomley, John Cheal, Robert Clark, Jan Cloak, Thomas Connell, Henry Darby, Charles Eleo, James Gill, Sarah Gibbins, William Graham, Susan Grubb, William Green, Forster Green, Mary Hald, John Horniman, James Hobson, Samuel Hope, Hel Horsnall, William Knowles, Benjamin Le Tall, William James Le Tall, Jane Moorhouse, Manches Friends' Institute, Mary Moore, William R. Na Daniel Pickard, George Pitt, H. M. Reynolds, Rael Rickman, Eliza M. Southall, Esther Shaw, Abraham Shield, George Smithson, John Sykes, Josiah Thonson, Ellen Watkins, William Allen Watkins, Lucy Walker, Robert Walker, William Ridley Warr, Francis Ellington Wright, William Wright, Jo Wood, Susan Williams, Thomas Williamson and William Walker, 10s. each, vol. 56; for Joseph Lamb a Sarah Pearson 10s. 6d., to No. 52, vol. 56; for Dr. Burton and Henry A. Uprichard, £1 each, vols. 55 a 56; for J. Barcroft Houghton, 5s., to No. 27, vol. 56; and for William Haydock, £1, vols. 55 and 56.

DIED, on the 25th of 4th month, 1882, CASSANDRA HARVEY, an esteemed member of New Garden Monthly and West Grove Particular Meeting, Pa., the 58th year of her age. She was attached to the principles and testimonies of the Society of Friends, and valued the privileges of membership in it. On evening before her death, when told that she could live long, she calmly replied, that she believed "th was one of the lower seats in her Heavenly Father's kingdom prepared for her."

—, on the 27th of 10th month, in Philadelphia HANNAH G. PUSEY, daughter of Joseph and Rebecca Pusey, of West Grove, Pa., in the 31st year of age, a member of New Garden Monthly Meeting. This dear Friend was one who moved through life in a qu unobtrusive way, without attracting much notice fr persons outside of her own circle of relatives and frie and yet, winning the respect and affection of those w whom she was associated by her cheerful, unselfish, faithful character. For a number of years, and to time of her death, she was engaged in teaching; and this employment was industrious and energetic. was a self-sacrificing, conscientious woman, who deavored to perform her duties, as in the sight of Heavenly Father. During the last year of her especially, she spent much time in silent meditation prayer, seeking for a preparation for that kingdom rest and peace into which it was her earnest desire enter when time to her should be no longer. Du her last illness she often repeated passages of Script and uttered many heavenly expressions, which sho the bent of her thoughts, and on what her confide was founded. At one time she quoted the language of Saviour, "Come unto me all ye that labor and are he laden, and I will give you rest." At another time she marked, "I am going to dwell in one of those beau mansions prepared for those that love Him here; a feel as if I had done that. But it is not of any merit o own that I feel this unbounded happiness, but thro his adorable goodness." Though very simple and sistent in her dress and appearance, she had felt at ti that it would be right to put on a plainer bonnet she had before worn. This was a step in the na way set before her that she had not yet taken, ar was brought to her remembrance as she lay on the of death, with a sense of forgiveness from the l for any shortness or delay in bearing her testimo and she could say, the Lord knows that I love I Seeing a small book lying on a table, she asked it was, and added, "Something trashy, I fear. V a great satisfaction it is to me, now that I can nee read nor sleep, that I have never read any of that l The mind can now draw upon that it had treas which was good and true. But it is well to give for prayer and supplication, so that when it com this, I can ask Him to take me to Himself." Fre were her petitions for patience and submission in ever was to be meted out for her to bear; and fo Saviour's presence.

—, in Burlington, New Jersey, 10th month, BENJAMIN V. MARSH, in the 65th year of his a member of Burlington Monthly Meeting of Friend

WILLIAM H. PILE, PRINTER,

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For "The Friend."

Atmospheric Germs.

(Concluded from page 137.)

conducting his experiments on atmospheric germs, Tyndall used a wooden box with glass front, and glass plates let into the two sides. The bottom was pierced with twelve holes into which twelve test tubes were fitted tightly, their mouths opening into the box, their bodies projecting below the bottom of the box. A hole two inches in diameter on the top of the box was covered with a sheet of India Rubber and through this passed a long glass tube ending above in a small funnel. After allowing the box to stand for some days all floating particles had disappeared from the air, eight of the test tubes were filled with a fresh animal solution by means of the tube passing through the India Rubber. At the same time, on the 13th of 9th mo. 1875, eight other tubes, containing portions of the same solution were placed outside the box, and exposed to the ordinary air. The solution in all seven of the tubes was boiled for five minutes before their immersion in a bath of heated brine.

The only difference in the treatment of the tubes was, that part of it was *protected* by being contained in the box, and part of it was *exposed* to whatever germs might be contained in the outside air. The *exposed* tubes soon became turbid, mould formed on the surface, and germs of *Bacteria* in active motion were detected in them, and the smell became putrid. At this time the *protected* tubes exhibited a perfectly unchanged appearance, and at the end of four months it was as bright and transparent as when first prepared.

A similar experiment was tried with an infusion of mutton, boiled and carefully filtered so as to be perfectly clear. The tubes were sealed on the 24th of the 9th month. Three weeks afterwards the exposed tubes were turbid and by the sixth day the *Bacteria* in them had increased to astonishing swarms. During the whole of this time the infusion in contact with the motionless air of the chamber remained as clear as distilled water, and was entirely free from life.

These experiments were repeated with substantially the same result on a great variety of infusions of animal and vegetable substances, such as of beef, pork, hay, turnips, tea, hops, salmon, &c. So long as they were

protected from exposure to air containing organic germs they remained unchanged; while they speedily became putrid when exposed to the ordinary atmosphere. On one occasion, when the tubes in the closed box had remained pure for a considerable time, a panel was taken out of the back, and the air of the laboratory permitted to enter. On the fourth day after they were all muddy and swarming with *Bacteria*.

The vivacity of some of these minute organisms was extraordinary. They darted rapidly to and fro across the field of view of the microscope; clashing, recoiling and pirouetting—rendering it, indeed, difficult to believe in their vegetable nature.

The great care which is needed in such investigations to avoid sources of error which might vitiate the conclusions, is shown by Tyndall's experience. Some turnip-infusion had remained clear in the box for about a month, when the door at the back was opened and specimens taken out for examination by the microscope. In doing this, pipettes, or pieces of narrow glass tubing drawn out to a point, with a few inches of India Rubber tubing attached to them, were used to withdraw portions of the liquid from the test tubes. The first tube showed no signs of life. Picking up another pipette, he took a sample from the second tube. Here to his astonishment the exhibition of life was monstrously copious. There were numerous globular organisms, which revolved, rotated, and quivered in the most extraordinary manner. This unexpected exhibition led to further examinations, in the course of which some suspicion rested on the pipettes themselves as the source of the living creatures. On inspecting one of them, a tiny drop was found remaining in the fine point. This was blown on to a slide, covered and placed under the microscope. An astonishing exhibition of life was the reward. The *Bacteria* darted in straight lines to and fro, bending right and left along the line of motion, wriggling, rotating longitudinally, and spinning round a vertical axis. Monads also galloped and quivered through the field. Thus it was proved that the impurity was in the pipettes used, and not in the solutions in the box.

These experiments were afterwards varied by using small glass flasks drawn out at one end to a point. They contained about an ounce of liquid which was boiled and the point then hermetically sealed by melting over the flame of a spirit-lamp. One hundred and thirty of these, charged with twenty-four kinds of infusions, were prepared, and yielded the same results as had been obtained with the closed box. They all remained clear and unchanged, while portions of the same solutions exposed to the air speedily swarmed with *Bacteria*.

The germs of these *Bacteria* "abound in every pool, stream and river. All parts of the moist earth are crowded with them. Every

wetted surface which has been dried by the sun or air contains upon it the particles which the unevaporated liquid held in suspension. From such surfaces they are detached and wafted away, their universal prevalence in the atmosphere being thus accounted for." Many of the experiments heretofore described had been made in the laboratory of the Royal Institution at London. To prove that these germs were widely diffused, open tubes or flasks of similar solutions were placed in various parts of the building from the roof to the cellar, and in different parts of England; and all in process of time swarmed with life.

Another set of experiments on the relative abundance of these germs in different parts of the air, showed that they were very unequally distributed as to numbers, some portions of the atmosphere swarming with them, while in other places their numbers seemed comparatively small. Tyndall estimates that 30,000,000 germs daily would be a very moderate estimate of the number falling from the air in a room of 20 feet by 15, in which he operated.

As has been previously stated these germs abound in water as well as in air. The means commonly resorted to for the destruction of the germs which might exist in the solutions used, was boiling. But in some cases it was found that exposure to the heat of boiling water for several minutes failed to destroy their life. A long series of experiments was instituted for the investigation of this subject. The germs contained in the infusions of old, dry hay were the most difficult to destroy, retaining their vitality in some cases after several hours of continuous boiling.

Every difficulty that presented was met by new devices, and by fresh experiments, and through the precautions, variations, and repetitions observed and executed with the view of rendering the results secure, the separate vessels employed in this inquiry mounted up in two years to nearly ten thousand!

One of the most important bearings of these and similar researches is the light they throw on epidemic diseases, some of which have been proved to be associated with microscopical parasites infecting the bodies of their victims. It is quite probable that the contagion which produces some of them may float in the air as seeds or germs, and being absorbed into the system, there develop and produce the disease.

J. W.

For "The Friend."

Westtown Boarding School.

At a meeting of the committee held 4th mo. 18th, 1851, notice was received of a legacy from Geo. Williams, deceased, of one thousand dollars for general purposes,—the words of the will being simply, "For the use and benefit of said Boarding School." The liberality here allowed the committee of disposing of funds in a manner which they think will most inure to the benefit of the institution, is very commendable.

At a meeting of the committee held 12th mo. 3d, 1851, a new set of Rules and Regulations were submitted and adopted, which occupy about 19 pages of the minute book—evidencing much care in their preparation.

10th mo. 18th, 1852. It was proposed to erect tanks in the attic for holding water; a new furnace under the girls' side of the house; and the purchase of some new, and the repairing of old chemical and philosophical apparatus, all of which were agreed to, subject, however, to be carried into effect "whenever the funds for this purpose shall be obtained." The care observed by Friends of that day not to proceed in extensive improvements without knowing how they were to be paid for, is quite noticeable, and equally so is their liberality in due time in providing the requisite funds for all needful repairs and additions.

12th mo. 8th, 1852. "The committee appointed to confer with the farming committee on the subject of conducting the farm, report that our friends J. and P. B. having offered to take charge of the farm and house, * * we have believed it right to accept their offer, with the understanding that the committee are to stock the farm and furnish such parts of the house not occupied by their family. In order to carry out that arrangement, it is believed that an expenditure of at least six thousand dollars will have to be made. On behalf of the committee,

DAVID ROBERTS,

PENNOCK PASSMORE."

"It being suggested that the requisite funds for stocking the farm, furnishing the house and other unavoidable expenditures, might be raised by voluntary subscriptions to a loan for 3 or 4 years, without interest, the following friends were appointed to endeavor to obtain them in this way, and the Treasurer is hereby directed to issue to the individuals thus loaning the money, and to sign on behalf of the committee, such notes or other evidences of the debts so incurred as may be suitable and satisfactory, viz: Thos. Evans, Samuel B. Morris, Alfred Cope, Samuel Bettie, Jr., and others."

At a meeting of the committee held 4th mo. 8th, 1853, it is recorded that all the improvements proposed at the meeting held 10th mo. 18th, 1852, had been carried into effect, together with other conveniences, including alterations of No. 19, and furnishing it as a parlor—"all of which has been paid for by voluntary subscription." The cost of these additions appears to have been about \$3500, exclusive of subscription to the farm.

The report to the Yearly Meeting in 1853 says: "The necessary repairs in an establishment where there is so great a number of buildings of large extent, involves a heavy expenditure, especially as many of them are old; and the increased cost of living makes the average expense of each pupil upwards of \$15 per annum more than is charged for board and tuition, without any allowance for repairs and improvements, for depreciation in furniture and other articles, or interest on the capital invested and for several years past has occasioned an annual loss in conducting the institution." This continues to be the case, the average cost per pupil for the year ending 4th month 5th, 1881, being \$202.25—price charged \$150 per annum. "As the motive which led to the establishment of this seminary was a religious concern for the proper training and instruction of the children

of Friends, under the watchful care of the Society, and as it affords great advantages for the attainment of these important objects, it is very desirable that no step should be taken which would discourage Friends from sending their children there; but that its benefits should be as widely disseminated as its accommodations will admit.

"The committee feel the charge of conducting this important institution in a manner consistent with the original design of its establishment, to be a weighty and responsible trust; and they affectionately desire that parents and others who may send children, will cordially co-operate in the efforts used to preserve that simplicity of dress and demeanor which becomes our religious profession, as well as a ready and cheerful obedience on the part of the pupils, to those salutary regulations and restraints which essentially contribute to the comfort of such a family, and of all its inmates. It has been satisfactory to observe the degree in which these desirable ends have been attained during the past year, and we trust that through the continued blessing of Him, whose heritage children are declared to be, in the religious watchful care and kind attentions of the different officers, the time spent there may prove of lasting benefit to our beloved young friends who enjoy the privilege of an education within its sheltered enclosure."

The sentiments here expressed will find a ready response in the minds of many, if not all of the Friends composing the committee at the present time. The task of inspecting the clothing, &c., of children sent to Westtown to receive their education, is no light one, requiring on the part of those appointed to this unpleasant duty, firmness united with a kind consideration for the feelings of the pupil, so that whilst carrying out faithfully our testimonies in regard to plainness, it may be done so as to carry conviction to the minds of the children of the truth of the grounds on which those testimonies rest.

Extract from the will of Henry Pemberton, deceased, produced and read at a meeting of the committee held 10th mo. 7th, 1853.

"Item—all the rest, residue and remainder of my estate, real, personal and mixed, I give, devise and bequeath unto my executors herein named, and the survivor: In trust nevertheless for the following uses, intents and purposes, * * * to the treasurer for the time being of the committee having charge of the Boarding School at Westtown, the said fund to be safely invested by the said committee, and the income and profits thereof to be appropriated * * to the payment of *clothing*, board and tuition and incidental expenses attendant thereon of such children in indigent circumstances, members of the religious Society of Friends," &c. The desire is subsequently expressed that in admitting such children on this fund, a preference may be given to members of Philadelphia Quarterly Meeting, but does not limit the expenditure to them. This legacy has been quite beneficial, and a further addition to it could at this time be used to advantage.

12th mo. 7th. The committee to assist the farming committee report the estimated value of household furniture at the farm-house, stock and utensils, &c., on farm to be eight thousand three hundred and thirteen dollars and fifteen cents. A spacious and convenient fire-proof chest has been constructed in the

library, and the expense has been defrayed by individual contributions for the purpose.

The inadequate provision for lighting school building, as well as the inconvenience and danger attending the present arrangement, having at various times claimed attention of the committee, as has also the subject of the want of suitable accommodation on the boys' side of the house for wash and bathing; and the want of means to effect these improvements having been made known to a number of Friends who feel an interest in the welfare of this institution, we are informed that the call has been so liberally responded to as to leave no doubt but that sufficient amount can be readily secured at the present time to defray the expense of these very desirable improvements. In consideration of which the following Friends were appointed, in conjunction with the Superintendent, carefully to digest and arrange the best plan for effecting them, and to carry same into execution as early as practical, viz., Samuel Bettie, Jos. Scattergood, Thos. Evans, Thos. Kimber, Samuel B. Morris and Joel Evans.

A Letter of Jno. Barclay.

Alton, 15th of 12th mo. 182

Be assured thou hast my very tender sympathy under the important circumstances thy letter unfolds; and that my best, though feeble desires are and will be for thy best welfare. I cannot doubt but preservation and sufficient help will be extended, while a simple, unreserved surrender of the will is sought after and abode in. I have thought, in a case of this kind, there is always abundant concession, gentleness, forbearance, and love suffering manifested towards us, poor fallible creatures. He putteth forth and goeth before us (poor fallible creatures) knoweth our frailty and himself took our infirmities; when we take a step a little awkwardly, or with too much forwardness or mistakingly, mercy is near to hold us up and restore us, so long as we are not wilful, but singly desire to be right in our movements. We may be, and some of us know we have been long borne with, in matters that borders on, and indeed proves to be, little better than thorough unbelief and disobedience. We read that "rebellion is as the sin of witchcraft." We may have held back on different grounds, very reasonable as we have thought; but we have been chastised for that. Leanness and feebleness have come over us, that when we would afterwards have given up, the Divine sense, strength and blessing have receded; neither have we enjoyed the answer of "Well done." Our situation, perhaps, has somewhat resembled that of the Israelites who, after refusing, attempted to enter the promised land; there is, nevertheless, forgiveness with Him, that He may rightly feared, and also plenteous redemption.

I believe we are safe in resting under a holy simple fear and caution, as to so awful a proceeding as the first exercise of the ministry but how far this should be carried, cannot well be defined for another; vessels are variously moulded and variously dealt with or used there may be too much of this as well as too little, for our snares and our tendencies differ. Even though we wait for what we may suppose only adequate strength and clearness on the occasion, this may stand in the way of our having that degree of it which was

led for us, had we used more self-renunciation, or been more disinterested in our service. Plain we are not to expect to have just evidence would please or satisfy our feelings, which may have become somewhat morbid by dwelling on things too much. The simplicity of a true babe in Christ is what we want most, far more than that kind assurance we covet thus greatly; a little this goes a great way: it is the faith which sees God and removes the mountains; and which we are to walk, rather than by sight; it leads to look not to self with anxiety, we shall be provided either with discernment, courage, or what else is needed; but to in the Lord, and cast our burden on Him, knowing He is ready to sustain such, so that we shall lack nothing; nor are they much troubled by what arises to perplex, discourage or prove them, trusting over all in never-ending goodness.

Hope if what is now handed should feel free to be as a word in season, and in any coming from the right source, thou wilt hesitate to accept it through the fear of hurting on man. I consider that when instruments are rightly engaged for the help of others, they act not in their own name: such are ordained and needful in the church; and our eye be single to the Great Head, the giver of every good and perfect gift, and to inward appearing and sense as to what comes through others, we shall not be in danger of hurt.

Nature's Preparation for Winter.

Plant and Animal Life are preserved and perpetuated. By Paul A. Chadbourne, President of Massachusetts Agricultural College.

The golden-rod and aster, the crimson leaf-mosses and maple and the increase of autumn music all indicate that the season for plant-growth at least, is coming to a close, and that plant and animal life must soon do battle again with the frost and ice of winter months. Nature has provided for us in the abundant fruits of the earth that are to disappear that men and the higher animals may not starve this winter battle successfully; but in facing these, she has not forgotten that she has work to do in years to come. She made provision for taking up the work again with as vigorous a hand as ever, when spring months return. The abundance and variety of her methods for tiding life over dreariness of winter and beginning successfully her work at the earliest moment, arevellous. If a species of plant or insect is killed by the frost, the seed of the one and egg of the other have been prepared for a new generation the coming year. If the plant is to live, its buds are already prepared to expand into leaves and flowers; or bulbs and root-stocks having the potency of buds, are hidden beneath the earth, and in tree and shrub, in bulb and root-stock are garnered stores of food for the quick development of leaf and flower when the warmth of spring awakes the buds to their new life. If the insect is to live, it has instinctively prepared its store of food, or it will sleep unmindful of any storm and wake at the appointed time to welcome visitor or a pest, as its race have done before. The higher animals are provided with thicker coats, with gathered stores of fat, or with some sure provision for their life. Even the wide-leaved trees, that might

be broken by wind and loads of snow, will soon drop their wealth of leaves, and like vessels well commanded, will present only bare poles to the storm.

In the most cheerless winter day, there is to one who knows the secrets of nature, promise of abundance of life in the garnered stores of the forest trees and in the humble grass and flower-roots in the frozen soil—a store of nutriment often unsuspected but revealed in all its wealth in the sudden expanding of leaves and the abundance of flowers that cover the banks and vales in early spring. The beautiful plants of the springtime could not give us such early and vigorous growth were it not for their accumulated stores of food; in fact without those stores prudently laid up the year before, the trees could not put forth their leaves and blossoms at all.

But in the animal kingdom, there are three remarkable provisions already alluded to, for the preservation of those whose supplies of food are likely to fail. The first is the instinct to store food as best seen among insects in the honey bee, among birds in the noisy jay and among our mammals in the striped squirrel or chipmunk. The bee-keeper knows his bees must have so many pounds of honey to be able to winter without his help, and the blue-jay, apparently the most reckless bird that flies, stuffs acorns and corn into every crack and cranny he can find, as though he intended not only to have enough for himself, but expected to be robbed of his scattered hoard, as he himself has lived, by robbery or worse. But the little chipmunk is a model provider. Acorns, beech-nuts, corn or pumpkin seeds—anything that will feed a squirrel in winter,—are equally welcome to him. And when he is on his way to his hole, if ever a fellow had “cheek” he has! How he gets such loads into one small mouth is a marvel that no one would credit who had not seen him at his harvest work. But such a bright, cheerful, social fellow is certainly welcome to his home in the old stone-wall, or stump, and welcome also to the few grains of corn and wheat he may chance to glean from our fields. His cousin, the little brown striped squirrel of the Rocky Mountains, is not so harmless a neighbor, as many a miner would testify who has lost rice and bread by the plundering of these adroit little thieves.

The second of nature's methods of preserving animal life is by hibernation. The lower animals, as insects and some reptiles, become to all appearances entirely dormant, live without essential change during the cold of winter and wake to active life only when food is again ready for them. Others like the woodchuck after growing fat on the abundant food of autumn, roll themselves up in nests and sleep. Vital action is lowered, they consume but little oxygen and live upon the stores of fat with which they went into winter quarters. The black bear generally hibernates in caves and under old tree-tops, but he is never so sleepy that he is not ready for a battle if disturbed; and farther south he does not hibernate at all. In New England, he grows fat on green corn, roots and nuts in the fall, and so has had the credit of growing fat by “sucking his paws.” This old notion is only another illustration of theories in mechanic life that something can come from nothing. The truth about the bear is that he grows thin every day he lies in his den.

The third general method of preserving the

species through winter is by migration, as best seen among birds, but practised also by some of the higher mammals. As the autumn advances, many of the smaller birds from our midst and from the far North, quietly make their way South to find warm weather and new stores of food for the winter months. Others assemble in flocks and seem to have grave consultations over the projected journey. The metallic note of the wild goose comes to us from among the clouds as night and day the flocks wend their way in long lines to the South. Long before they appear with us, they collect their broods in the lakes and bays near their breeding places and seem to be organizing for the long flight which most of them are to take for the first time to a land that most of them have never seen; for of every flock that starts from those northern resting-places, the larger part are young and have never flown but a few miles before they commence their long flight to an unknown land. They follow their leader, it is said. When did the first leader learn the way? We have seen them in the bays of Newfoundland gathering like a great army, practising for days; and then one flock after another separates itself from the great host and follows its chosen leader to the South. They return in spring even while snow and ice abound, to be ready for the opening of the short northern summer. In the long days of the North, and by the unmolested lakes and bays of Newfoundland and Labrador, they find the best condition for rearing their young.

Thus it is that the grass and flowers and trees are provided for and preserved by the physiological laws of their own growth, and the animal kingdom has added the power of instinct, supplementing the physiological function of organs; structure, function and instinct all working together in effective concert, prepare the endangered species for the winter frost and storms, and for the work of another spring when the round of life is once more to begin. The old story ever new,—newer and better as we learn more of it at every repetition.—*Springfield Republican.*

For “The Friend.”

Ancient Testimonies and Advices.

THE TEACHINGS AND LEADINGS OF DIVINE GRACE.

“By following the leadings of this heavenly principle of Divine grace, our worthy ancestors were brought to an inward fellowship and holy communion in the one Lord, one faith, and one baptism; by which they became sensible not only of their own inward state, but had also a sympathy and concern raised in them for the welfare of others: watching over one another for good, and in Christian freedom and in plainness of speech exhorting the remiss, reproving offenders, encouraging the weak, and bringing forward the hindmost of the flock: which brotherly concern conduced to the gathering of many, and to their strength and confirmation in the blessed Truth. A practice, which we fear, is too much neglected, though worthy of our imitation, and which we earnestly recommend to all who have the truth at heart.”—*Epistle of London Yearly Meeting, 1747.*

“Dear Friends, as our forefathers and predecessors were led and directed by the Spirit of truth publicly to proclaim the sufficiency of the grace of God inwardly manifested in

the hearts of all the children of men; we earnestly desire, that *above all things* the directions of this heavenly monitor in ourselves may be carefully observed, which will give us *the clearest view* of our several and respective duties, and guide us into all truth. From a disregard of this heavenly and universal principle of Divine light, and disobedience to its holy guidance, proceed that ignorance and depravity which have overspread too many of the professors of Christianity. Let us, therefore, who are in an especial manner favored with the knowledge of the truth inwardly revealed, and in some degree made experimental witnesses of its power and efficacy, beware, lest any of us also fall away and lose sight of that inward and inerring guide, which alone is able to keep us steadfast and unmovable in the practice of pure and undefiled religion, preserve us from the spots and pollutions of the world, make us wise unto salvation, and enable us to perform that which is good and acceptable in the sight of God. To whom for the comfortable influences of his Holy Spirit, and all other his manifold blessings, both spiritual and temporal, be glory, dominion, and praise ascribed, through Jesus Christ, our Lord and Saviour, now, and forever. Amen.—*Ibid.* 1749.

"Dear Friends, we recommend you, in great earnestness of spirit, to the one unerring guide, the grace of our Lord Jesus Christ, which is able to preserve us all from falling. And the not being obedient thereto, is *the great and universal cause* of evil and disorder, and giveth occasion for repeating advice upon particular cases from this meeting, which is matter of sorrow to all the sincere hearted; wherefore we again beseech all Friends to keep to the Lord's power, and the work thereof in themselves. *This at first made us a people*, who were not a people; and as herein we keep our meetings, they will be to God's glory, and our everlasting peace and salvation."—*Ibid.* 1727.

"Dear Friends, we earnestly and *principally* recommend you in *an especial manner* to have a continued regard to *the perpetual guide and director*, which our Lord Jesus Christ, the great Shepherd of the sheep, hath sent in his name, even the Spirit of truth. To this *the primitive church*, in the earliest time, *was gathered*; by this both Jews and Gentiles were baptized into one body; through this one Spirit the believers had access to God; this gave them a right understanding of the things of God; and it was this that supported them in their testimony against the corruptions of the world, and gave them prevalence over death and darkness. But, alas! too soon did a disregard to this heavenly guide and director creep in amongst those who profess the Christian name, and gradually introduced a grievous and almost universal apostacy from the primitive glory and life of the first professors of that holy and spiritual religion. Nevertheless it pleased God, after a long and dark night, to cause the light of the gospel day again to dawn; to restore paths to walk in; to revive the long-exploded doctrine of the guidance of the Holy Spirit; and to lead the observers thereof into the practice of the like purity, plainness and simplicity of the gospel, by which the early Christians were distinguished from the men of this world. By closely attending to the conduct of this Holy Spirit in yourselves,

you shall experience not only wisdom to know, but power to perform, that which is agreeable to the mind and will of God. This will lead you out of the pride and vanities of the world, and enable you to become followers of Jesus Christ, and subject to his yoke, who was himself an example to mankind of the greatest meekness and humility."—*Ibid.* 1741.

"It behoveth us, in the depth of humility and reverence, to consider and remind one another of the merciful dealings of the Lord our God, who, in the aboundings of his grace, hath called us out of this present evil world, to bear among the children of men a public profession of our faith in, and subjection to, the light and Spirit of his son, our Saviour, inwardly revealed. An holy and honorable calling! Let us, we beseech you, brethren, walk worthy of the vocation wherewith we are called: 'As obedient children, not fashioning ourselves according to the former lusts in our ignorance; but, as He that hath called us is holy, so let us be holy in all manner of conversation.'"—*Ibid.* 1753.

For "The Friend."

The following lines I came across while young, and memorized them, but lost sight of the copy. And now, while in Kansas, I have found a little book of the writings of Bernard Barton which contains the piece. And admiring the beauty of sentiment, and the poetry too, I have copied it and send it for insertion in "The Friend." D. H.

SPIRITUAL WORSHIP.

Though glorious, O God! must thy temple have been,
On the day of its first dedication,
When the cherubim's wings widely waving were seen
On high, o'er the ark's holy station;

When even the chosen of Levi, though skilled
To minister, standing before thee,
Retired from the cloud which the temple then filled,
And thy glory made Israel adore thee:

Though awfully grand was thy majesty then;
Yet the worship thy gospel discloses,
Less splendid in pomp to the vision of men,
Far surpasses the ritual of Moses.

And by whom was that ritual forever repealed?
But by Him unto whom it was given
To enter the oracle, where is revealed,
Not the cloud, but the brightness of heaven?

Who, having once entered, hath shown us the way,
O Lord! how to worship before thee;
Not with shadowy forms of that earlier day,
But in *spirit and truth* to adore thee!

This, this is the worship the Saviour made known,
When she of Samaria found Him;
By the patriarch's well, sitting weary alone,
With the stillness of noontide around Him.

How sublime, yet how simple the homage He taught
To her who inquired by that fountain,
If Jehovah at Solyma's shrine should be sought?
Or adored on Samaria's mountain?

"Woman! believe me, the hour is near,
When He, if ye rightly would hail Him,
Will neither be worshipped *exclusively* here,
Nor yet at the altar of Salem.

For God is a Spirit! and they, who aright
Would perform that pure worship He loveth,
In the heart's holy temple will seek with delight,
That worship the Father approveth."

And many that prophecy's truth can declare,
Whose bosoms have livingly known it;
Whom God hath instructed to worship Him there,
And convinced, that his mercy will own it.

The temple that Solomon built to his name,
Now lives hut in history's story;
Extinguished long since is its altar's bright flame,
And vanished each glimpse of its glory.

But the Christian, made wise by a wisdom divine,
Though all human fabrics may falter,
Still finds in his heart a far holier shrine,
Where the fire burns unquenched on the altar!

Select

TAKE CARE.

BY ALICE CARY.

Little children, you must seek
Rather to be good than wise,
For the thoughts you do not speak
Shine out in your cheeks and eyes.

If you think that you can be
Cross and cruel and look fair,
Let me tell you how to see
You are quite mistaken there.

Go and stand before the glass
And some ngly thought contrive,
And my word will come to pass
Just as sure as you're alive.

What you have and what you lack,
All the same as what you wear,
You will see reflected back;
So my little folks, take care!

And not only in the glass
Will your secrets come to view;
All beholders, as they pass,
Will perceive and know them too.

Goodness shows in blushes bright,
Or in eyelids drooping down
Like a violet from the light;
Badness in a sneer or frown.

Cherish what is good, and drive
Evil thoughts and feelings far;
For as sure as you're alive,
You will show for what you are.

Materialism.—What might be called a *fi* materialism, like periodic insanity, se every now and then to take possession men. Just at present the fit is on. The ing idea seems to be to get as near to earth as possible. Science leads the w blowing the ancient pipes of Pan; and ph sophy, religion, literature, civil and social follow, dancing their way toward the "c of the earth" whence they came. I have fears but that this temporary insanity pass. The world will come to itself. A perhaps to atone for its folly and madn will rush to the other extreme of mystic and sentimentalism.

For one look into the history of hun thought and morals is enough to convi one that the earthly craze is, and m be, of short duration. We have a spirit constitution. It always has asserted, it ways will assert itself in the end. My c fear is that during this materialistic lunai some of us may lose our bearings. And w it is certain that the great world will in t swing back to its ancient and true order, the unfortunate individuals, may never co to ourselves.

Or, to change the figure, the battle mus fought out. The victory is assured. I unless we are properly armed and instrue we may be left dead on the field or b away wounds for life. It is said that in treatment of insane and idiotic children, great aim is to get them to look up. T put their playthings on the stairs, above tl reach. As soon as one of them begins to l up they have hope of him. So, when i have lost their spiritual sanity, and go groveling on the earth, saying to a st "Thou art my Father," and to a stone, "T hast brought me forth," the only hope is endeavor to get them to lift up their hea to engage their thought heavenward. Th

er was a greater demand than just at present for lifting up the thought of men to the spiritualities that hold their eternal residences of beauty and order above the world. *American Rural Home.*

Letter of Oliver Sansom to Friends.

Let every one of you be diligent to follow your own business in the fear of God, and meddle not with that wherein you are not concerned; and although your hands are employed in your labor, let your hearts be after the Lord, meditating continually on his goodness and his large loving kindness and his tender mercies, wherewith He visits us morning after morning, and evening after evening, also at noon day; He hath never been wanting to us to do us good.

Oh! that the sense of the rich love of our Father might always remain upon our spirits, as his tender mercies are daily renewed to us, so our thanksgiving and sincere reliance might be returned unto Him from the bottom of our hearts, which is his due forevermore. Oh let us never forget the Lord God, who hath been so good to us, but let Him be always the first in our thoughts on our uprising, and the last at our lying down, and let our meditation be of Him all day; for from the rising of the sun to the going down of the same the Lord's name is to be praised. He alone is worthy of all praise, is over all, King of kings and Lord of lords, who is able to do for us far more abundantly than we can ask or think; to whom be the praise and honor ascribed, for his everlasting kingdom, the power and the glory forevermore. Amen.

Reading Gaol, 7th of Ninth mo. 1670."

Source of the Influence of the Catholic Priest. Every religion which is worthy the name, should provide some method of consoling men in the first agonies of bereavement, some support in the extremes of pain and sickness, and all, some stay in the hour of death. It operates, not merely or mainly upon the intellect and healthy reason, but also in the twilight of the understanding, in the half-lucid intervals that precede death, when the imagination is enfeebled and discolored by disease, and all the faculties are confused and disordered, when all the buoyancy and hopefulness of nature are crushed. At such a time it is sufficient for most men to rest upon the recollection of a well-spent life. Such a retrospect of our life is too full of saddening and humiliating memories. It is an effort too great for a faded mind. It can at best afford but a languid satisfaction amid the bitterness of death. It is at this moment that the Catholic influence is most felt. The Catholic priest, asserting with emphatic confidence a divine power of absolving the sinner, arresting and over-awing the wandering imagination by imposing rites, demanding only complete submission at a time when beyond all resistance the mind is least disposed to resist, and pressing on the condition of that submission, to conduct the dying man into an eternity of bliss, can provide a stay upon which ailing nature can rest in that gloomy hour. Immense consolation which has thus been effected into innumerable minds at the time when consolation is most needed, can be easily overstated. To secure the efficacy of this absolution upon the imagination of the dying, has been a main end of all the

teaching, and of all the ceremonies of the Church. For the sake of this, men have endured all the calamities which priestcraft has brought upon the world, have bartered the independence of their minds, and shut their eyes to the light of Truth. By connecting this absolution indissolubly with complete submission to their sacerdotal claims, the Catholic priests framed the most formidable engine of religious tyranny that has ever been employed to disturb or subjugate the world. —*Lecky.*

Common Sense Economies.

Every community furnishes what some are pleased to term mysterious cases of persons who, with no better advantages than others, "get forward in the world." A close acquaintance with such successful people will reveal the fact that much of their success comes of the persevering practice of small economies. The cumulative power of little savings in the course of years will surprise any one who has not looked into the subject with care. Take an example: A visiting clergyman asks a brother in the latter's study, whether he would object to his smoking. No objection is made. While the head of the smoker is wreathed in the cloud so dear to the user of the narcotic, he casts his eye over his brother's book-cases, whose shelves are weighed down with valuable and inviting volumes. Said the smoker: "Bro. B. how came it about that you obtained so large a library? Your father was a clergyman and had a numerous family. Of course you got but little means from him. You are a younger man than I by ten years, and yet you have ten times as many books, and your household is as large as mine. Please explain." The non-user of the weed replied, "My good friend, you have burnt up a library like mine just three inches from your nose, while I have saved my library just three inches from my nose."

"Ah," replied the smoker, "you exaggerate; you are too hard on me!"

"I think not," was the response. "But to the figures. Here (opening a drawer) are tables showing the various totals which the regular sums of money contributed annually, with all rates of interest will amount to, during various terms of years. Will you give me the average you have spent annually for tobacco and the length of time you have indulged? I will take the reckoning at six per cent. I value my library at two thousand dollars and there are over one thousand volumes."

The smoker taking the cigar out of his mouth, reflected for a moment and made what he called a fair statement. To his great surprise the sum did not vary two hundred dollars from the cost of the fine library which he so much admired.

Here was a case where the indulgence of a man, at only middle age, was moderate; and yet at six per cent. interest, amounted to two thousand dollars or over.

In this sum, you find a modest house for one's old age; there is a possible western farm lost by the want of a little saving, and that too, where the expenditure was not only *not necessary* but *injurious*.

On another occasion, a practical man, standing before a half dozen working people who were roundly abusing their employers for being "so hard on them," declaiming against

low wages and the tyranny of capital, replied in the following fashion; "Now men, suppose you take an honest look at home. How many of you use tobacco?" They all confessed to the indulgence. "How many of you go into saloons, oftener than now and then, and lift your hand holding a glass of beer or something stronger?" They all confessed again. "Now men, let's be fair; you, my friend (pointing to one) are hardly short of sixty; how comes it, that at three-score you are still carrying the hod and getting a hod-carrier's wages, and complaining of your poverty? Let us take an honest look at ourselves. Had you never burnt or chewed any tobacco, and had you never gone into a saloon to lift your hand, you might have been an employer and a boss ere you reached fifty, and you might have been an independent man to-day. You have all wondered how I reached my position. My father died while I was in my teens. I worked hard as any of you; but I saved my money, never spent a penny for tobacco or strong drink, and I believe my getting forward had much to do with the early adoption of that course. Men, what think you of looking at the other, that is, *our side now and then?*" The three-score man, as he turned on his heel was heard to mutter out at the side of his pipe, "too much truth in that! pity we hadn't had that preaching when we were lads." But would they have followed the preaching?—*Selected.*

Buying Water in the Desert.

BY EDWARD L. WILSON.

What a great blessing was water to people of the olden time! How much stress is laid by the Bible upon its value and importance; and how much trouble was taken by the patriarchs to secure a supply of this essential element, for their flocks and their folks!

We all know what a well-builder Jacob was; and I have had occasion to bless him more than once for this propensity of his; for his wells are still open, where he digged them. We see by our Bibles, too, that wells were considered a valuable property, and were promised to Israel among the good things which they should inherit in the promised land. In Deuteronomy 6: 11, we find the promise to Israel of "houses full of good things which thou filledst not, and wells digged which thou diggedst not, vineyards and olive trees which thou plantedst not."

The value and scarcity of water in the olden time is shown by Israel's request to Sihon, king of the Amorites: "And Israel sent messengers unto Sihon, king of the Amorites, saying, Let me pass through thy land; we will not turn into the fields, or into the vineyards; we will not drink of the waters of the wells; but we will go along by the king's highway, until we be passed thy borders" (Num. 21: 22).

All this is mentioned, in order to account for and justify the present inhabitants of the desert in following a custom which would seem hard in our country, but which (as is the case with their customs generally) is practised by them, because the same thing was done in the olden time,—I allude to the exaction of money from travellers for water supply. The first experience that we had of this kind was at Wady Feiran, near the foot of Mount Serbal, once the home of the Amalekites, and near the place where Israel fought for the possession of the very fountains from

which we made our first purchase in the desert, at the time when Aaron and Hur stayed the arms of Moses, who overlooked the battle from an adjoining hill. Here the water is of excellent quality, and is in great plenty, and we were glad to replenish our supply from such a splendid source.

From there until we arrived at Akabah, near the site of the ancient Elath and Ezion-geber, we depended upon the small oases which were found along the way; but at the last-named place we were compelled to pay five dollars per barrel for water which we obtained from the fortress close by. Here, too, the water was of excellent quality. And after a custom of the Israelites, "when we passed by from our brethren, the children of Esau, which dwelt in Seir, through the way of the plain from Elath, and from Ezion-geber, we turned and passed by way of the wilderness of Moab," toward Petra, in the land of Edom. Within a half-day's journey of that city we came to the fountain of Ain Gazalah, where we halted for lunch. Here quite an incident occurred, which, although it seemed troublesome at the time, proved to be justified by the old-time custom, according to Scripture. Some of the Bedawin of the neighborhood met the party of travellers, and demanded that they should empty the water from their vessels and take of the waters of Ain Gazalah. The attendant dragoman objected, saying that the vessels were filled with water of good quality, and that they did not wish for any other. But the Petra fellahin demanded that the water should be poured out, and the vessels filled with the water from their well. Against this the dragoman remonstrated, when he was told that he would be charged five dollars per barrel whether he took it or not, and he could do as he pleased about taking it. The sum was, therefore, paid without taking any water, and a sheep and a goat were purchased for the supply of the table. Thus the command of Deuteronomy 2:6 was fully obeyed: "Ye shall buy meat of them with money, that ye may eat; and ye shall also buy water of them for money, that ye may drink." This ceremony ended, the travellers were allowed to proceed on their journey.

Although it seemed hard to be compelled to pay so largely for water, yet when the matter is fairly considered, it appears but just that it should be so, for the supply is not always ample. It is sometimes quite a risk to allow any one to draw two or three barrels of water from a well, especially when it may be six or eight months before the heavens will visit the land with anything like a cloud-break, or hardly the semblance of a cloud. For in all our desert journey of forty days we experienced but two showers, the longest of which was only seventy-five seconds in duration, giving scarcely enough water to be recognized as such. So it will be seen that this old-time custom, though instituted in a different dispensation, is still properly followed, and the desert traveller of the future must submit to it without grumbling.—*S. S. Times.*

To inherit a fortune, is sometimes a misfortune to a young man. To have no necessity of struggling for a living, may keep a man from living a life worth living. A well-known American is reported to have been asked, recently, for a sketch of his biography, and to have answered frankly, that he had been nothing, and had done nothing, worth

telling the world about; and this because enough of a "competency" had been left him to practically destroy his competency. The estate left him by his father, was, he says, "ample enough to allow me to decently defray all my expenses. I have followed no calling, and given no cause for a biography." If an heir to a fortune comes to be a useful and an efficient man, it will be in spite of the drawback of his inheritance, not because of it. If you are an heir-expectant, beware. If you expect nothing by inheritance be thankful. In either case your hope is in God, and in his blessing on what you are, and on what you do; not on what you have.—*Selected.*

For "The Friend."

Religious Items, &c.

Methodist Episcopal Appropriations, for the year 1883, amount to \$777,849; of this sum the amount assigned to Foreign Missions is \$362,379; to Missions in United States, not in Annual Conferences, to be administered as Foreign Missions (principally in the western Territories), \$57,100; Domestic Missions, \$248,370; miscellaneous expenses, \$78,000, and liquidation of debts, \$32,000.

Chinamen as Scholars.—Six hundred scholars are enrolled on the lists of the First-day schools for Chinamen in New York City. It is said that one of the principal inducements to them is the opportunity of learning the English language, but some of them become attached to the denominations whose schools they attend.

Alcoholism.—At the Sanitary Congress held at Geneva, Switzerland, it was stated that the consumption of alcohol per head was greatest in Denmark, and then followed in descending order, Russia, Sweden and Germany, Belgium, the United States of America, England, Austria and France. Coffee was declared to be the natural antidote to alcohol.

Alabama Baptists.—At a meeting of the Pine Grove Association, of Alabama Baptists, the breath of one of the brethren showed that he had been drinking whisky. He was excluded from the Association.

Free Italian Church.—Signor Catalano, Professor of Physical Science in the University at Rome, has left the Roman Catholic Society, and connected himself with the Free Italian Church.

For "The Friend."

Natural History, Science, &c.

Cast Iron and Steel.—R. S. Marsden, in the Proceedings of the Edinburgh Royal Society, advances the theory that carbon in iron and steel should be considered as simply dissolved in the iron, and not as chemically combined with it. He accounts for the hardness of steel and chilled cast iron, by supposing that in the process of making, the carbon is crystallized in diamond form, so that there is an innumerable quantity of excessively minute points of diamond disseminated over the whole surface of the hardened metal.

Strength of Limestone.—An investigation into the strength of the gray Oolitic limestone of Indiana, shows that a beam of one inch square of sawed stone, resting on points one inch apart, would bear 2,338 lbs. before it broke. A beam of the same stone dressed to the same size by hammering, breaks with a weight of 1,477 lbs., showing the great weakening caused by tool-dressing.

Mastodons in New Jersey.—Prof. Lockwood describes the discovery and uncovering of mastodon remains in a peat meadow in Freehold, N. J. It was inferred from conditions observed, that the mastodon died on the right bank of the stream which then existed; and since there lay over the many fragments of sticks that had been gnawed by beavers, it is concluded that the stream was afterwards dammed by beavers so that the pond they made covered the skeleton.

Strength of Spruce Wood.—From some experiments on the strength of beams of spruce wood, F. E. Kidder finds that loads which they will safely carry for a short time will ultimately cause their breakage if continued. He believes that a permanent load should not be more than one-fifth of the strength of the beam.

Medical Properties of Vegetables.—The sweet onion is very rich in those alkaline elements which counteract the poison of rheumatic gout. Lettuce has a slight cathartic action. Asparagus is a strong diuretic.—*Medical Record.*

Tree Burial in New Zealand.—The recent fall of an enormous tree in New Zealand showed that the hollow trunk from the ground to forty-five feet in height had been filled with human bodies. A confused heap of human skeletons burst out of the butt when the tree fell. Some are nearly perfect, and others mixed up in a chaotic mass of heads, hands, feet and arms indiscriminately. All the native inhabitants appear to have been ignorant of this natural burying-place, and declare it must have happened long ago before their time.

Trimming Seal-skins.—Curtis Lampson, President of the Hudson Bay Fur Company, and by birth a Vermonter, has invented a method of trimming the fur of seal-skins by the use of electricity. The skin is "fed" on a knife-edge bar, above which is stretched a fine platinum wire, which, raised to a white heat by an electric current, melts the hairs which rise above the under fur, and mows them down.

Impure Water and Typhoid Fever.—An outbreak of typhoid fever at Nahant a year ago led to an investigation of the causes by E. Bowditch, a sanitary engineer, whose report is published in the Boston Medical and Surgical Journal. The summer population of Nahant is about 1500, living in some hundred houses. During the summer between 70 and 80 cases of typhoid fever occurred. As impure drinking water is the usual means of its dissemination, the water from 190 wells and cisterns used by the residents of Nahant was analyzed. Of these 111 were found impure to be safe for use. In one case, a well was dug in a gravel or sandy soil through which percolation was easy, while on the same premises were four old cess pools and a leaky drain.

In the location of wells, convenience of access is often almost the only point regarded, and far too little attention is paid to the precautions which are necessary to preserve the water free from contamination by the organic matters constantly accumulating about dwellings and barn yards.

Rabbits in Australia.—In some parts of Victoria, the rabbits have increased to such an extent as to be very annoying to the stock-growers, consuming the pasture which the owners wish to reserve for their sheep and cattle.

large estate it is said that more than 1000 have been spent in destroying them, many owners pay \$5000 a year to keep their numbers.

me have tried fencing in their lands with netting reaching one foot under ground in slanting direction. Shooting, hunting dogs, snaring and poisoning have all resorted to.

Jealousy.—J. G. Wood had a favorite cat resented so strongly the coming of a terrier, that when the dog came into the house, he walked out and never would enter again. So he retired to his own house in the garden and lived there alone. His affection for his master remained unchanged, but when the house was desecrated by a dog, and when hungry, he could not be allured into the door by the offer of food. Not that he had any personal objection to the dog; he contrary the two animals were very friendly with each other, even eating out of the same dish. But the cat considered that the dog had no right to their master, and when he came on the scene, the dog's ears would be boxed, and he driven to the back-yard. Wood says, "So absurdly strong is this jealous feeling, that whenever I called Pret [the cat] to come quickly, I used to call Bosca [the dog]; which ruse always had the effect of bringing Pret along at full speed, in order to anticipate the dog."

The following curious instance of jealousy in a dog, living at Canterbury, England, was related by its mistress.

One of our pet dogs, of a mixed breed, with long white hair, was, in common with other pets, of a very jealous disposition, always showing displeasure if any other living thing shared a share of that attention which he considered exclusively his own.

One wintry morning, a poor little infant-luck, that had been injured, was brought into the house to be nursed and tended. The duck watched all the attentions bestowed upon it, and was evidently annoyed at the intrusion.

After a few days the duck mysteriously disappeared. The dog was suspected, but neither dog nor duck could be found. Just at dark, a more minute search was made of the house and garden, and at last something was visible under a large rose-tree. The dog stood the culprit, shivering with cold, nose and paws all covered with mud, and his feet was a half-filled grave, in which he deposited the body of the murdered duck. His long hair had become entangled in the thorns of the rose-tree while he was employed in burying his victim, and fear of detection and reproof had caused him to remain in his captive for so many hours. His pitiful condition disarmed our censure, for he was only fixed that the gardener had to cut the rose-branch so that it might be more easily disentangled in the house. Before the gardener had not been a favorite with the dog, but ever afterwards it seemed to itself owing a debt of gratitude to its liberator.

have often thought, that Friends render themselves less useful in the neighborhoods where they reside, by neglecting small intimacies of love or duty towards their friends and neighbors, than they otherwise would be, if they were honest and faithful.—*Selected.*

THE FRIEND.

TWELFTH MONTH 16, 1882.

We have received by mail a copy of the *Evening Item*, published in Lynn, Mass., on 11th mo. 1st, which contains a printed circular that was issued a few days previous and distributed among Friends at their meeting-house in Lynn, on a First-day. The following is a copy:

"My Friends,—I wish to speak on a subject of vital importance, which concerns the welfare and life of our time-honored Society—that of the necessity of having in one sense of the word a regular pastor for our meeting.

I know that this is wholly antagonistic to the ideas of some of you, but to the younger portion of our Society, I think that my idea meets with their whole and hearty approbation. Who is there among you that does not delight in hearing the blessed portions of the Scriptures delineated upon in a scholarly and intellectual manner? Who is there that does not go away with better feelings after listening to a sermon filled with such deep pathos and meaning as the one we listened to on our last regular Sabbath meeting?

But to have all these advantages can we expect to call a man to preside over our Society, and ask him to live upon nothing; or, in other words, to accept his living from charity? Why not give him a regular salary, which will meet the demands of himself and family, and let him live as becomes a good and honorable man? The Friends' Society is fast waning into obscurity in Lynn, and will entirely lose itself in another generation, if some means are not used to resuscitate the interest which should be felt among the younger portion of our Society, who will soon be called upon to fill the positions of our older and beloved Friends, who, in the course of human events, will be summoned to that long-sought-for home of our Heavenly Father.

I will close by saying, let us think deeply upon this subject, which I have mentioned before, and let common sense and reason, which is given us by our Heavenly Father, to use and have, to work to our mutual advantage, and build up our Society, so that when we are called home we can leave to our posterity the old, and, as I have said before, time-honored religion of the Friends' Society in a good and healthy condition.

Lynn, October 12, 1882."

If the advice contained in this circular were followed, and, by hiring an able and educated preacher, a large congregation were gathered to listen to his "scholarly and intellectual" performances, it would still altogether fail of effecting the object proposed by the writer—of leaving "to posterity the old and time-honored religion of the Friends' Society in a good and healthy condition."

The proposition is utterly at variance with the views of our Society as to ministry and spiritual worship. It has ever regarded worship as an individual act to be performed by each soul to its Creator; and steadily impressed on its members the importance, when met for Divine worship, of every one seeking to draw nigh unto God in spirit, so as to receive from Him the ability to offer that homage of which He is everlastingly worthy. That ministry alone is helpful in the performance of this duty which springs from the operation of the Spirit of God on the heart of the preacher, and tends to draw the hearers to the same blessed Source of spiritual life and light.

Just so far as any come to depend on their own natural abilities, or on the learning and training which results from education, in the

exercise of the ministry, so far will they lose the one essential requisite of a true gospel minister, whose preaching like that of the Apostle Paul, ever ought to be, "not with enticing words of man's wisdom, but in the demonstration of the Spirit and with power."

There is a strong tendency in the human mind to shrink from the humiliating operations of the Spirit of grace in the heart, and to weary of the patient waiting in earnest exercise of soul for the arising of spiritual life; and it is easy for the unwary to substitute therefor, a service of reading and singing and listening to the polished efforts of one who is hired to perform the duty of worship for them. Such may forget that the work of the soul's salvation must be wrought out between itself and its God, and that no man can do more than stir up the pure mind by way of remembrance, and encourage his fellow to enter for himself upon the working out of his salvation with fear and trembling before the Lord.

The people who would be drawn together to listen to a man because his delineations of Scripture were "scholarly and intellectual," would almost necessarily come to rest their faith "in the wisdom of man" and not in the "power of God;" because the moving power which drew them to listen would be the wisdom of man, and they would seek for instruction from this source, and not from the operation of the Divine Power on their own hearts. They would depart from the foundation-principles of our profession, and would cease to be Friends, whatever name they might be known by among men.

We sincerely hope, that whenever any body of people adopt the suggestions of the Lynn circular, they will honestly acknowledge that they have ceased to be members of our Society, and will adopt some other appellation, so that the real members of the Society of Friends may not be held responsible for principles and practices against which it has a living testimony to bear.

It is recorded of the early Christians that they were endowed with *singleness of heart*, and the Apostle Paul exhorts servants to obey their masters in *singleness of heart*. How fully does this advice apply to all the servants of the Lord! He, who knoweth the secret thoughts of all hearts, requires unreserved submission to his will; He demands of us a *single heart*, in which his honor and service shall be the ruling motive, and which cannot be swerved from steady perseverance in the path of duty by any secondary or inferior impulses.

To one who becomes established in this condition, the language is applicable, "neither heights nor depths, things present or to come, shall ever be able to separate from the love of God, which is in Christ Jesus, our Lord." How stimulating to the Christian is the example of those, who can truly say with their Blessed Master, "My meat and my drink is to do the will of Him who sent me, and to finish his work!"

We do not doubt that there are many who are pressing towards this mark of their high calling; and who count all earthly things as of small value, so that they may obtain a heavenly inheritance, a crown incorruptible and undefiled and that fadeth not away. Some of these may be little known among men, they may fill no conspicuous place in the world or in the church, their duties may be

mostly in the home-circle or in the narrow limits of a restricted acquaintance, but yet their labors and their prayers may be blessed of Him who seeth in secret, and who will assuredly grant the prize of eternal life to all those who seek for glory, honor and immortality by patient continuance in well-doing.

SUMMARY OF EVENTS.

TRANSIT OF VENUS.—This interesting phenomenon was satisfactorily observed on the 6th inst., at the following named places: Chicago, St. Augustine, Florida, New Mexico, and Durban and Cape Town, South Africa. It was favorably observed, but with some flickerings and obstructions from clouds, in New York city, Harvard University, Boston; Princeton College, New Jersey; High School, Philadelphia; Haverford College, Penna., and Washington. The last contacts were satisfactorily observed at Bangor, Maine; Ottawa, Canada, and San Antonio, Texas. The preparations made for observation at Cincinnati and St. Louis in this country, and Madrid and London in Europe, were disappointed by cloudy weather.

UNITED STATES.—A number of resolutions have been introduced into both houses of Congress, among which was one by representative Caswell, of Wisconsin, on the 6th inst., which was adopted, authorizing the Committee on Appropriations to embody in the Post-office appropriation bill a clause reducing the letter postage to two cents.

On the 7th inst., Senator Beck called up his resolution for an inquiry into the political assessment business during the last political campaign. Senator Hale offered a substitute extending the inquiry to the doings of both parties, and instructing the Judiciary Committee to report such legislation as it may deem necessary to prevent future abuses of the kind.

The House Committee on Education and Labor has authorized its chairman, Representative Sherwin, to report favorably his bill appropriating \$10,000,000 annually for the next five years to advance the public education. It is proposed that this sum shall be distributed among the several States and Territories by the Secretary of the Treasury, upon the ratio of illiteracy. The House Committee on Agriculture has completed the Agricultural Appropriation bill. It appropriates \$414,780, which is \$30,000 less than the appropriation of last year. The House Committee on Appropriations has also completed the Post-office Appropriation bill. The total amount appropriated is \$43,948,520, or \$695,380 less than for the fiscal year 1883. The amount for Star Routes is reduced \$2,250,000.

The Commissioner of Pensions, in his annual report, says in relation to the "pension population" of the country that he has been unable to procure accurate data upon the subject. "The best approximation that can be made shows that of the 2,063,391 soldiers who enlisted during the war, pensions have been applied for by or on account of, only 26 per cent." He concludes by saying that, "from the best available information, it appears that there is a surviving soldier population of a little over 1,000,000, out of which claims for pensions in the future may be made by those who incurred pensionable disabilities."

It is reported from the Indian Territory that the authorities are trying to remove from the Creek and Seminole countries two thousand intruders, "who have settled and lived there a long time, and occasionally intermarried."

Red Cloud and an interpreter have been given permission to visit Washington, Red Cloud desiring to lay before the Secretary of the Interior his version of affairs at the Pine Ridge Agency, and to emphasize the charges preferred against Agent McGillycuddy."

The steamship Carmana sailed from New Orleans on the 7th inst. for Liverpool, with 10,361 bales of cotton, 12,000 bushels of wheat, and 2650 staves. The cotton is the largest cargo ever carried in one vessel. The total weight of the cargo is 5,840,000 pounds, and its value \$642,000.

Last week the Potomac river was "frozen over solidly" from the foot of Ananston Island to the Little Falls—"a spectacle unprecedented within the memory of the oldest river men."

The temperature in Manitoba, Dakota and Minnesota, during the cold wave of Fifth-day, the 7th inst., ranged from 10 to 37 degrees below zero. Throughout the Canadian Province of Ontario, the temperature ranged from zero to 10 below. The cold wave extended southward to the Gulf States, temperatures below freezing being reported in them at various points.

Shawnee College, near Bedford, Indiana, was burned

on the night of the 4th inst., with a museum of Indian curiosities, valued at \$10,000. The fire is ascribed to incendiarism.

The Valley of the Yosemite is public property, and the question of prohibiting the sale of liquor therein is agitated in California.

The State debt of Pennsylvania was reduced \$915,104 during the fiscal year ended 11th mo. 30th, and its total on that date was \$20,225,083. The State Board of Agriculture make the following estimate of the crops of Pennsylvania for 1882: Wheat, 22,425,000 bushels; corn, 39,875,000 bushels; oats, 31,580,000 bushels; rye, 5,805,000 bushels; potatoes, 13,760,000 bushels; tobacco, 28,750,000 pounds.

Two capitalists of Wisconsin have bought 6000 acres of land in Lanzlade county, in that State, for \$210,000. It is said that the tract contains about 700,000,000 feet of the best pine timber in the State.

There were 405 deaths in this city last week, an increase of 29 over the previous week, and 49 more than during the same period last year. Of the whole number, 211 were males and 194 females; 55 died of consumption; 46 of pneumonia; 41 of diphtheria; 16 of croup; 13 of paralysis; 12 of marasmus; 12 of typhoid fever, and 9 of scarlet fever.

Markets, &c.—U. S. 3's, 103; 3½'s, 102½; 4½'s, 113½; 4's, registered, 119½; coupon, 120½; currency 6's, 130.

Cotton.—There were no essential change to notice in price or demand. Sales of middlings are reported at 10½ a 11 cts. per lb. for uplands and New Orleans.

Petroleum.—Standard white, 7½ cts. for export, and 8½ cts. per gallon for home use.

Flour.—Flour continues quiet, but prices were about the same as last quoted. Sales of 2700 barrels, including Minnesota extras, clear, at \$5.75; small lots do. do. straight, at \$6.25; Pennsylvania extra family low grades, at \$4.50; do. do. choice, at \$4.75; Ohio do. do., at \$5.50 a \$5.65; do. do. do. new process, at \$6.25; Southern Illinois do. do. at \$5.50; Wisconsin winter family at \$5.50; Ohio patent at \$6.40 a \$6.75; Minnesota do. at \$7.12½ a \$7.50, and 650 barrels City Mills on secret terms. Western Pennsylvania super, at \$3 a \$3.37½; do. do. extras at \$3.50 a \$4; Pennsylvania extra family at \$4.50 a \$4.75; Ohio do. do. \$5.25 a \$5.75; Indiana do. do. at \$5.25 a \$5.75; St. Louis and Southern Illinois do. do. at \$5.37½ a \$5.75; Minnesota bakers' clear, at \$5.50 a \$6; do. do. straight at \$6.25 a \$6.50; patents, winter wheat, at \$6.25 a \$7; do. do. spring, at \$7 a \$7.50. Rye flour sells at \$4 a \$4.25 per barrel. Feed.—Winter bran sells at \$17, a \$17.50, and spring at \$16.50 per ton.

Grain.—Wheat was a fraction higher. Sales of 3100 bushels red and amber at \$1.05 a \$1.11; 3100 do. track, at \$1.08½; 2200 bushels No. 2 red, in elevator, at \$1.08½; 1900 bushels rejected at \$1.02 a \$1.03, and 2 red wheat at \$1.03½ a \$1.09. Corn was unsettled. Sales of 8900 bushels sail yellow, in grain depot, at \$2 a \$4 cts.; sail mixed, at \$2 a \$3 cts.; steamer, at \$0 a \$1 cts., and new at \$8 a 72 cts., as to condition; and 60,000 bushels sail mixed at 68½ a 69 cts. Oats were higher: about 9000 bushels sold in lots at 48 a 50 cts. for No. 2 white, and 44 a 47 cts. per bushel for rejected and mixed, and 20,000 bushels No. 2 white at 48½ a 49½ cts.

Hay and Straw Market, for week ending 12th mo. 9th, 1882.—Loads of hay, 353; loads of straw, 82. Average price during the week—Prime timothy, \$1 to \$1.10 per 100 pounds; mixed, 95 cts. to \$1.05 per 100 pounds; straw, 70 to 80 cts. per 100 pounds.

Beef cattle were in demand and a fraction higher: 3000 head arrived and sold at the different yards at 3½ a 6½ cts. per lb., the latter rate for extra.

Sheep were in fair demand and closed firm: 11,000 head sold at the different yards, at 3 a 5½ cts., and lambs at 4 a 6½ cts. per pound, as to condition.

Hogs were rather lower: 5500 head sold at the different yards at 8½ a 10 cts. per lb., as to quality.

FOREIGN.—Telegrams from various parts of the United Kingdom on the 7th inst., report a snow storm of unusual severity. Traffic on the railways in many districts has been almost suspended. A train was snowed up all night in Cheshire, and the passengers, numbering twelve, suffered acutely. Telegraphic communication between London and Glasgow is totally interrupted. Elsewhere messages are greatly delayed. Many wrecks around the coast are reported. At Oldham and neighboring parts of Lancashire county, the storm has not been equalled in thirty years. Heavy loss has been caused in many places.

A fire broke out on the night of the 7th inst. in the premises of Foster, Porter & Co., wholesale hosiers, on Wood street. It was the greatest that has occurred in that city (London) since the celebrated Tooley street fire. The loss is estimated at £3,000,000 (\$15,000,000). The whole block between London Wall, Philip lane,

Addle street and Wood street, except the warehouse on the corners of London Wall, has been destroyed. It is believed that eight persons were injured, some of them seriously. Foster, Porter & Co., it is stated, a stock of silk goods alone estimated to be worth £600,000.

Earl Spencer, Lord Lieutenant of Ireland, has commuted the sentence of death passed upon the five who pleaded guilty to participation in the murder of the Joyce family at Miamtrasna. The Dublin Gazette, a return shows the number of agrarian outrages in Ireland during 11th month was eighty-nine. The number contrasts favorably with previous lists.

The Duke of Argyll has now stocked all his w with wild turkeys.

The *Republique Francaise* (Gambetta's organ), says the Government of Great Britain continues to pursue its egotistical policy in Egypt to the detriment of French interests, France will protect those interests in a way she may think best.

Paris, 12th mo. 8th.—The water has reached heart of the city. The drains in the low-lying quarters are unable to find an outlet, and the water has risen a level with the roads. In the Rue de l'Universite water is a foot deep in some places. The cellars of Foreign Office building are flooded. The Notre D quarter is swarming with rats, driven out from sewers, and the people are suffering from their deductions.

Paris, 12th mo. 10th.—The Senate has unanimously passed a vote of credit for 1,000,000 francs for the relief of the sufferers by floods in the Seine district, which now subsiding.

The loss by the floods in the Rhenish districts amount to millions of marks. The damage to the town of Duisburg alone amounts to a million marks. Houses near Mayence were ruined and swept away.

The Chambers of Commerce of all the seaports of Germany have protested against the exclusion of American pork. The Government, however, will persevere in their determination to prohibit its importation.

The *Novoe Vremya*, of St. Petersburg, says the Pro has ordered the police to expel all Jews residing within the municipal boundaries of St. Petersburg without official permission. The *Golos* says the Senate has decided that Jews are incapable of holding landed property in Russia.

A despatch from Paris to the London *Daily Telegraph* says: Telegrams from Saigon report that 10,000 Chinese have crossed the Tonquin frontier.

Mahmond Sami, Abdel Pasha, Ali Fehmy Tenba Pasha were arraigned on the morning of the 1st inst., and pleaded guilty to a charge of rebellion. Prisoners were sentenced to death, but their sentence were commuted to exile for life by the Khedive.

Alexandria, 12th mo. 10th.—A peaceful demonstration of several thousand of the poorest members of foreign colony here was made to-day before the Colonates of the Great Powers, to protest against delay in the payment of indemnity for losses sustained during the bombardment of Alexandria. Nearly all the consuls promised to send telegrams to their respective governments, presenting the demands of the people. The French agent warmly sympathized with the applicants. He expressed apprehension that long delay in the payment of the indemnity would cause serious demonstrations among the lower classes.

The Lima *Diario Oficial* publishes a telegram from General Pierola, announcing his inability to accept unreasonable proposals of Chili, and stating that he deferred his return to Peru until more favorable conditions present themselves.

Owing to the construction of the Mexican National Railway, the trade between Mexico and the United States and Europe, via Monterey, Corpus Christi and Liverpool, has quadrupled in the last three months.

FRIENDS' LIBRARY.

A recent examination of Friends' Library shows a number of volumes are missing from their place on the shelves. Some of them have no doubt been years ago, and cannot be recovered. Others may have been mislaid or forgotten by those who have borrowed them. The committee having charge of the Library respectfully request all who find any of the books included, in their houses, to return them before the day of the coming year.

DIED, 11th month 20th, 1882, at the residence Aquilla Hillman, near Haddonfield, N. J., MAR B. STOKES, aged nearly 83 years, a member of the Haddonfield Particular and Monthly Meeting of Friends.

THE FRIEND.

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For "The Friend."

"He Leadeth Me."

It was but a stray slip of paper and on it were words, "He leadeth me." It did seem strange that they had never so impressed me before. I thought I had believed them all my life—thought I had especially believed them the last five and-a-half years of my life; sitting there in the stillness of that upper room, in the soft, warm spring-time, sitting there, busy with inward communings, they came to me with all the freshness of words spoken; and while they brought balm, I saw in them a depth of meaning never realized before. Trials sore and many were mine, and sometimes the words of "The Ungodly Cross" had well nigh been my own:

It was a time of sadness; and my heart,
Although it knew and loved the better part,
Felt weary with the conflict and the strife,
And all the needful discipline of life."

But now, as my eye fell on these words, a soft, gentle peace stole into my heart. The bitterness was gone, and I was at rest. Every part of my being seemed met just then in my realization of the purport of those three words. It seemed such a chance breeze that had lifted the little torn scrap of paper on which were the words, down from where it had lodged in the slats of the half-open shutter, and dropped it in my lap. I was not thinking just then, "He rideth on the wings of the wind;" but surely the breeze was the chariot that brought his message to me on that occasion. As I read the words I grasped the bit of paper which had been the instrument of bringing to me fresh comfort and hope, and as they resounded through my being, every thing about me seemed to take up the refrain and echo back the words, "He leadeth me." I looked out at the window before me, and across through the one opposite. On either hand rose the mountains, clothed in soft, spring verdure, and they were to me types of God's sheltering, protecting love. I recalled that, "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth, even for evermore." And of this Lord the sweet singer of Israel in the 23rd Psalm had said, "He leadeth me;" while to all who were willing to follow the same tender Shepherd might come the same precious assurance, "He leadeth

me." On my ear fell the sound of the running water in the brook near by, and I thought of the "streams that break out in the desert," and the fountains in a "dry and thirsty land where no water is," and the streamlet seemed to echo, "He leadeth me." And as it wound its way along, most surely to reach the ocean in the end, what more fitting type of the devotions path through which, in the providence of God, most of us are led ere we reach the broad, deep ocean of Infinite love, there to be lost in its bosom? Across the stream came the bleating of a tender, helpless little lamb, and I thought of "the sheep of his pasture," and his promise that He would "carry the lambs in his arms." And I remembered how He shielded them from snares and the enemy, and led them into the abundance of his fold; how He was a "covert from the storm," a "hiding place from the wind," a "rock of defence," a "fountain of living water;" and in the shadow of this great Rock all, who would, might rest from the heat and strife of the world; and at this Fountain all who chose might drink and be refreshed; and down the ages came echoing the words of the beautiful Psalm, "The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures, He leadeth me beside the still waters, He restoreth my soul."

Several years have slipped away into the past since that day, but its lesson has remained. And now, many miles away from the scenes where it was learned, and again sitting alone in the quiet of an upper room, it has all come back to me with a freshness; and the hope, that perhaps I might help others more fully to realize the rich freight of meaning in the words, has induced me to pen this incident from my own experience. Surely the chief reason why we do not in life and soul more fully realize this leading, is that we do not put ourselves in the way of being led. We are so busy mapping out plans of our own, and seeking our own paths, that we forget to let our Shepherd lead us. Alas, that we so often wander away into barren places where no water is!

One cannot be led, only so far as his will is surrendered. To be urged on against his will is to be forced, not led. There is a sense in which we can truly say as we look back over a path blindly followed, "the Lord was leading me on to this or that end," or to "bring about this or that result in my life;" for surely "He bringeth the blind by a way they know not;" but the blind, even, must be willing to be led, and He who leads will surely anoint their eyes with the eye-salve of truth, and bring them out into a large place, and cause the Sun of Righteousness to illumine their dark souls so that, with the inner eye, they behold the Day-Spring from on high. And then as they behold the broad pastures of his bounty, the rich plains of his love, and drink at the deep fountain of still waters, with hearts made glad by his presence, they may say, "He

leadeth me." And O, the companionship of such a tender Shepherd!

First of all, then, to put ourselves in the way of being led, we must make a full, complete and final surrender of our will—must "leave all" and follow Him. Having done this, we must then see that the habits of the old life do not lap over into the new, and cause us again to fall into ways of our own devising. We have such a proneness within us to "run before we are sent," that, in consequence of this eagerness, we are apt to find ourselves involved in perplexity or trial, and when these come we begin to wonder how we are to know which way the Lord would lead us on, if, indeed, He is leading us at all. In his tenderness, He is sure to help us when we cry to him, (for He hears the faintest wail of weakest lamb, even though it may have wandered, and He runs to its relief, bearing it back on his shoulder rejoicing), but how much better to have had Him so direct our steps that the perplexity need not have occurred. Surely busy self is our worst enemy, and the greatest hindrance to our spiritual progress. And what a hydra-headed creature it is! putting out so frequently and in such various ways, a fresh appearance of life, when we had thought it slain.

To be led implies constant companionship, and not an occasional or even frequent asking of the Lord to show us his will. To have constant companionship we must have an abiding presence, and this is promised in the indwelling of the Holy Spirit, which, we are assured, will guide us into all truth, bringing all things to our remembrance. To put ourselves in the way of being led, then, we must so surrender our wills and so be emptied of self as that the Holy Spirit may come in and abide in us, to be our Guide and Comforter. Then will our eyes be opened to see the right, our hearts inclined to do the right, and then will wisdom and strength be given to perform what we see and desire to do. This is the leading of our Shepherd, and it is a rich pasture into which, by this leading, we are brought—a place where we are assured we "shall not want."

A. L. WASHBURN.

Philada., 12th mo. 10th, 1882.

For "The Friend."

Westtown Boarding School.

From the report of 1854 we learn, "That the building heretofore used as a milk-house being in a dilapidated condition, and the spring from which the water was conveyed having failed to give a sufficient supply, and the water not being cold enough to answer the intended purpose, it has been deemed necessary to erect a new building over it"—with accommodations on the second floor for a family to have charge of the dairy.

"The new barn was put up in time to admit of storing last year's crop of grain and hay; and its ample size and convenient arrangements greatly facilitate the operations of the

farmer. The cost of the improvements, including the removal of the grain-house to the north-west side of the barn-yard and fitting it up, taking down the old barn, cleaning up and levelling the ground, &c., is \$3953.58, which, added to the cost of the farm-house and improvements around it, makes a total of \$12,428.56, all of which, excepting \$217, has been paid by the voluntary subscriptions of Friends."

"A large portion of the corn crop was cut off by a severe storm of hail during the summer, and considerable increased expenditure has been incurred in consequence, as well as for the removal of fences, draining the meadow and for manures, which will absorb much of the apparent profit; yet it is believed that the advantages derived from these expenditures will more than compensate for the outlay."

"At the close of nearly every session, it is necessary to make some repairs to the building, often requiring considerable time to complete them; and the present period of vacation is found to be too short for the purpose, and for the necessary cleaning of the house. The Superintendent and Matron are generally so closely confined during this period, as to have little or no time for relaxation from their arduous charge, and it is believed that while a longer time of recreation would benefit the health of the teachers and other caretakers, it would also be of advantage to the pupils, giving them more time to be with their parents and families, especially such as reside at a considerable distance, and for preparing the necessary clothing for the succeeding session, &c.; it is therefore agreed to propose for the approval of the Yearly Meeting, that the vacations shall be extended to four weeks each, to commence at the close of the ensuing summer session."

At a meeting of the committee held 10th mo. 6th, the following extract from the will of Margaret Sheppard was produced: "To my executors in trust for the committee having charge of Westtown Boarding School, \$2000, to be paid to the treasurer for the time being for the use of that institution."

Signed, BENJ. H. WARDER,
Acting Executor.

Information was given that the residue of Henry Pemberton's estate, received by the treasurer, amounted to \$11,039.

4th mo. 6th, 1855. "The treasurer informs that he has received \$3752.38, being the proceeds of a legacy of \$4000 bequeathed by our late friend Ann E. Jenks." This legacy was directed to be paid to the treasurer for the time being of the Yearly Meeting's Committee appointed to the charge and oversight of Friends' Boarding School at Westtown, "for the benefit of that institution in such way as the committee having charge thereof for the time being may deem expedient to appoint."

6th mo. 6th, 1855. The following minute was adopted: "The annual wear and tear of the school buildings for more than half a century, as well as the decay of other portions of the property being such, as at an early period to render extensive repairs indispensable, and the necessary funds for effecting such repairs having been offered by some friends of the Institution, they were accepted, and the following Friends were appointed, in conjunction with our Superintendent, to have the repairs effected in a substantial and suitable manner, viz: Jos. Scattergood, Henry Cope, Thos. Evans, and others."

The report made to the Yearly Meeting in 1855, states that "upon examining the barn* near the school buildings, it was found to require a new roof and other repairs, the expense of which, with the cost of a new wagon-house, which is needed, was estimated to be a considerable part of the amount that would be required to build a new barn in a more convenient location, and on a plan which would serve both purposes. The funds for building such an one having also been offered, it was concluded to authorize its erection."

"Since the last report new cases with glazed doors have been put up in the room adjoining the office for the accommodation of the library; which has been enlarged by the addition of about one thousand volumes, some of which are valuable books of reference. Many of the old books have been rebound, and the whole collection has been newly arranged, and a catalogue prepared and printed. The cost of the new books, fitting up the room, and printing the catalogue, amounting to \$1268.62, has been defrayed by voluntary contributions for the purpose."

"For the last two years about as many pupils have participated in the advantages afforded by this seminary as could comfortably be accommodated; and at times during that period there were more applicants than could be admitted.

"This evidence of the confidence of Friends in the school has been gratifying and encouraging to the committee.

"They hope it will continue to receive the support of our members generally, believing that as there is a united concern on the part of those who have charge of it, to conduct it in the fear of the Lord and in conformity to our religious principles and testimonies, it will continue to promote the moral and religious, as well as literary improvement of many of the rising generation."

The interest manifested by many Friends towards Westtown in leaving legacies to it, is encouraging and commendable; lest however the enumeration of them should give the impression, that a large and accumulating sum of money was at the disposal of the committee, it may not be out of place to allude to the fact, that many of the legacies were for specified objects. It is well also to bear in mind, that every child educated there receives directly his or her share of the benefit of the income arising from these funds. From the report made in 1881, we learn "that the average cost per pupil for the year was \$202.25," being \$72.25 more than was charged. It is believed that the institution is conducted with as much economy as can well be observed.

It is a great satisfaction to be able to furnish members of the Society with so thorough an education, surrounded as they are by so many physical comforts at so low a price, which could not be done were there no endowment funds to support it. Were these funds increased, it would be very pleasant to reduce still more the amount charged per annum for board and tuition.

Home love is a prize so costly it should not be neglected.

* The old barn stood a short distance south or south-east of the present green-house; had the eastern end plastered smooth on the outside, against which hand-ball was played: an exercise now generally superseded by base ball, &c.

From "Our Ancesto

Some Old Papers.

Contributed by R. A. Brock, Secretary of the Historical Society of Virginia.

"PHILAD'A, y^e 14th 3^d mon., 1769

Loving Friend, Robert Pleasants:

I herewith send thee some Pamphlets y^e Negro Trade, lately published here. heartily wish those amongst you who concerned with this suffering People may prevailed upon to read them with seriousness if for adventure they may see their Day and apply to the Common Father for instruction how to act therein. I shall be glad to know thy Sentiments upon the Content y^e Pamphlets, and if thou thinks y^e send thee more would be of any service amongst you; as we are about reprinting it with addition, having met with some strong corroborating Testimony from some Person Note, viz: Foster, Hutchison & Co. V affectionate love and hopes to see thee amongst us, I remain thy friend,

ANTHONY BENEZE

[FOLIO:—SUPERSCRIBED "FOR | ROBERT PLEASANTS, | MERCH'T. IN VA."]

"To the Governor and Counsel of Virginia The Memorial of Robert Pleasants, Shewith,

That your memorialist from a full persuasion that all mankind are by nature just entitled to freedom, a desire of rewarding fullness, and of doing to others as he would be done by, did about year 1777, place diverse of his Negroes lands of his own, at a small distance from habitation. And for their encouragement in industry, and to remove every inducement to theft and dishonesty supported them for term of one year, and allowed them the benefit of their labour. This he hoped; believed was not inconsistent with the letter or spirit, and intention of any law then in force, and he was confirmed in that belief by the opinion of Patrick Henry, Esq., then Governor, (who he consulted on the occasion as well as the attorney who acted for him) State in the County of Henrico, on the 1st of the presentment now complained of. With concern he observes, after a war of several years, and the expense of much blood and treasure, for the ostensible purpose of establishing the Civil and Religious Rights of America, he finds prejudices are going forward among many people against Negroes being any wise relieved from a state of absolute slavery; by means whereof as he supposes, was presented by the Grand Jury, for suffering, as they say, *his negroes to go at large*, and moreover has been fined the sum of ten pounds on an Act past November 7th, 1769, manifestly made to prevent owners of Negroes suffering them to go at large on stipulated wages and to prevent thefts incident to such contracts, which he declares (common as it has been done by others with impunity) he never did do. And he conceives that so far from the encouragement given his negroes, as aforesaid, having had any such tendency, they have conducted in an orderly inoffensive manner. And instead of going at large, as has been suggested, they have all settled habitations, and under his own care and notice Nor hath one single complaint been made him of dishonest or impertinent conduct either of them since they have been so sett

although several evil disposed people (mere prejudice he believes) have at different times in an unlawful manner, beat them without cause, and killed and destroyed their persons and other property. It cannot reasonably be supposed he could have any other motive in his conduct towards his Negroes, than an approbation of duty and a desire of doing justly; because it was giving up what the law had made his property. And seeing the sword of the Magistrate is intended for punishment of evil doers, and the friend those who do well, he wishes to continue, and hath always carefully done, to avoid being under the denomination of an *Evil-doer*. And as he conceives a voluntary payment of the said fine, would be a tacit acknowledgment of Evil, he cannot comply with it, yet thinks it his duty, (as he hath on similar occasions heretofore done) patiently to submit to the penalty of laws, he could not from motives of conscience actively comply with; at the same time considering the said fine to be awarded against him from prejudice, or a mistaken intention of the law, he hopes and trusts your protection from unreasonable claims, and that you will take the matter into consideration, and appoint such relief as you may appear just and reasonable, which is the desire of one who wishes the welfare and happiness of all mankind."

ROBERT PLEASANTS.

Robert Pleasants was the great-grandson of John Pleasants, who emigrated from England in 1665, and settled in Henrico County, Virginia. There have been many prominent representatives of this family in the annals of the State.

Robert Pleasants was a man of indomitable energy and vigorous intellect. He engaged in planting as well as mercantile pursuits, acquired considerable wealth in land and slaves. He owned and resided upon the "Pleasant" Plantation, memorable as having been long possessed by the distinguished Randolph family. He was a public spirited citizen as well as philanthropist, and entered heartily into all possible schemes of agricultural progress and of manufacture. In behalf of the emancipation of the African race he corresponded with the early advocates of the measure in this country and in Europe. The highest esteem existed between him and the eminent philanthropists of Pennsylvania, Anthony Benezet, James Pemberton, John Barlow and others.

EMANCIPATION OF A SLAVE IN VIRGINIA, BY A MEMBER OF THE SOCIETY OF FRIENDS, IN 1780.

I, George Bell, of Louisa County, Virginia, after mature deliberate consideration and the reflections of my own mind, being fully persuaded that freedom is the Natural Right of mankind and that no Law, Moral or Divine, has given me a right to or property in the Person of my fellow creatures and being anxious to fulfil the injunction of our Lord Saviour, Jesus Christ, by doing to others what would be done by, DO therefore Declare Having under my Care a Negro woman named Agg, I do for my Self, my Heirs, Executors, Adms. and Assigns, Hereby Release the said Agg, all my Rights, Titles or Claims, or pretention of Claim whatsoever to or to any Estate she may Acquire from Date of these presents. In witness where-

of, I have hereunto set my Hand and Seal this Eleventh Day of the Fifth Month, One Thousand Seven Hundred and Eighty.

"GEORGE BELL." [SEAL.]
"Sign'd, Sealed & Deliver'd in the presence of
Wm. Davis,
Micajah Davis."

[George Bell owned quite a number of slaves all of whom he severally emancipated. His descendants have intermarried with some of the most worthy families in our midst—among which may be mentioned the following: Lamb, Austin, Sydnor, Starke, Watt, Oliver, Pleasants, Shelton, Crew.]

Religious Views and Tenets.

For "The Friend."

"As many as are led by the Spirit of God, they are the sons of God." But the Spirit of God may lead his obedient servants into diversified fields of labor. And He may, in gathering different churches together, permit them to work in his cause, under different shades of light and belief. But if they are led by his Spirit, He will prosper their work. As their faith is, so He will suffer it to be unto them; provided they are all led by the same Spirit. If the *manner* of work should differ in some unimportant points from that in which our faith has led us, let us remember that the tree of life bears twelve manner of fruits. And if each separate kind of fruit should seem to be palatable to the taste, and refreshing or strengthening to the nerve of some weary Christian traveller, we need not try to imitate it, but submissively say, the Lord's will be done. But "let every man abide in the same calling wherein he was called." And not think that because a certain kind of work seems to be blest under the leadership of other churches, that we must forsake the more high and spiritual calling of Him who has called us out of darkness into the marvellous light of the gospel day, and follow their ways. But let us patiently dwell under our own vine and fig-tree, and prayerfully hope that the leaves of the tree of life may ultimately spread over all, and tend to the healing of the nations. For God has promised that he would pour out of his Spirit upon all flesh; and that sons and daughters should prophesy from that spirit, and not from the spirit of man; that no flesh should glory in his presence. "For no man knoweth the things of man except by the spirit of man that is in him. Even so the things of God knoweth no man but by the Spirit of God. And the Spirit searcheth all things, yea, the deep things of God. The Scriptures teach us that the eternal Word of God, for the restoration of man from the fall, was made flesh and dwelt among men. And though He were a Son of God, yet He through the flesh "learnt obedience by the things which he suffered; and being made perfect, He became the author of eternal salvation unto all that obey Him." So our salvation seems to depend on our obedience to the inspeaking Word, which is nigh to all that receive Him. While He was outwardly among men, He spake outwardly to men. But it was "expedient" that He should not remain outwardly on earth, but that He should go to the Father, and as He promised, come in spirit and guide his disciples into all truth. So now such as are inwardly led by the Spirit of God, they are the sons of God. He comes to his own now, spiritually, as He

did outwardly in the days of his flesh, and to as many as thus receive Him, to them He gives power to become his sons. But we have to use the power which he gives us, and believe in it, and be led by it, in the new and living way, until that new birth is brought forth, which is "not of blood, nor of the will of the flesh, nor of the will of man, but of God." And to bring about this new birth—this change from a state of nature to a state of grace, the Lord has promised that He would "pour out of his Spirit upon all flesh." So if the word *all* means what it says, then no one is left out, of any nation, kindred, tongue or people, that has not had a saving portion of God's grace or Holy Spirit poured out upon him at some time of life, to profit by, if he would accept it, and be led by it. For a "manifestation of the Spirit is given to every man to profit withal." "And upon whom doth not his light shine?" Christ the light of the world was given after the divine light and life was lost in the fall, to enlighten even the Gentiles; and designed to be "God's salvation unto the uttermost parts of the earth;" to open the eyes of all; as we are all spiritually blind by nature, "and to turn them from darkness to light, and from the power of Satan unto God; that they might receive forgiveness of sins, and have an inheritance among them which are sanctified, through faith that is in Him." But in order for this great change, we may have to go down again and again as to the very bottom of Jordan, the river of God's judgment, that we may be cleansed from every defilement, and be prepared to join the general assembly and church of the first-born, who have come up out of great tribulations, and washed their robes in the blood of the Lamb of God, which taketh away the sin of the world out of every heart that abides the day of coming as a purifier. If the tendering love of Him who dwelt in that bush which was not consumed, is present with us, as we pass through the deeps, and through the fiery baptisms of this probationary world, it richly compensates for all. Where our Redeemer reigns, self is laid low. We must be emptied of self before we are filled with the Spirit. We must not only sit at His feet in humility, and learn of Him in silence; but after learning, obey. It is the willing and the obedient that eat the good of the heavenly land. We must have the holy qualifying Spirit resting on us, enduing us with power from on high, before we can go forth in his service, and convert sinners unto God. And unless we have this endowment, and the heavenly anointing ourselves, our labor and our preaching will be in vain. We may exalt self by our efforts; but not the cause of Him who is meek and lowly in heart.

We may have a melody of the heart as well as a melody of words. The one is deep and heavenly; the other superficial, emotional and earthly.

Though the singing of the present day may appear to be largely mixed with that which is devotional; yet if it is not from the Spirit, and with the understanding that the Spirit gives, it cannot reach higher than the house in which it is uttered, because a stream cannot rise higher than its fountain. All utterances in the way of worship should be under the promptings of the Holy Spirit. Then, as they emanate from the Spirit of Christ, they would have a tendency to lead

the hearers to Him. And as these keep low and learn of Him, great will be their peace. My heart's desire and prayer to God is, that now, even in old age, I may be preserved so near the fountain of life, as to bring forth if but only a little fruit to the glory of Him who has called me out of the darkness which so hangs over us, into his marvellous light. But I remember that the most fruitful branches have to bow the most towards the root of the tree from whence they receive their support. And now, as my mortal body, may have to bow under the weight of years, more than it yet has done, I humbly crave that if my merciful Preserver should see that the inner man needs to be more purged in order that it may bring forth more than it has yet done, I may submissively say, "thy will, O Lord! and not mine be done;" and that I may more spiritually bow towards the root of the tree of life, from which alone the spiritual man receives all of his spiritual support—even that tree whose leaves are for the healing of the nations. For thus saith the Lord; "To this man will I look, even to him that is poor, and of a contrite spirit, and that trembleth at my word." D. H.

Dublin, Ind., 12th mo. 11th, 1882.

For "The Friend."

I have read with pleasure articles in "The Friend," warning against unprofitable reading. While it is right to bear a testimony against such waste of our precious time, are we endeavoring by every means in our power to circulate good reading. I have often desired that Friends who have been blessed with plenty of this world's goods, might be inclined to more largely circulate "The Friend." It is a paper that almost any one will read—many not members with us enjoy its pages. I have felt it right to pen these few lines, hoping that by them some one might be induced to weigh the matter and see if their Father has not some work of this kind for them.

New York State, 12th mo. 13th, 1882.

A singular treatment of the ruins of Babylon, and one which might readily be overlooked in its bearing upon the predictions of Scripture in minute detail respecting this city, has not escaped the observation of H. Rassam, a thorough explorer of the site.

"There is one fact connected with the destruction of Babylon and the marvellous fulfilment of prophecy which struck me more than anything else, which fact seems never to have been noticed by any traveller, and that is the non-existence in the several modern buildings in the neighborhood of Babylon of any signs of stone which had been dug up from its ancient ruins, because it seems that, in digging for old materials, the Arabs used the bricks for building purposes, but always burnt the stone thus discovered for lime, which fact wonderfully fulfils the divine words of Jeremiah—namely: "And they shall not take of thee a stone for a corner, nor a stone for a foundation; but thou shalt be desolate forever, saith the Lord." (Jeremiah, li. 26.)—*Independent.*

To experience the change from nature unto grace, is more to be desired than kingdoms; and is worth enduring conflicts and distresses, to know realized in ourselves; and, if so might be, to prepare us, to strengthen, help and encourage other burdened souls.—*M. Capper.*

MIRAGE.

BY SUSAN COOLIDGE.

[The words of hope and cheer contained in the last stanza of this beautiful poem are applicable to those who have a well-grounded hope that, through the mercy of God in Christ Jesus, their sins have been forgiven and they prepared for admittance into that kingdom where nothing that is impure can ever enter. To these, death, the "hovering shape which" "stains and blots the sunniest skies," need bring no terror. But there is no solid ground for comfort and hope for those who will not repent of their sins, or submit themselves to be governed and guided by the Divine will.—Ed.]

Beyond the plain sirocco-fanned,
The heat and hush of desert sand,
A belt of feathery palms arise,
Traced like a vision on the skies.
Cool waters ripple at their feet,
O dream divine, be real as sweet!
We near, the mocking shadows flee;
But could we mount as eagles do,
High and yet higher, we should see
Where far, far off the real palms be—
Behind the false there hides the true.

Beyond the fog-wraths curling gray
Lies the bright stretch of clear noonday.
These seas are blue and glad, and hands
Of white waves leap on yellow sands,
The merry fisher trims his sail
With never thought of cloud or gale:
We sadly sit—but could we rise
Above these vapors hovering dun,
Which are of joy the thin disguise,
We too should laugh 'neath laughing skies—
Behind the shadow hides the sun.

Ah, coward heart! be not so blind,
Be not so shaken valiant mind,
As the grim shadow all men fear
Draws nearer with each urging year,
A hovering shape which flits and flies,
And stains and blots the sunniest skies.
Did we but dare to rise above
As angels do, emparadised,
Our eyes should see the cloud remove;
Behind the dread, the Eternal Love;
Behind the death, the welcoming Christ!
—*S. S. Times.*

Selected.

ANISE AND CUMMIN.

BY MARGARET J. PRESTON.

Wearily with homely duties done,
Tired through treading day by day
Over and over from sun to sun,
One and the same small round alway,
Under her breath I heard her say:

"Oh! for the sweep of the keen-edged scythe,
Oh! for the swaths, when the reaping's o'er
Proof of the toil's success. I tithe
Anise and cummin—such petty store!
Cummin and anise—nothing more!

"Only a meagre garden-space,
Out of the world so rich and broad—
Only a strip of standing-place!
Only a patch of herb-strown sod
Given, in which to work for God!

"Yet is my hand as full of care
Under the shine and frost and rain,
Tending and weeding and watching there,
Even as though I deemed a wain
Were to be piled with sheaves of grain.

"Then when the work is done, what cheer
Have I to greet me, great or small?
What that shall show how year by year,
Patient I've wrought at duty's call?
Anise and cummin—that is all!"

Turning, I raised the drooping head,
Just as I heard a sob arise:
"Anise and cummin and mint," I said
(Kissing her over her aching eyes),
"Even our Lord doth not despise.

"Think you He looks for headed wheat
Out of your plot of garden-ground?
Think you He counts as incomplete
Service that from such scanty bound
Yields Him the tithing He has found?"

"What are to Him the world's wide plains?
Him who hath never a need to fill
Even one garner with our small grains?
Yet, if the plot is yours to till,
Tithe Him the anise and cummin still!
—*Independent.*

Selected.

MY LITTLE LABORER.

A tiny man, with fingers soft and tender
As any lady fair;
Sweet eyes of blue, a form both frail and slender
And curls of sunny hair
A household toy, a fragile thing of beauty—
Yet with each rising sun
Begins his round of toil—a solemn duty,
That must be daily done.

To-day he's building castle, house, and tower,
With wondrous art and skill;
Or labors with his hammer by the hour,
With strong, determined will.
Anon, with loaded little cart, he's plying
A brisk and driving trade;
Again, with thoughtful, earnest brow, is trying
Some book's dark lore to read.

Now, laden like some little beast of burden,
He drags himself along;
And now his lordly little voice is heard in
Boisterous shout and song—
Another hour is spent in busy toiling
With hoop and top and ball—
And with a patience that is never failing,
He tries and conquers all.

But sleep at last o'ertakes my little rover,
And on his mother's breast,
Joys thrown aside, the day's hard labor over,
He sinks to quiet rest;
And as I fold him to my bosom, sleeping,
I think, 'mid gathering tears,
Of what the distant future may be keeping
As work for manhood's years.

Must he with toil his daily bread be earning,
In the world's busy mart,
Life's bitter lessons every day be learning,
With patient, struggling heart?
Or shall my little architect he building
Some monument of fame,
On which, in letters bright with glory's gilding
The world may read his name?

Perhaps some humble, lowly occupation,
But shared with sweet content;
Perhaps a life in loftier, prouder station,
In selfish pleasure spent;
Perchance these little feet may cross the portals
Of learning's lofty fane,
His life work to scatter truths immortal
Among the sons of men!

Selected for "The Friend."

The Character of William Penn.

An extract from an Address by Judge F. on "Religious Liberty."

"The last of the great English historians whose skill in praising what he admired depreciating what he disliked was unsurpassed—turned his powerful magnifying glass William Penn, and he announced that he served on that 'bright particular star' spots never before seen. It is said that famous astronomer once upon a time, prised the scientific world by declaring he had discovered an elephant in the moon, but upon close examination it was ascertained that the elephant supposed to be in moon, was only a fly upon the philosopher's telescope. It may be there was a fly in instrument through which Mr. Macaulay looked at the character of Penn, and shrewdly suspected that some such i

that have crept in there about the time the Quakers voted against him at the Edinburgh Convention. Be that as it may, this assault upon his fame comes too late in the day. The judgment of the world has been pronounced on him long ago. No man of his time was better known. From his early youth to his old age he was a man of mark and lived constantly in the eye of the public, surrounded by enemies ever ready to put the worst construction upon his conduct. He went through the furnace without the smell of fire upon his garments, and left behind him a character of moral virtue, on which malice itself could find no stain. In the bloom of his youth, with all the freshness of health and hope on his heart, when worldly ambition was leading its most seductive allurements toward him, he gave up rank, fortune, friends, and became an outcast from the house of his father, for the sake of communion with a despised and persecuted sect. In obedience to his conscience, and without other possible motives, he suffered insult, and scorn, and imprisonment, with a fortitude that would be honored a Christian martyr in any age. That he was a man of consummate ability is proved by all his public acts, speeches and writings. Even the words that are reported to have fallen from him in private conversation were so fitly spoken, that they are 'like vessels of gold set in pictures of silver.' With one consent the wise and the learned of all nations have agreed, that as a lawyer he was the greatest that ever founded a state, in ancient or modern times. He was not the foremost, but he was among the foremost to disclaim all power of coercion over the conscience. This alone, if he had nothing else, would have marked the greatness of his intellectual stature; for when the light of a new truth is dawning upon the world, its earliest rays are always shed upon the loftiest minds. He not only received the truth in his own heart, but he devoted himself with tireless energy to the propagation of it."

Education.

"Many children among us" (the Society of Friends), says the celebrated Dr. Fothergill, suffer great loss, by not being early and properly made acquainted with the principles we profess. For want of this instruction, they become too easy a prey to the customs of the world and its habits, and that which would be a hedge about them, and preserve them from many temptations, is laid waste, and all the restraints of vice and folly suffered to sear their affections to their ruin. For when they cease to be distinguished from others by their garb and deportment, they too often cease to be distinguished from the world by their morals, and the rectitude of their conduct.

"Too few are the parents, who can honestly say, that they train up their children in godly conversation, in plainness of speech, in behavior and apparel; and the frequent reading of the holy Scriptures. And as it is of great importance to habituate children from their infancy to silence and attention, not only as a preparation to their advancement in a religious life, but as the groundwork of a well-cultivated understanding, it ought to be particularly regarded. We are almost the only professors of Christianity,

who acknowledge the use of this absolutely necessary introduction to Christian knowledge and Christian practice. To have the active minds of children early put under this kind of restraint, to be accustomed to turn their attention from external objects, and early habituated to a degree of abstracted quiet, is a matter of great consequence, and may be a lasting benefit to them. To this, if properly trained, they are inured in our public assemblies, and to sit in silence with decency and composure." "Perhaps no means would be so well calculated to give children this habit, as the adoption of family worship, where parents, children, and domestics, might daily offer unto the holy One of Israel, the sweet incense of hearts united in his name. I am far from recommending any thing which would be inconsistent with our religious principles and practices, or with our belief, that we cannot approach the Almighty acceptably without a preparation from Him. But to assemble together in the morning and evening to read the sacred Scriptures, and to sit in reverent silence before Him in whom we live and move and have our being, surely must be as reasonable a duty as public worship, which is so strictly enjoined; and is not the command given to the Jews equally binding upon us? 'Hear, O Israel, the Lord our God is one Lord.' 'And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words which I command thee this day, shall be in thine heart. And thou shalt teach them diligently unto thy children.' As we have no reason to suppose that under the gospel dispensation any peculiar change passed upon the nature of man, that renders him more susceptible of good, or less liable to the temptations and sins of his natural propensities, or the inroad of the fell destroyer of our innocence, surely our children need as great care and stand as much in need of religious instruction, as those under the old dispensation. Observation and experience teach us that piety is not the spontaneous growth of the human heart; that, on the contrary, the seed of sin prevails there, until supplanted by that seed of the woman which is 'Christ within, the hope of glory.' We daily see the sorrowful inroads which the enemy has made and is making in this portion of the Lord's vineyard, and where shall we look for the remedy? Where shall we find a counteracting influence, if not in the domestic education of our children? There can be nothing which will exercise so powerful, so universal an effect on our Society as *family religion*; and how can this be established so well, as by having stated periods, in which heads of families may daily read the blessed volume of inspiration in the circle of home, and seek, in humble reverential silence, for a qualification rightly to minister to the wants of those who are looking unto them as to 'Saviours on Mount Zion?' If this were the uniform practice amongst us, a practice which is so excellent that it is no marvel Satan has marshalled his forces against it, and tried to persuade us that it is form without substance, we should soon see a different state of things prevailing; for in such opportunities, the stubborn heart has been melted, the dry eye moistened, and the tongue has been loosed to speak a word in season, of exhortation or reproof, of tenderness or encouragement; and sometimes the spirit of supplication has rested

on the little gathering, and the blessing of the Most High vocally entreated. But not less precious nor less instructive, are some of these seasons, when true silence covers the assembly, and every heart is made to feel that there is a God who, though he dwelleth in the high and holy place, is also with him that is of a contrite and humble spirit. I am aware that many, very many times, we may sit in these domestic meetings, without any sense of good, and do we not frequently experience the same trial in public? But shall we thence infer that we need not go to meeting? Yet one is as reasonable an inference as the other. Daily observation convinces us of the necessity of laboring on the farm and in the garden, if we expect to receive ample fruits from the seeds we have sown; we do not expect that our children will learn to read, or write, or attain any other literary accomplishment without instruction, without daily, persevering diligence; but in religion, in the culture of the heart and the soul, too many seem to have embraced the chimerical idea, that they may grow up as plants of the Lord's own right hand planting, without care on our part, or labor on their own. If this were so, whence the earnest exhortation: 'Bring up your children in the nurture and admonition of the Lord.' Does not this call for daily care, not only to be baptized for them, but to labor diligently in word and in doctrine, to instil into their minds the most excellent precepts of the gospel? Not only to point them to the meek and lowly Jesus, but to lead them by holy restraint under His cross, and inure them by parental tenderness and authority, which should be inseparable, to bear it in childhood and youth; so would they find in riper years that it would bear them; and parents, and children, and servants, all who form the domestic circle, would feel its hallowed influence, and would be one another's joy in the Lord.

"Though it cannot be supposed the young and active minds of children are always engaged as they ought to be, yet to be accustomed thus to stillness, and brought to curb and restrain the sallies of their youthful dispositions, is no small point gained, towards fixing a habit of patient recollection, and a regard to decorum, which seldom forsakes those, who have been accustomed to it, and properly instructed in this entrance to the school of wisdom, during the residue of their days."

For "The Friend."

A Growth in the Truth.

Has there been any growth in the Truth among you? is said to have been one of the queries, or a part of a query in the early days of this religious Society. And would it not be well in these days for each one of our members seriously to inquire, in the cool of the day, and in the sight of the Omniscient, whether there has been any growth in the Truth as it is in Jesus? Whether there has been any deepening in the root of Divine life? Whether there is any greater hunger and thirst after righteousness? Whether there is any more love of the Saviour inciting to the obedience which is of faith in his Holy Spirit? Whether there is an increased desire felt after a faithful maintenance of the cross of Christ, despising the shame, and herein seeking to serve our generation accord-

ing to His holy will? The Apostle enjoins, "Examine yourselves whether ye be in the faith; prove your own selves." Such examination is the more obligatory, because of the value of a never dying soul, and of the shortness of the time, as well as uncertainty of the lease, in which we have to "occupy till He come" with the talents so responsibly committed by the Great Giver.

Salvation is nowhere promised in Holy Scripture to the indolent or lukewarm Christian professor. The Apostle enjoins: "Be ye not slothful, but followers of them who through faith and patience inherit the promises." There must be faithful patient labor in order to obtain the bread, he that eateth of which shall live forever. There must be a continuous warfare to overcome our spiritual enemies—the old inhabitants of the land. There must be a diligent waiting upon the Lord, if we are ever permitted to experience our spiritual strength renewed. There must be a watching unto prayer with all perseverance, if we are ever enabled to be strong in the Lord, and in the power of his might. There must be an assiduous striving maintained if we ever enter the strait gate and walk in the narrow way which alone leadeth to the realms of peace and unspeakable joy. There must be a selling all for the pearl of great price; and a parting with things as near and dear as the right hand or the right eye, when any of these come in competition with our soul's growth and welfare, or with a crown of never-fading glory. On this point, how strong and suggestive is the example of the Apostle Paul, who evinced the sincerity of his eternal hopes by constantly preparing himself for their fruition. He says: "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in Him," &c. Now, if these, or similar fruits of growth in the unchangeable Truth have not been known or felt by us, what is the "root of bitterness springing up?" What the hindrance or obstruction to a progress in grace and piety, and in the saving knowledge of our Lord Jesus Christ unto life eternal?

The effort to modulate or qualify the Truth as it is in the Redeemer, so as to *seem* to grow in it, without yielding our hearts to be leavened by Him and his grace, a whole burnt offering and sacrifice, will ever remain a light-weighted and futile attempt. Every effort to dilute the religion of our forefathers, so as to make it more palatable, will prove but like to climbing up some other way to the kingdom than by Him, who yesterday, to-day, and forever, must remain *the way*, the truth, and the life.

As an antecedent to a right growth in the Truth, there must be an humbling of ourselves under the discipline of the cross of Christ. The Scriptures enjoin, to "be clothed with humility." And again, "Humble yourselves under the mighty hand of God, that He may exalt you in due time: casting all your care upon Him, for He careth for you." Perhaps one great reason why there is not more lively growth apparent, is because too many stumble at the simplicity of this cross. Nevertheless, it was Paul's glory: and, as says William Penn, "Christ's cross is Christ's way to Christ's crown." What an example, moreover, in this, as well as in humility and self-denial for our sakes, is that of the dear

Saviour! who, "for the joy that was set before Him endured the cross, despising the shame," &c. Who made Himself of no reputation; pleased not Himself; had not where to lay his head; though in a world He made, and which He came, suffered, and bled, to redeem. Of Him we must learn meekness and lowliness, even to sit at his feet to hear his words as the "one thing needful"—"that good part," never to be taken away. In which privileged place, no divination or enchantment can prevail against, and where growth, and strength, and life are meted to the filial dependent children and lowly followers of a crucified, but risen and glorified Lord.

But, praise be to the Father of mercies and God of all comfort, whose grace is ever sufficient, it is believed there is a growth in the ever blessed Truth amongst us; that there is an increasing love of the Truth,—a more earnest, deep-seated, longing desire in one here and another there, cost what it may, to be found in its ways—in the footsteps of the flock of Christ's companions. Yea, the language of divers hearts, we doubt not, at times is, "Oh! for a closer walk with God." "Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon?" May these put on strength in the name of the Lord; and, looking not back, press forward in the heavenly race. The Saviour's love is especially to these. Their feeble, broken, contrite petitions are sweetly audible to his omnipresent, compassionate ear. May their aspirations more and more be, Oh Lord! lead me, and I will follow thee. These, the tender Shepherd will bring into green pastures, beside the still waters. In these, He will open fresh seals in their religious experience. He will enlarge the coast of these, and bless them with spiritual blessings to the glory of his grace. The bruised reed He will not break, neither the smoking flax quench, as these abide steadfast in Him, till judgment be brought forth unto victory. May the number of such as these be increased within our borders; that thus the grace and Truth which come by Jesus Christ, and by which, said Paul, "I am what I am," may be more and more magnified unto the received ability to proclaim by a consistent, godly life and conversation, if not by words, the wonders of redeeming love and mercy; holding out the inviting language, Come and have fellowship with us, for "our fellowship is with the Father, and with his Son Jesus Christ."

Religion, above all things else, is truly ennobling. And the writer has observed that where young persons yield themselves wholly to its heavenly, heart-changing, all-correcting discipline, that it not only promotes a lively growth in Christ the living Vine unto becoming, as represented of the king's daughter, "all glorious within;" but, also, through its thoroughly leavening, transforming power, exemplifies the jewel of *consistency*, without—all being leavened. So that such truly become like unto plants grown up in their youth, or corner-stones polished after the similitude of a palace.

But where, on the other hand, this precious season of youth is wasted amid the glittering attractions of earth, or in the too absorbing pursuit of even its lawful engagements and pleasures—"the cares of this life, the deceitfulness of riches, or the love of other things," which choke the Word—how deplorable is

the result! Would that such, with supp grace, might ask before it be too late,

"From each terrestrial bondage set me free;
Still every wish that centres not in thee;
Bid my fond hopes, my vain disquiet cease
And point my path to everlasting peace."
12th mo. 11th, 1882.

For "The Friend"

Religious Items, &c.

Deaconesses.—The Presbyterians at 1 Albany, Ind., have elected eight *deacones*. *The Christian at Work* says, "The lost of deaconesses is an apostolic office which apostolic Presbyterians ought to restore. The special duties assigned to them we do not know."

The Pope and Civil Power.—The tenant a certain estate refused to pay some extraordinary taxes that had been levied, whereupon execution was issued against the party, with due notice to the owner, happened to be the Pope! The notice, which was in the usual legal form, read: "To Izen Joachim Pecci; by trade or profession, Pope; conducting business (also residing) the Vatican Palace, Rome." The taxes were promptly paid, and a receipt given to "Izen Joachim Pecci."

The Clerical Prisoner Released.—S. F. Green, incumbent of St. John's Church, Miles Platting, Manchester, is the most resolute Ritualist. He has posed as a martyr conscience sake, his martyrdom consisting imprisonment for contempt of court. He dared to observe the ritual which the Judicial Committee of Her Majesty's Privy Council had declared to be prescribed by law, he defied the authority of the State at defiance, refused to serve as commanded or to leave the prison. Thereupon, he was committed to the custody of the Governor of Lancaster Castle till he should purge himself of the contempt of which he had been convicted. For considerably more than a year, he was in prison. Among the provisions of the Public Worship Regulation Act is this, that, if an offending cleric does not submit himself to the judgment of the court before three years have expired from the date of the judgment, incumbency shall be declared vacant. It is much more than three years ago since Lord Penzance first admonished Mr. Green. At last, the Bishop of Manchester has declared the incumbency of St. John's Church, Miles Platting, vacant; has appointed both a receiver of all fees and moneys due to the incumbent and a clergyman to perform duties. On this, Lord Penzance ordered the release of Mr. Green, who, doubtless, was not so disposed to come forth and enjoy liberty again.—*Correspondent of Nat. Baptist.*

For "The Friend"

Natural History, Science, &c.

Latent Vitality of Seeds.—*The Garden Chronicle* reports some experiments on pea and bean seeds. Several packets were, in the first month, 1880, divided into three equal parts; one portion exposed to the free air, screened from dust; another in closed being tightly corked up in a bottle; the third placed in pure carbonic acid gas. At the end of two years the seeds were taken out, weighed and sown. The seeds exposed to free air had gained in weight; those in the confined space had gained very little; and those in the carbonic acid gas remained about the same.

the seeds kept in free air, nearly all germinated; of those in closed air, nearly one of the peas and only one in fifty of the seeds; while of those in carbonic acid gas, of either kind, germinated.

Professor Gray remarks: "If the full course of experiments gives such results, it will (we would say) be made clear, 1st, that the vegetable embryo in the seed is not strictly speaking latent, but is doing some work however slight, in keeping up a respiration, which is vital to its continued life. 2d, that the life of seeds cannot be indefinitely prolonged. 3d, old seeds exposed to the air must be dead by exhaustion, and those deeply buried, by suffocation; and the numerous recorded cases of germination of ancient seeds are more to be distrusted."

Water Supply of Towns.—The water supply to the town of Lille often presents a fishy color, bad taste, and unpleasant odor. Springing this infection became so bad, that water was for a time unusable. A microscopic examination showed that it was caused by the presence of minute organic beings, whose putrefaction gave a disagreeable flavor to the water.

The soil from which the springs were fed had been charged with materials from districts, and other sources of contamination, which favored the development of the low life of organic life.

An Intelligent Horse.—It is well known that horses in some parts of South America are annoyed by a kind of tick, which sucks their blood till it swells out to the size of a pea. A charger named Joe, belonging to the Colonial cavalry stationed at Maseru during the Basuto War, if attacked whilst riding would canter to the fort, seek out a rider, and express by signs what was the matter. The trooper would seek out the tick, catch it, and throw it on the ground. The horse has then on more than one occasion, kicked the remains of its enemy, and given it a blow with his fore-hoof."—*Journal of the Cape.*

Locomotives and their Influence on Malaria.—Dr. William S. King, Surgeon U. S. Army, has written a letter in which he claims that the arrival and departure of locomotives, with their attendant trains, in the vicinity of our towns and cities, may account for the non-prevalence of malarial effects in localities where all the necessary conditions for their development seem to be furnished. While visiting a place of residence for his family, Dr. King's attention was called to West Philadelphia, a portion of it adjacent to the Schuylkill river. On inquiry he ascertained that, notwithstanding the nearness of the low-lands, the residents enjoyed immunity from malarial affections. The theory he advances in support of the fact is as follows: the heated locomotives, by continually passing through the crowded districts, rarefy the air, and create a constant atmospheric disturbance by inducing warm upward currents; such currents, mingling with the pure air which rushes in from the open country, as agents in the dispersion or dilution of the miasmatic influence. The frequent motion of the small steamboats on the Schuylkill river, above Fairmount Dam, has been thought to have a similar effect—reducing the amount of malarial disease among the population dwelling near the river.

Use of Responsibility in Animals.—A poor man, who lived in an unprotected part of

Scotland, became unexpectedly possessed of a large sum of money, with which property she was much troubled. She would have taken it to the bank, but could not leave the house. At last she asked the advice of a butcher of her acquaintance, telling him that she was afraid to live alone in the house with such a sum of money.

"Never fear," said the butcher, "I will leave my dog with you, and I'll warrant you that no one will dare to enter your house." So, towards evening, the dog was brought, and chained up close to the place where the money was kept.

In the course of the night a robber made his way into the house, and was proceeding to carry off the money, when he was seized by the dog, who held him a prisoner until assistance came. The thief was the butcher himself, who thought he had made sure of the money. He had not considered that his dog was a better moralist than himself.

A retriever belonging to a Scotch lawyer was a very conscientious animal in his way; that is as far as his intellect would carry him. For example, no matter how hungry he might be, the dog might be safely left in a room where the dainties which he best loved were left unguarded; not a morsel of food would he touch. But he did not offer any objection to the cat when she stole the food from the table; neither did he display any scruples in sharing with her the product of her theft.

A story is related of a Newfoundland dog named "Help," which shows that his sense of responsibility overcame that of friendship. His master owned a wood-yard, from which there had been a constant series of mysterious thefts. At last the dog was put into the yard for the night, in hopes he might scare away the thief. Next morning, Help was found guarding one of the men belonging to the premises, who had a bundle of wood upon him. The man was aware that the dog knew him perfectly well, and had presumed on the animal's forbearance. Help, however, assumed so fierce an aspect that even the certainty of detection did not give him courage to oppose the faithful creature, not even to get rid of his compromising load.

THE FRIEND.

TWELFTH MONTH 23, 1882.

We have received a printed copy of the Minutes of Kansas Yearly Meeting (the Larger Body) held at Lawrence, and commencing on the 6th of 10th mo. last.

An Address on the proper observance of the First-day of the week was agreed upon, and 2000 copies directed to be printed and distributed.

A new Quarterly Meeting in Arkansas, called Siloam, had been opened on 26th of 8th month.

The statistical table gives the whole number of members 4996; the number of births, 141; and of deaths, 60. In many of the older settled sections of the country, owing to the difference in social habits, the number of deaths exceeds that of births.

The Minute on the state of society exhorts the members to greater diligence in the reading of the Holy Scriptures in their families; and says it behooves heads of families to offer prayer and praise in the presence of their

children. It would have made the minute more in accordance with the advices of our Church in earlier days, if this last injunction had been qualified by a reference to the necessity of first experiencing the arising of that Divine life and command, without which such performances in the way of worship are not only useless but positively injurious. For, as I. Penington says, "Prayer is not in the time, will or power of the creature; for, it is a gift of God, and the ability lodges in his Spirit; it is not ours, but as given of his Spirit, which therefore is to be waited upon." "The praying of the fleshly birth, or in the will and according to the wisdom of the flesh, is not the means or way to obtain the everlasting kingdom." "The Lord hath shown me, that prayer is his gift to the child which He begets, and that it stands not in the will or time or understanding or affectionate part of the creature, but in his own begetting." Of the formal services of the professors of that day, he says, "Their prayers and reading of the Scriptures, and preaching, and duties and ordinances, are as loathsome to the soul of the Lord, as ever the Jews' incense and sacrifices were." We believe this is equally true at the present time of those services which are performed in the same formal manner and unaccompanied with a living sense of the Divine requiring.

The Minute further cautions against unscrupulous business transactions and speculative enterprises; exhorts to the maintenance of our testimonies in reference to oaths and war; and recommends avoiding extravagance in dress.

In the report of the Missionary Board, which is hereafter to be called the *Committee on Evangelical and Pastoral work*, mention is made, among other things, of frequent "prayer meetings" having been held. In what way they were held is not stated; but if in them encouragement is held out to persons to utter vocal prayers, except as truly led and guided by the Spirit of Christ, it would be well for all concerned therein to reflect on the language of William Penn: "True silence before the Lord is better abundantly than forward prayers, and self-willed offers, or any traditional and formal performances. For consider, that it is life eternal to know God. Now no man can know Him, who has not heard his voice; and no man can hear his voice, who is not silent in himself, and waits not patiently for Him, that he may hear what God will speak to his soul, through Christ Jesus."

We observe with satisfaction that a number of prominent citizens of Philadelphia have associated themselves into an organization, called the "Indian Rights Association," whose object is "to secure to the Indians of the United States the political and civil rights already guaranteed to them by treaty and statutes of the United States, and such as their civilization and circumstances may justify." This it proposes to effect by influencing public opinion and Congressional legislation, and by assisting the executive officers of the government in the improvement of the laws passed for the protection and education of the Indians.

We hope the Association may prove an efficient helper in accomplishing these desirable results.

We have received No. 2 of *Our Ancestors*, published at 311½ Walnut St., Philadelphia.

Among the articles of a Genealogical and Biographical character which it contains, we find some interesting documents relating to the testimony of Friends in Virginia against slavery, and showing some of the difficulties into which they were brought in upholding that testimony. They will be found in another part of our columns, under the heading, "Some Old Papers."

We have received a number of the *Sidereal Messenger*, a monthly review of Astronomy, published at Northfield, Minn., at \$2 per annum. Among the articles of popular interest, are notes from different sources, and discussions respecting the great comet of 1882.

SUMMARY OF EVENTS.

UNITED STATES.—Both Houses of Congress have passed an act repealing discriminating duties on goods produced east of the Cape of Good Hope. The House of Representatives has passed the Agricultural and French Spoliation bills.

The total exports of petroleum and petroleum products from the United States for the ten months ended 10th mo. 31st, 1882, were \$33,361,990, and for the ten months ended 10th month 31st, 1881, \$40,015,685.

The total exports of breadstuffs from the United States during the eleven months which ended 11th mo. 30th, 1882, amounted in value to \$165,606,693 against \$210,318,432 for the corresponding period of 1881.

The Secretary of the Treasury decides that, under the Chinese Restriction act, a Chinaman now residing in this country cannot bring here a wife whom he intended to marry in China, "though if he was already married and his wife was in China she could come."

Great suffering is reported among the Cherokees in the Indian Territory, owing to the ravages of small-pox. One family of five has been entirely swept away by the disease. To check its ravages and secure attendance for the sick, the Territorial Government has appropriated \$2000.

There have been very heavy rains in Oregon and Washington Territory, and much damage has been done to the railroads by floods. Houses, mills, bridges and other property have been swept away, but no loss of life is reported.

The grain receipts at Chicago during the year have been 25,000,000 bushels less than 1881. The reasons assigned for the decrease are, "the increased ability of farmers to hold stocks, the low prices since the new crop was harvested, and the rapid increase of milling capacity."

It is estimated that the liquor saloons of Chicago sell \$10,000,000 worth of liquors per year. Of this amount \$6,000,000 is net profit.

The cut of logs at the mills at Minneapolis during the sawing season just past, included 296,000,000 feet of lumber, 29,000,000 shingles and 56,000,000 laths. In 1881 the cut was 234,000,000 feet of lumber, 87,000,000 shingles and 49,000,000 laths.

It is said that many cornfields in Kansas have yielded from ninety to one hundred bushels per acre. Farmers are paying off mortgages and making improvements that indicate an unusually prosperous year with them.

At a meeting of the rubber manufacturers in New York, on the 15th inst., it was decided "to close all the boot and shoe factories in the country on December 23d, and keep them closed for one week, after which only one-half of the goods formerly made will be manufactured." It is said "this is to be done to reduce the price of rubber, which is so high that there is little profit in working it."

A number of prominent citizens of Philadelphia on the evening of the 15th inst., formed an organization to be known as the "Indian Rights Association," the object of which will be to secure to the Indians political and civil rights and general education.

There were 370 deaths in this city last week, 35 less than the previous week, and 31 more than the corresponding week of last year. Of this number, 188 were males and 182 females: 59 died of consumption; 37 of pneumonia; 35 of diphtheria; 17 of paralysis; 15 of erup; 10 of bronchitis, and 9 of typhoid fever.

Markets, &c.—U. S. 3's, 104; 3½'s, 103½; 4½'s, 113½; 4's, coupon, 121; registered, 120; currency 6's, 128 a 131.

Cotton.—Prices remain about the same as last quoted. Sales of middlings are reported at 10½ a 11 cts. per lb. for uplands and New Orleans.

Petroleum.—Standard white, 7¼ a 7½ cts. for export, and 8½ a 8½ cts. per gallon for home use.

Flour.—There was very little movement, but prices were unchanged. Sales of 2200 barrels, including Minnesota extras, at \$5.25 a \$5.75; Pennsylvania family at \$4.50 a \$4.75; western do. at \$5 a \$5.75, and patents at \$6 a \$7. Rye flour is steady at \$4 a \$4.12½.

Grain.—Wheat was quiet and lower. Sales of 3700 bushels red in car lots at \$1.04 a \$1.11. Rye is nominal at 64 a 68 cts. Corn.—Local lots are quiet, but steady. Sales of 9000 bushels new at 50 a 69 cts. Oats are quiet, Sales of 8500 bushels, in car lots at 46½ a 52 cts.

Hay and Straw Market, for week ending 12th mo. 16th, 1882.—Loads of hay, 382; loads of straw, 78. Average price during the week—Prime timothy, 95 cts. to \$1.05 per 100 pounds; mixed, 95 cts. to \$1.00 per 100 pounds; straw, 70 to 80 cts. per 100 pounds.

Beef cattle were in demand this week, and prices were a fraction higher: 3000 head arrived and sold at the different yards at 3¾ a 7 cts. per lb., as to quality.

Sheep were in good demand and prices were a fraction higher: 10,000 head sold at the different yards, at 3¾ a 5½ cts., and lambs at 4¼ a 6½ cts. per pound, as to condition.

Hogs were a fraction lower: 4500 head arrived and sold at the different yards at 8 a 9½ cts. per lb., as to condition.

FOREIGN.—London, 12th mo. 10th.—The changes in the Cabinet are now completed, the following named Ministers having taken the oath before the Queen in Council to-day:

Lord Derby as Secretary of State for the Colonies.

Lord Kimberley as Secretary of State for India.

Lord Hartington as Secretary of State for War.

The Hon. Hugh C. Childers as Chancellor of the Exchequer.

It is stated that a famine prevails in Carrick, County Donegal. The people are living on Indian meal. Twenty-five hundred persons, it is said, are in danger of starving. The Government has issued a circular in regard to the distress in the West of Ireland, in which it declares that it is determined to rely solely upon the administration of relief through Boards of Guardians, as it is satisfied that relief works are not only extravagant and demoralizing, but often fail to relieve the most needy. The Government will be prepared to empower Boards of Guardians to borrow money, if necessary to meet the pressure on the resources.

A process for the cheap production of aluminium has been discovered. The invention causes no little excitement in the metal trade in Birmingham and Sheffield.

Lord Derby, in a speech at Manchester on the 13th inst., rejected the idea of a protectorate for Egypt. England, he said, ought not to remain in Egypt longer than was absolutely necessary to restore order. English influence in Egypt must preponderate, but it was not necessary to exercise it in an offensive spirit, nor to exclude free and friendly consultation with France. Referring to the attitude of France toward Madagascar, Lord Derby said: "If amicable mediation could prevent invasion of Madagascar, we ought to offer our services; but if, as appears probable, the dispute is only a pretext for annexation of a part of the island, we must abstain from mediating."

The Paris *Temps* officially announces the refusal of France to accept the Presidency of the Egyptian Public Debt Commission. The *Temps* says: "The friendly negotiations between England and France which preceded France's official refusal of the Presidency of the Debt Commission, leave the door open for fresh negotiations. France has formulated no counter-proposal, but has given England a better idea of the political interests which France intends to uphold in Egypt, side by side with the financial interests of her subjects, which she is bound to protect."

In the French Chamber of Deputies, recently, Tirard, Minister of Finance, stated that the amount of the public debt redeemed in 1882, was 104,000,000 francs.

The *North German Gazette* says it is understood that Great Britain will shortly communicate to the Powers which were represented at the Conference before the Egyptian war proposals for placing the navigation of the Suez Canal under international protection. The *Gazette* adds: It is said the Netherlands and Spain desire to express their wishes relative to the Canal, which will probably meet with a friendly reception.

Cairo, 12th mo. 13th.—The Government has requested Arabi and the other prisoners sentenced to exile, to be ready to start within ten days. Allowances have been granted the prisoners from their properties, which were confiscated. The property belonging to their wives was not confiscated. The leniency shown the prisoners has produced a great effect on the Arabs.

The London *Standard's* correspondent at Constanti-

nople says the mental derangement of the Sultan coming more apparent daily.

At the sitting of the Spanish Congress on the instant, Senor Rivas, one of the leading support Marshal Serrano, made the unexpected declaration all the members of the Dynastic Left would accept Constitution of 1876, and, if called to power, would form it in a liberal sense, on the lines of the Constitution of 1869, but without constituent periods. A complete abandonment of Marshal Serrano's programme, of which the Constitution of 1869 is the keystone. The declaration caused the greatest excitement in the Chamber. It is practically the programme defended by Senor Sagasta, Prime Minister, in Senate week before last.

A great fire at Canton, China, on 12th mo. 7th 8th, destroyed 800 houses, and caused a loss of lives, including firemen who were burned to death. There were two fires in Foo Chow, China, on 11th 4th and 5th. Each destroyed about 200 houses five lives were lost.

Advices from Tonquin state that since the end of month the country has been entirely evacuated by Chinese. The *Temps* urges the Government to this opportunity to take possession of Tonquin. *National* says that the difference between Pre Grévy and Admiral Joureguiberry, Minister of Marine, does not turn on the question of despatching an expedition to Tonquin. President Grévy wishes to see the expedition to a civil commissioner, while Adm. Joureguiberry objects to the interference of a civil in a military enterprise. The *Republique Francaise* declares that French democratic opinion does not desire the abandonment of the Tonquin expedition.

Advices from South Africa say that Ceteway signed the Zulu settlement, and will return to Zululand early in 1st month. A British resident and a military escort will accompany him to Zululand, where he will be installed king.

A steamer which arrived at Valparaiso, Chili, 13th, reports that the American Scientific Commission at Santiago made 70 successful observations of the transit of Venus. They also took 204 very satisfactory photographs. The Belgian Commission made 6 observations.

The Chilean Finance Minister, it is said, "re-estimates that there are only 650,000 tons of export guano on the Peruvian coast."

The business section of Kingston, Jamaica, was destroyed by fire on Second-day, the 11th instant. Hundreds of people are homeless and destitute. Loss is estimated at \$15,000,000. The fire, which of incendiary origin, started in a lumber yard, burned until Fourth-day, destroying all the warehouses and stores. The number of stores destroyed was about 400. Buildings called "fireproof" burned as well as the rest. Five persons are known to have lost their lives. It is said a law will be passed prohibiting the use of shingles on buildings in the hereafter. Kingston is the capital of Jamaica; founded in 1692, has a population of nearly 40,000 and is the most important commercial town in the West Indies.

The country lying between the western limit of the toba and the eastern boundary of British Columbia has been divided into four territorial sections, namely, siniboia, Saskatchewan, Alberta and Athabaska, a new post-office has been established in each.

A telegram from Montreal reports the organization of a colonization company in London, England, capital of \$5,000,000, which has obtained a grant of 1,000,000 acres near Prince Albert settlement in Northwest.

During the week which ended on the 13th, the temperature at Winnipeg, Manitoba, averaged 17.5° below zero, the range being from 3 above to 17 below.

DIED, on the 21st of Eleventh month, 1882, residence in Woodbury, New Jersey, MARY, daughter of the late Stephen and Rebecca Pike, aged 60 years, member of Woodbury Monthly Meeting of Friends. For the past ten years, in consequence of serious illness, she was confined to the house. Though afflicted with discouragements were at times her portion, and bodily suffering, she was enabled to endure all with patience and cheerful resignation to the Divine will, illustrating the truth of the declaration, "The Lord keep him in perfect peace whose mind is stayed on thee because he trusteth in thee." Shortly before her death she expressed herself in the following language: "I feel I can trust to the unmerited mercy of my Saviour, and long to flee away and be at rest."

THE FRIEND.

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For "The Friend."

Selections and Reflections.

has often been a subject of reflection with the writer, whether there is a due consideration given place to, for the influence that one exerts, either for good or evil, over those around him, as a talent committed of great magnitude and responsibility! Perhaps this is more especially active and powerful in the case of elder over younger minds! There is no doubt that the subjects of conversation, the manner and form of treating them, most especially the example in the life, by the former of these, have, it may be to a conceivable degree, their greatly heaven-affecting upon the susceptible affections and of younger and less experienced persons whom they may be associated. The Lord said to Israel of old, "Thou shalt remember all the way which the Lord thy God has led thee these forty years in the wilderness, humble thee, and to prove thee," &c.; and reference enjoined by the Apostle to the Jews toward them, "who have spoken against you the word of God; whose faith," saith Paul, "considering the end of their conversation: Jesus Christ, the same yesterday, to-day, and for ever;" would seem to point to the nature and the gravity of the influence under consideration: and, added to this, we read from our holy Father's own words the following, is it not conclusive?—"Whosoever shall offend one of these little ones that believe in me, it were better for him that a mill-stone were hanged about his neck, and he were cast into the sea." We do not offend the believer in Jesus, the like nature, the tender contrite spirit of the visited children—humbled under the lowly teachings of the Saviour—by the magnitude and expensiveness of our dwellings, the variety, excess, and extravagance of our furniture; the sumptuousness and elegance of our tables," &c.—Things that the Lord's mind delights in; but which, to tender hearts in the garden of the Lord, bowing under the restraints of his cross, may stumble, and disturb the bias of the purpose, as having them the appearance of trying to serve masters, of sowing to the flesh; of being closely wedded to the cares of this life, of the love of riches, and the love of

other things; which choke the little seed of the kingdom, and render it unfruitful.*

On the other hand, our dear young Friends should remember that we are to "call no man master in things pertaining to the conscience." That the admonitory words of our Lord to Peter, when he enquired of Him what another should do, are no less of binding obligation upon us:—"What is that to thee? Follow thou me." While others must account for the right occupancy of the momentous talent of influence entrusted as an important legacy to them, we are all, older and younger, called, in this new covenant of light and life, of which Jesus is the Mediator, and wherein all are to be taught of God, to walk worthy of the vocation wherewith we are called in all lowliness and meekness, without undue dependence upon any fellow-creature. For, as written for our learning, "It pleased the Father that in Him (his beloved Son, the Word made flesh) should all fulness dwell;" "and of His fulness have all we received, and grace for grace." Again, "Ye have an unction from the Holy One, and ye know all things." This is our precious privilege under "the fulness of the blessing of the gospel of Christ." Then is it not clear that all shall be without excuse, whatever others may do, or how much soever they may pander to the spirit of the world, not being faithful to the one Master, in filial obedience to his law written on the heart.

Perhaps there is no one thing that more hinders young persons from taking upon them the cross of their Saviour and following Him in the straight and narrow way unto regeneration and holiness, than the fear of man which, it is declared, "bringeth a snare." Does not this beguile as "a snare" sometimes, and lead to a denial of Christ, it may be almost unconsciously, at least unintentionally, in our daily intercourse with men because of the reproach, derision, or contempt it is feared it will bring forth from those with whom such mingle? But can any one, or dare any one be ashamed of Jesus who has bound us to Him by the closest and most endearing ties? Who has bought us with the price of his own precious blood, "not that we should live to ourselves, but unto Him who died for us and rose again?" Ashamed of Him unto whom every knee must bow and every tongue confess, in the day of mercy or in that of judgment? Ashamed of Him who is our Shepherd, our ever-present helper and friend, our Prophet, Priest, and King?

"Ashamed of Jesus, that dear friend
On whom my hopes of heaven depend!
No: when I blush, be this my shame,
That I no more revere his name."

* It was a noteworthy testimony of the late Samuel Bettie, Senior, which he not only preached but lived, that an increase of means was no excuse for superfluities in our manner of living. And it is recorded of Dr. Johnson, that upon a visit to David Garrick, when the latter showed him his new house, and costly, fashionable furniture, he exclaimed, "Ah, David, David, these are what make death-beds terrible."

But it is believed, nevertheless, that there is more in this than many are aware! Are we not sometimes ashamed of the simplicity of the cross in language, in dress, and in manners, which Jesus calls for from us? it may be by the immediate manifestation of his will, for "the reproofs of instruction are the way of life," or it may be by obedience to that "written for our learning" in Holy Scripture; such as, "Be not conformed to this world," &c. "Let not your adorning be the outward adorning," &c. Prohibitions as obligatory as, "Swear not at all." "Render not evil for evil." Amid it all, it is well to keep the pure mind stirred by the truly forcible exhortation of the dear Son of God: "Whosoever shall be ashamed of me, and of my words, in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when He cometh in the glory of his Father, with the holy angels."

The following selection is from an ancient epistle: "We beseech you, brethren, be watchful. Keep in the holy enclosure of the preserving fear of God; and call to mind the perfect security of Israel, encamped of old under his never-failing protection; when the intended curses of an enemy were converted into blessings. He with whom we have to do, is the same yesterday, to-day, and for ever. Why, then, are we not kept in his fear, and made perfect in his love? Is it not because the visible things of this fading state, are in various ways and proportions, drawing away our attention? But, Friends, enter from time to time into the closet: shut to the door. Pray to your Father who seeth in secret, for daily supplies of strength, to suppress that immoderate love of earthly things which prevents you from giving to Him due pre-eminence.

Dear Friends, we believe there are many of you, and especially of the youth, who, in a good degree, have given up, and are giving up your hearts to serve the Lord. May you submit with patience to all the repeated baptisms necessary for your refinement. The gospel hath its tribulations, but they are not like the sorrow of the world, which worketh death. They are intended to disturb the polluted rest in mere worldly enjoyments; and to unite you to the living members of Christ's body, in whom the same things have been accomplished; and, if they be accepted as tokens of his love, abode under the allotted time without repining, and diligently improved to his glory, they will unite you to our Holy Head in a covenant never to be broken.

Wherefore, ye dearly beloved youth, in whom we sometimes dare to delight, and to hope that you will one day succeed to the places of faithful laborers, who have passed, and are passing from works to rewards; we entreat you—with tender solicitude we press it upon you—to flee from every thing which tends to rob you of your peace; and to render

your minds less receptive of that holy influence, which your enlightened judgment demonstrates to be Truth.

And ye, parents, be ye solicitous to discharge your important and awful duty, with scrupulous attention. It is often too late to warn the youthful mind of danger, when your own negligence or indulgence hath suffered your offspring to deviate from that path of simplicity in which you have thought yourselves bound to walk, and in which you have found peace. If you fail to suppress the early beginnings of undue liberty, or your own example fails to be consistent with the truth as it is in Jesus, how can you expect a blessing on your endeavors when further deviations at length arouse your attention! and how, having failed to rule your own house well, can you expect duly to take care of the Church of God? There were of old those who brought children to Christ, in the days of his flesh; and now the religious parent can breathe no warmer aspiration for them, than when he prayerfully commends his tender offspring to the care and protection of his Lord. But see, Friends, that you encourage no propensities in them which prevent a union with Him. Restrain them, we beseech you, from associating with those whose influence and example lead away from his law written on the heart; and be especially careful that you introduce not among them, neither allow publications which are either wholly, or in part, repugnant to the faith, as it is in Jesus. Let it be your own daily care to endeavor after closer communion with Him, and to walk in meek submission to his commands: so may you gain over the minds of the youth providentially placed under your care, that ascendancy which arises from the united effects of sound judgment, truest love, and a good example.

Finally, Friends of every age, of every rank, we commend you to the protection of Him who died for us, and who ever liveth to make intercession for us; and 'who is able to save them to the uttermost that come unto God by Him.'

The subjoined selection, is from the pen of the worthy man whose name is thereto affixed. It is written, "The words of the wise are as goads, and as nails fastened by the master of assemblies, which are given from one shepherd." Why can we not more emulate the practical virtues of one, who could thus so feelingly and filially declare of the Lord's tender mercies to him in youth and through life?

"The Lord who was the guide of my youth, hath in tender mercy helped me hitherto. He hath healed me of wounds. He hath helped me out of grievous entanglements. He remains to be the strength of my life; to whom I desire to devote myself in time and in eternity.—*John Woolman.*"

12th mo. 14th, 1882.

What does that man do, who repeats the Lord's Prayer, saying "Forgive us our trespasses as we forgive them who trespass against us," while his heart is full of wrath against his neighbor because of some real or imaginary offence? He prays, but for what? Not for pardon, but "for a curse on his own head." His request is equivalent to asking Heaven not to forgive him. What a shocking prayer!—*Zion's Herald.*

The following remarkable and instructive dream has often been published, and may be familiar to some of our readers. It has been sent to us by a friend for insertion in our columns. In the hope that it may prove useful, we give it place.—Ed.

A Dream of Heaven.

AS REPORTED BY T. SHARP, A. M.

In A. D., 1814, the late Mr. and Mrs. F—, who were lost in August, 1831, on the steamer *Rothsay Castle*, were acquainted with three sisters residing in London, and belonging to the higher class of society. Two of these sisters were decidedly pious, but the third was volatile, and just the contrary. They were all elderly, which rendered the gaiety of the third the less becoming, and also inclined her the more easily to take offence at any remarks made upon it.

She hated the piety of her sisters, and opposed it in a very petty and spiteful way, though they endeavored most earnestly to accommodate themselves to her, and to render the differences between them as little disagreeable as possible.

One night, towards the close of 1814, she had been out to an assembly very late, and the next morning at breakfast was so remarkably different from her usual manner, that her sisters feared she was very ill, or had met with some misfortune which deeply affected her. Instead of her incessant chat about every person she had met, and every thing she had seen, and all that was said and done, she sat silent, sullen, and absorbed. The gloom of her brow was a mixture of temper and distress, indicating a fixed and dogged resolution to pursue her own course, and have her own way and will, utterly regardless of the distress and trouble which might follow, rather than be induced to submit to the advice and entreaties of others.

As she ate nothing, her sisters asked if she was unwell? She answered, "No." "What, then, is the matter?" "Nothing." They were afraid something had distressed her. She said, "I have no idea of people prying into matters which do not concern them." She passed the whole of the morning alone in her own room; and at dinner the same conduct recurred as in the morning. She scarcely ate anything; and spoke only in an uncivil way, in reply to questions asked, and all with an appearance of depression, obstinacy and melancholy that spread its influence very painfully over the cheerfulness of her companions. She retired late to rest, and with the air of one who expects neither alleviation nor refreshment from sleep. The next morning she scarcely touched her breakfast, and seemed to be in the same oppressed and uncomfortable state as on the preceding day. One of her affectionate sisters said to her, "Anna, you are not well; is it your head that pains you?" She answered, "I am well, and nothing pains me." "Then you must have something on your mind, and will you not tell us? Do we not love you? Have we not a deep interest in what concerns you? And can we seek any thing but your good in an anxious desire to share your sorrows?" "Oh you have superstitions enough of your own without more being added. I shall not tell you what ails me, so you need not ask me further, nor press your curiosity any further. I dare say you would be delighted to know it, for you would think it some spiritual triumph.

But I laugh at these things; I am not quite enough yet to become the victim of dreams and visions." "Anna," we do not believe dreams and visions." She answered sharply, "No, and I do not mean that you shall!" The sisters looked at each other, and relapsed into silence. Thus the second day passed as first: Anna was gloomy and moody, and sisters from pity and anxiety, were unhappy for her sake.

The third morning she again began day as one who loathed the light, who had no interest in being, and to whom the loss of time and the prospects of eternity brought neither peace nor hope. As her sisters looked at her, one of them said suddenly, "Anna, what was your dream?" She started, laughed wildly, "Ah! ah! what was it indeed? I would give the world to know, but I shall not tell you. I thought you did not believe in dreams and visions." The sisters replied, "Neither do we in general, as you know, we are usually the offspring of a disordered mind or body—confused images and fancies without reason is dormant, and the memory of what usually passes away the moment we are fast engaged in our usual occupations. But there are, no doubt, dreams which are as much from God as are our other afflictions, or other warnings. There is a scripture in which God is mentioned as speaking to us in dreams in the visions of the night, when deep sleep falleth upon man." She laughed again, and said, "You have verses in the Bible for everything that suits your purpose, but I do not choose to be warned by you in such a way, and I have no doubt but I shall get it out of my head in a day or two." "Anna, we beseech you to tell us; if you have really a dream from heaven, you surely would wish to forget it." And if not, we will let you to laugh it off." She answered in a sulky mood, "Well if you must know it, you may no doubt it was very extraordinary: I should have considered it the effect of the ball, but that I never anywhere saw any thing at all resembling it, and you must not suppose that you can understand the meaning of what I am going to say, for you never saw, nor can you imagine any thing at all like it."

THE DREAM.

"I thought that I was walking in a wide street of a great city, many people were walking there besides myself, but there was something in the air that immediately struck me; they all seemed thoughtful, yet cheerful, neither occupied with business nor with gaiety, but having about them such dignity of pose, such high settled purpose, such perfect purity, as are never stamped upon mortal brows. The light of the city was also strange; it was not the sun, for there was nothing dazzling; it was not the moon, for all was lovely and changeless. As I looked at the buildings they all seemed like palaces, but not like palaces of earth. The pavement that I walked on, and the houses that I saw, were all all of gold—bright, shining, and clear as glass. The large and glittering windows seemed like divided rainbows, and were made to receive and remit nothing but the light of gladness. It was indeed a place where hope might dwell, where love might dwell! and I could not but be crying as I went along, "Surely these are the habitations of righteousness and truth and peace." All was perfect, bright and beautiful. I could not tell what was wanting to make me wish for eternity in such a place, and

every purity oppressed me. I saw nothing genial, though looks of love and kindness met me in every face of that happy throng. Nothing responsive, but walked on all alone in the midst of the crowd, oppressed and sad. I saw that they all went one way, I followed on wondering at the reason, at length I saw them all cross over to a building larger and finer than the rest; I saw it ascend its massive steps and enter beneath its ample porch. I felt no desire to go to them, but out of curiosity I approached as to the steps. I saw persons enter who were dressed in every varied color, and in all the costumes of all nations; but they disappeared within the porch, and then I saw them all in the hall all in white. Oh! that I could have told you that *Hall*,—it was not crystal, it was not marble, it was not gold—but *light*! The light consolidated into form. It was the light without her coldness, it was the sun without his dazzling rays. And within was a fair ease mounting upwards, all of light; I saw it touched by the moving feet, and white and spotless garments of those who entered it; it was indeed passing fair; but it made me shudder and turn away. As I turned away one on the lower step looking at me with an interest so intense, and a manner so pious, that I stopped to hear what he had to say; he spoke like liquid music, and asked, "Why do you turn away? Is there a pleasure elsewhere? Is there pleasure in the land of darkness?" I stood in silence, he urged me to enter, but I neither answered nor moved, and suddenly he disappeared, and another took his place with the same look and manner; I wished to avoid him, but stood riveted to the spot. "Art thou come so late, and wilt thou lose thy labor? Put off thy own garments and take the white robe." He continued to press me until I became weary and angry, and said, "I will not enter; I do not like your livery, and I am oppressed with your whiteness." He sighed and was gone. Many passers-by looked at me with mingled pity and kindness, and pressed to follow them, and offered me a hand up the steps; but I rejected them all, and stood melancholy and dejected. At length one bright angel stationed on the steps came up to me and entreated me to enter, with a voice in a manner which I could not resist. "Do not turn," he said, "where else canst thou find? Do not linger, for why shouldst thou grieve thyself for naught? Enter here and find happiness. Do not all tribes and all nations pass into that Hall? and are they all washed and clothed and comforted?" He gave me his hand and I entered the hall along with my happy guide. Oh what a light burst upon my sight as I reached the summit! But mortal language cannot describe it, nor mortal fancy in any conceive it. These are the living sapphires? Where are the glittering stars that are like the bright light in which I stood? Where are the forms and the looks of love that breathed in the numerous company which moved around me? I sank down overpowered and wretched, I crept into a corner and tried to hide myself, I saw and felt that I had nothing in unison with the blessed existence of such a place. I moved in a dance to music—to songs that never fall upon mortal ears. My guide departed with rapture, and I was left alone. I saw the tall forms, all fair, all bright in their ineffable felicity; their songs and looks

of gratitude forming the countenances and the differences of each. At length I saw one taller than the rest, and in every way more fair, far more dignified, more awfully—surpassingly fair, to a degree surpassing thought, and to him each eye was turned, and in his face, each face was brightened; the songs and the dance were in his honor, and all seemed to derive from him their life and joy.

As I gazed in trembling and speechless amazement, one who saw me, left the company, came to where I sat, and said, "Why art thou so silent? Come quickly, unite in the dance and join in the song." I felt a sudden anger in my heart and I answered with sharpness, "I will not join in your song for I know not the tune, and I cannot join in the dance for I know not the measure." He sighed, and with a look of most humiliating pity, he resumed his place. A moment after another came and addressed me as the other had done, and with the same temper I answered in the same way, and he looked as if he could have resigned his own dazzling glory to have changed me; and if heaven can know anguish he seemed to feel it. But he left me and returned to his place. What could it be that put such a temper in my heart?

At length the Lord of that glorious company, of all those living, breathing, glittering forms of life, light and beauty, of those sounds of harmony, and those songs of triumph, saw me, and came himself to speak to me. I thrilled in every part with awe, I felt my blood chill, and my flesh tremble, and yet my heart grew harder, and my voice grew bolder. He spoke! and deep-toned music issued from his lips: "Why sittest thou so still, and all around thee are so glad? Come, join in the dance, for I have triumphed. Come, join in the song, for my people reign!" Love unspeakable he seemed to beam upon me, as though it would have melted the heart of a stone. I felt it, but melted not. I gazed an instant, and then said, "I will not join in the song, for I know not the tune; and I will not join in the dance, for I know not the measure." Creation would have fled at the change of his countenance. His glance was lightning, and his voice louder than ten thousand thunders. He said to me, "Then what dost thou here?" The floor beneath me opened, and I sank into flames and torments, and, with a dreadful fright, I awoke.

There was a momentary silence, for the sisters were shocked and surprised at the dream, and they neither of them thought the substance of it, nor the deep impression it had made on Anna's volatile mind, to be the effects of any natural cause. "Anna," they said, "we cannot help you to forget such a dream as this: we surely believe it came from God, and it may be greatly blessed to your soul if you seek to make it so. Your description of the Holy City might have been from impressions of the Bible account, being much the same as that described in Revelations, 'The city has no need of the sun, nor of the moon, for the temple of God is there, and the Lamb is the light thereof.' All who enter must put off their own garments and their own righteousness, and must be clothed in linen, clean and white, for the righteousness of the saints is of me, saith the Lord. And those who walk in the heavenly temple are they who have come through great tribulation, and have washed their robes and made them white in the blood of the Lamb, and

they cease not day nor night praising God and singing the new song, such as none know but the redeemed. It is the song of Moses and the Lamb, and wisdom waits daily upon the steps to call the sons of men into her temple, and the people of God aim to persuade them to tread in her paths; and ministers of Christ are set to watch for souls, and by every means possible to save some. O Anna! you do know something of the way; do give up your own will and listen to this fearful warning. Join us, and learn the steps which lead to heaven, and how to sing the songs of Zion."

Anna's brow again darkened, and she answered, "I do not want you to preach to me. I shall do as I please!"

She continued in this melancholy state to the end of the week, when she was found in her room a corpse. No one knew the cause of her death. She died without bodily disease,—and without any apparent change of mind.

Political Influence of Mechanical Inventions.—The closing years of the eighteenth century witnessed the beginning of a series of great mechanical inventions, which changed with unexampled rapidity the whole course of English industry, and in little more than a generation created manufacturing centres unequalled in the world. Scarcely any event in modern history has exercised a wider social and political influence than this sudden growth of the manufacturing towns, and it brought with it some political and moral dangers of the gravest kind. It was in many respects a movement of disintegration, breaking the ties of sympathy between class and class, and destroying the habits of discipline and subordination that once extended through the whole community. Forms of industry which had hitherto been carried on in the domestic circle, or in small establishments, under the constant supervision of the master, were transferred to the crowded manufactory. Labor became more nomadic. All the ties of habit and tradition were relaxed. Working men, drawn from the most distant quarters, were agglomerated by thousands in great towns, bound to their employers by no other tie than that of interest, exposed to the fever of an immensely stimulated competition, and to the trying ordeal of sudden, rapid and unforeseen fluctuations in their wages and their employments.

Wealth was immensely increased, but the inequalities of its distribution were aggravated. The contrast between extravagant luxury and abject poverty became much more frequent and much more glaring than before. The wealthy employer ceased to live among his people; the quarters of the rich and the poor became more distant, and every great city soon presented those sharp divisions of classes and districts in which the political observer discovers one of the most dangerous symptoms of revolution.

Every change of condition which widens the chasm and impairs the sympathy between rich and poor, cannot fail, however beneficial it may be in its other effects, to bring with it grave dangers to the State. It is incontestable, that the immense increase of manufacturing industry has had this tendency.—*Lecky.*

The way to be truly great is to be truly humble.

For "The Friend."

RETROSPECT.

"And thou shalt remember all the way which the Lord thy God led thee."—Deut. viii. 2.

The year is almost gone; and can we say,
As we look back upon its devious way,
And see how thorns among the roses grew,
And number joys and trials in the view—
The backward view, of all this twelve-month gone,
In which, in some sort, we have journeyed on,—
Ah, can we say, in measuring every rood,
We've made some upward progress toward the Good?
We better see, in retrospect, the scope
Of landscape over which we've passed, in hope
To reach some point—some eminence to gain.
If, happily, we reach it, not the pain
Of toil or effort we account, as back
Our vision wanders o'er the rugged track,
Or steep ascent. Enough, the point is gained;
The object after which we reached, attained.
It may be, Alps on Alps above still rise
To rouse our effort, and attract our eyes;
Yet, looking down, we see we've left below,
Some distance, though we still have far to go
Ere we attain the summit lost in cloud,
From range of our short vision; misty cloud
Enwrapping from the sense the utmost bound,
That may by human aspirant be found.
So now, with setting sun of the old year,
As this, its hour of twilight draweth near,
Back let us turn our vision o'er the past.
With hues, flame-colored, is it overcast?
Are e'en its clouds resplendent with the light
Truth sheds? Are they bespangled in colors bright,
Which form a bow of promise from the hand
That paints in tints eternal? Comprehend?
And as we backward view its early morn,
When, from the dying year 'twas newly born,
And see the point from which we started then,
Do we behold, our path has upward been?
And is our altitude a higher one
Than when this closing year was first begun?
E'en then, no doubt, we are amazed to see
How devious an upward path may be;
And wonder at the patience of our Guide,
Who, ever gentle, led us by the side
Of cooling streams, and into pastures rare;
And plucked the vintage and the blossoms fair,
Whene'er our wilfulness would let Him choose
The good, our wayward hearts so oft refuse.

And when our view descends some cavern passed,
In his hand do we see our own hand clasped?
And do we see the lamp his goodness gave
To guide our feet, and from a misstep save?
And do we hear the cadence of his voice,
Persuading toward the right our erring choice?
Now here, now there, perhaps our eye may see,
Along the path, dew of our tears. (To me,
To you, tears needs must come. Our Saviour wept;
And through, not from our sorrow are we kept).
But, do we see this shimmering dew alight,
As diamonds flash before the admiring sight?
And do we see that in them was a ray
Caught from the Orb that makes eternal day?
Disguised are blessings, many times, in sighs;
For through them holy orisons may rise.

Perhaps we see a trace of bleeding feet,
Where, from the way, we followed some deceit,
Lured by the glare of *ignes fatui*;
False, fickle colors, which, pursued, do fly;
Eluding thus the hand that fain would clasp
The promised pleasure in its eager grasp;
Eluding, yet alluring still, till soon,
Instead of seizing the expected boon,
We find our feet ensnared in tangled mesh,
Or treading thorns, or rocks which cut afresh
Wounds that had healed, did not our wilful bent
Pursue false pleasure with such keen intent.
And now, as thorns, and rocks, and bleeding feet,
And stains, in looking back, our vision meet,
Do we see too some lesson by them learned—
Some wisdom gained, e'en though 'twas dearly earned?

The year is almost gone. When first 'twas born,
Perhaps it brought to us a glowing morn,
As, through the brazen gates of day its light
Loomed golden up to our expectant sight.
Now, looking back, do we find woven through
The golden thread of love? And did we strew
Seed that will bear to us eternal fruit?
To suppliant need did we kind action suit?
And through our sorrow, waywardness and tears,
Have we lived better than in other years?

Near summer's close, there comes the after-math;
Which, for the feet of death, spreads verdant path
Ere warm breath of this season turns to chill,
And all its pulsing life is hushed and still.

At eventide there comes the afterglow,
In soft, rich tints of light, as if to show
Earth beautiful ere yet it sinks to rest;
All lulled to quiet on its ample breast.

So now, as dies to us the closing year,
Ere leaf and bloom of life are growing sear,
Does it reveal to us the verdure rare,
Warmed by heaven's sun, fed by celestial air,
And watered by the dews that Hermon shed,
With gentle grace upon its lowly bed,
Where erst the sickle may have reaped before,
First-fruits to garner in eternal store?
And now, at evening, do we see the glow
Caught from the rays the setting orb doth throw—
The setting sun of this another year,
Whose parting knell will soon fall on the ear?
And does the purple twilight promise give
Of good and truth that shall eternal live?
If these things be, then we need not to stop
And on its bier the tear of sorrow drop;
But, where the old year and the new year meet,
Lay down the old year,—peace its winding sheet;—
And, from the errors of the year just gone,
Learn lessons that shall help us journey on
In path less devious; keeping close beside
The right hand of our ever-present Guide,
Till He shall lead us where the field doth grow
More green and ample; where celestial glow
Is caught from warming, radiant, central Sun,
Who warms to life all else,—th' Eternal One.

A. L. WASHBURN.

Philada., 12th mo. 13th, 1882.

Testimony of Plainfield Monthly Meeting of Friends, Indiana, Concerning our Late well esteemed Friend, Robert W. Hodson.

It is from consideration of duty that we are led to preserve a tribute to the memory of those whose daily walk through life has been devoted to the cause of truth and righteousness, and whose example has adorned their profession, as also an incentive to their successors to walk in the same path in which they have walked through the varied trials and vicissitudes of time to the crown of all, a peaceful close in a well-grounded hope of a happy immortality.

The subject of this memorial was born in Guilford county, North Carolina, the 7th day of 1st mo. 1797. He was the son of Jesse and Mary Hodson, members of the Society of Friends.

In 1831, he removed with his family to Hendricks county, Indiana, and continued to reside in the same county the remainder of his life.

We have but little account of his early life, except that it was characterized by piety and self-denial, and a commendable solicitude for the best welfare of his associates, often warning them of the great loss they sustained in mis-spending their time in games and sports, especially on the first day of the week. About the eighteenth year of his age he became so deeply concerned on this account that he invited his young friends to join him on First-day afternoons in reading the Holy Scriptures. These opportunities were continued for about two years, and, he believed, with beneficial results.

He labored earnestly for the promotion of schools under the protection of our Society, and that the teaching and influence of these schools might besuch as would lead to a course of life and conduct consistent with our profession.

Being early brought into active service in the Society, he became a useful and efficient member in the setting up and establishment of many meetings in the early settlement of

this country in Indiana and Western Yearly Meetings.

The depth of his discernment and Christian experience, combined with his tenderness, humility of spirit, eminently fitted him for service in the severe test for the maintenance of the doctrines and good order to which Society has of late been subjected.

He frequently felt it to be his duty to travel with ministers engaged in the cause of Truth. In this way, and at other times with the probation of his friends at home, he attended all the Yearly Meetings on the American continent, and most of the meetings belonging to them—many of them more than once.

Often in meetings he was tenderly engaged in exhortation that all might give strict heed to the manifestations of the Grace of God.

He was a faithful attender of meeting; and the weight and solidity of his deportment, a good example both in silent retirement and in exhortation; and we believe he was favored to draw near the Fountain from whence all good comes, and by faithfulness to the light of Christ in his own heart, he was eminently fitted and prepared to usefully occupy the station of an elder for many years to the satisfaction of friends; and he watched faithfully over the members of the meeting to which he belonged for their preservation in the right way.

He was concerned to support the discipline in the authority of Truth, and to encourage the humble Christian traveller in the way of his duty, he being an example of true Christian humility.

His exemplary walk among men not only secured him the love and esteem of his friends, but was pleasingly testified by others by whom he was esteemed for his moral and social virtues.

He was a good example in plainness of mode; moderation; plain in speech, deportment; apparel, fulfilling the requisitions of the discipline; moderate in the furniture of his home, and in the manner of living; possessing good things of the world as using, and not abusing them.

His faith was firm in the Christian religion, and in the efficacy of the one offering made by our blessed Saviour for the salvation of men; and his belief was firm, not only in the divine and spiritual appearance in the hearts of men, but also in that outward sacrifice which He made for the sins of the world.

The last few months of his life were spent in the State of Kansas, his time being very much occupied in visiting the meetings of families of Friends. Of this last service Friends there have given testimony of his consistent example and edifying counsel and labor.

Thus our dear friend was blessed with a green old age, and peacefully passed away the eighty-sixth year of his age, on the 1st day of the Second month, 1882, whilst grieved about his Father's business, and gathered as a shock of corn fully ripe, fit for the heavenly garner.

Commit thy Ways to God.—"Fret not thyself because of evil doers" is God's command; but man is apt to think that it is necessary for him, under some circumstances, to do the very opposite. "That unscrupulous man," says he, "is secretly plotting to carry his point, and using every means in his power, honorably or dishonorably; and I must meet him with counter-plots." It would be quite

to rest a matter with the Lord, if every else would do the same; but to allow ourselves to take no doubtful step in meeting those who are dishonorable—to simply do that which is right and manly and Christian, and then commit the case to the Lord, and not fret about it, that is one of the hard things to do, unless we really trust in God. With God's word to support us we can afford to leave every such case with him, after we have done our duty in his fear. We then leave his word for it that He will make the light to triumph.

For "The Friend."

842. 12th mo. The time called Christmas is near at hand, and many are making preparation to celebrate that day with festivity and rejoicing, and are endeavoring to teach other in the decoration of their places of worship, their dwellings, and business surroundings, professedly in honor of the birth of our Redeemer. That distant period of time, doubtless was felt to be joyous to many, who in faith looked for, and waited for, his appearance personally amongst men; and only we have yet cause to rejoice in the goodness of our Heavenly Father in sending his well-beloved Son upon earth, to promulgate and more fully establish the new covenant, with its manifold blessings, and to leave behind the rich legacy of divine precepts and promises of saving grace. And although we are abundant cause to be thankful for these precious dispensations of a bountiful Providence; yet there are those who are not able to see wherein there is greater cause for rejoicing on one day than upon another, or that the outward show of rejoicing is any substantial evidence of inward and secret thanksgivings of grateful hearts; and even where perilous demonstrations are thought allowable, it is to be feared that many who profess to testify their thankfulness by the suspension of labor, by decoration, rejoicing and festivity, are but gratifying their sensual propensities by revelling in luxurious indulgence, with scarce a thought of the great end they profess to celebrate; and that the favor which should rather be remembered with thankful humility, as unmerited of our part and granted only in mercy, too often proves an occasion, resulting in excesses from commendable. There are those who desire to retain a thankful remembrance of that love which constrained our Saviour to leave the bosom of his Father, and for our sakes visit the earth, clothed in the form of manhood, touched with a feeling of our infirmities, and pointing out the way which leads to everlasting life; who desire to remember this condescension and love to mankind with grateful hearts, whenever it is presented to the mind, let it be upon what day, or what occasion it may; but who do not think it required of them to give evidence that they have not forgotten his mission upon earth by festivity or any vain show; and who are apprehensive that quiet thanksgiving in the secret of the soul, is more precious in the divine sight than any worldly demonstration. It is to be feared that numbers look forward to the indulgence of self-gratification at this season, more than to any other special object, and that their thoughts are led away from the event they profess to celebrate by the very means they employ to keep it in remembrance.

B.

The Language of Christ.

BY PHILIP SCHAFF.

What language did our Saviour speak? Greek? or Hebrew? or both? and in what proportion? As the Son of man and Saviour of the world, he was above the limitations of race, nationality and language. He was absolutely perfect, the model for universal imitation. Nevertheless he was a historical person, and as such, had a well-defined individuality. He was born and raised in Palestine, was a Jew, dressed, ate, spake, and lived like his countrymen. How could he have been understood by them if he had not addressed them in their own tongue? What then was this tongue?

He wrote nothing. He is himself the Book of Life to be read by all men. He stamped his image upon the world's history and upon every human heart and life that yields itself to his transforming and sanctifying influence. But some of his disciples wrote books,—the New Testament. And they all wrote Greek. Only one of them, Matthew, is said to have written his Gospel first in Hebrew, and afterwards in Greek. Even James, the brother of the Lord, who spent all his public life in Jerusalem, as far as we know, addressed his Epistle to the twelve tribes of Israel in the Greek language.

The Greek was the language of civilization, and of international intercourse. Since the conquests of Alexander the Great, who carried the Greek into the Orient, and still more since the conquests of Rome, which united all the nations from the banks of the Euphrates and the Nile to the banks of the Rhine and the shores of the Atlantic, the Greek had become the cosmopolitan language, as the French was on the Continent in the last century, and as the English is now in the British colonies and in North America. This was one of the providential preparations for the introduction and spread of Christianity.

The Greek penetrated into Palestine two or three hundred years before Christ. This is evident from the numerous Greek names of Jews, and of places of Palestine, from coins and inscriptions, from the Greek version of the Old Testament which was used by the Apostles and Evangelists, from the large number of Greek-speaking Jews, called "Hellenists," from the writings of Philo and Josephus, who wrote in Greek, and from the New Testament itself. For it need not be supposed that the sacred writers learned the Greek language miraculously on the day of Pentecost. They had abundant opportunity to learn it naturally in their youth, on the street and in common intercourse with their fellow-men, especially in Galilee, their native province, which was full of Greek-speaking Gentiles.

We have no doubt that our Lord used the Greek language when speaking with strangers, and with heathens, with such persons as the Syrophenician woman, the heathen centurion, the "Greeks" who called on him shortly before the passion, King Herod, and Pontius Pilate. For a Roman governor appointed for a short time would hardly learn Hebrew, and no interpreter is mentioned.

But we cannot agree with those scholars who maintain that Christ used the Greek language exclusively or even chiefly. We must distinguish between the common everyday language of the people, and the occasional

language of the higher classes, and of business men. Palestine was at the time of Christ a bilingual country, like the frontier countries on the continent (Alsace, Lorraine, Posen, some cantons of Switzerland), or like Wales in England, or Eastern Canada, or the German counties of Pennsylvania. The popular language was the Hebrew, or rather the Aramaic, a cognate dialect which supplanted the Hebrew after the Babylonian exile. In this their native tongue our Saviour would address the people.

We have the positive proof of that in several words which have been preserved to us in the Gospel of Mark, which is the faithful echo of the original impressions of St. Peter. When our Saviour was to call the daughter of Jairus back to life, he addressed her in the Aramaic words *Talitha cumi*; that is, "Damsel, arise." When he opened the ear of the deaf and dumb man in Decapolis, he said to him *Ephphatha*; that is, "Be opened." And when he reached the height of his vicarious suffering on the cross, he exclaimed, again in Aramaic, *Eloi, Eloi* (the Hebrew would be *Eli, Eli*), *lama sabachthani*? that is, "My God, my God, why hast thou forsaken me?" —*S. S. Times.*

The total product of bituminous coal in the United States for the census year closing June, 1880, amounted to 40,311,459 tons, of 2,000 pounds to the ton, divided among the States as follows: Alabama 322,934 tons, Arkansas 14,778, Georgia 154,644, Illinois 6,089,514, Indiana, 1,449,496, Iowa 1,422,333, Kansas 763,297, Kentucky 935,857, Maryland 2,227,844, Michigan 100,800, Missouri 543,900, Nebraska 200, North Carolina 700, Ohio 3,932,853, Pennsylvania 18,000,988, Tennessee 494,891, Virginia 40,520, West Virginia 1,792,570. The number of laborers engaged in mining this vast amount of coal was 96,475, and the wages paid them were \$30,707,059. There are only two States that produce anthracite coal, Pennsylvania and Rhode Island. The former produced 28,640,819 tons and the latter 6,175 tons during the census year. The grand total of coal produced was 71,067,567 tons, and the grand total of hands employed was 170,505. The census bulletin makes comparison with the English production. The population of England is 25,000,000. The production of coal in that country in 1855 was 64,661,401 tons; in 1877, 136,179,968 tons, and in 1880, 146,818,122 tons. The number of collieries in England in 1880 was 3380, and in the United States 3,264. The production of coal in England, in an area about the size of Ohio and with half the population of the United States, is double that of this country. England is supposed to be about up to its maximum, while this country is in the infancy of its coal development.

In the 10th mo. 1778, I saw a person confined to a sick bed, who appeared to be in great distress of mind. He confessed that he had been tenderly visited in order for his reformation, but, said he, "I did not keep close to it." He manifested much concern that others might be warned of their danger, and excited to look about themselves and see where they stand; saying, in some agony of mind, "If I had kept up in all things, O Lord, how blessed, how happy, should I now be!" —*J. Scott.*

For "The Friend."

Several interesting anecdotes of dogs that have appeared in "The Friend," under the heading of "Natural History and Science," brought to my mind an incident that was related to me some years since. A Friend living in the country, had been taking a ramble with his dog, and on his return home, after walking through a field, and finally crossing over a fence into a lane, he found he had lost his pocket-handkerchief. When on handing another to his dog to see, and to smell, and pointing to the fence they had just crossed, the dog appeared fully to understand him; and immediately went over into the field, and trotted about back and forth, but soon returned to his master, wagging his tail, and with a bright face seemed to be telling him it was not there. He was however directed to go and try again. Over he went, and after running about lither and thither, and again failing to find it, he slowly returned with tail between his legs and ears disconsolately turned back, and an expression which seemed to say, it was all in vain, the handkerchief was not there. But his master sent him a third time. After crossing the fence and going a short distance into the field, he stopped and stood still, with eyes cast down, as if pondering what he could do. Ere long, he walked to one side of the field, and began trotting round near enough to the fence—his face being turned towards it—to have seen the handkerchief, had it been between the fence and his circuit. On returning from this trip to his starting point, he set off again at about the same distance from his first circuit, as *that* had been from the fence, so that had the lost article been there, he could not have failed seeing it, his face being persistently turned in that direction. And thus he trotted round and round in the same *scientific* manner, until he found the handkerchief. How near this dog's course approaches to the reasoning power of the human brain, we leave the reader to judge.

How a Statesman Controlled his Temper.—When M. de Persigny was French Minister of the Interior he received a visit one day from a friend, who, on sending up his name, was shown into the great man's sanctum. A warm discussion arose between them. Suddenly an usher entered and handed the Minister a note. On opening it he at once changed his tone of voice, and assumed a quiet and urbane manner. Puzzled as to the contents of the note, and by the marked effect it had so produced upon the Minister, his friend cast a furtive glance at it, when, to his astonishment, he perceived that it was simply a plain sheet of paper, without a scratch upon it! More puzzled than ever, the gentleman, after a few minutes, took his leave, and proceeded to interrogate the usher, to whom he was well-known, for he himself had been Minister of the Interior.

"You have," said he, "Just handed to the Minister a note, folded up, which had a most extraordinary effect upon him. Now, it was a plain sheet of paper, with nothing written upon it. What did it mean?"

"Sir," replied the usher, "here is the explanation, which I must beg you to keep secret, for I do not wish to compromise myself. My master is very liable to lose his temper. As he himself is aware of his weakness, he has ordered me, each time that his

voice is raised sufficiently to be audible in the ante-room, without delay to place a sheet of paper in an envelope and take it to him. That reminds him that his temper is getting the better of him, and he at once calms himself. Just now I heard his voice rising, and immediately carried out my instructions."

Shrines in Baluchistan.—"We crossed the Pazgr River, and then passed a shrine consisting simply of a heap of stones to which every passer-by contributed something. Men mounted on camels will throw their sticks on to it, and men on foot will pick up a stone and throw it on, and should their grass sandals be worn out, they will keep them till they come to a shrine and drop them there.

The origin of this puzzled me at first, but afterwards, while journeying along the pilgrims' road to Kerbela, I found shrines exactly similar, and received both from pilgrims and natives of the country, what I have no doubt to be the true explanation.

On the stony parts of the Kerbela road through Kurdistan these stone heaps are especially frequent, and immediately suggest the idea that they are crude attempts at road-clearing; and the natives all say that the *mullas* have given out that it behoves all true believers passing along the road, to cast at least one stone on each heap, to make the road easier to the holy pilgrims, thereby becoming part-sharers in the latter's sanctity. The custom has been introduced into Baluchistan, where it is certainly particularly wanted, while the reason for it is not realized by such splendid hill walkers as the Baluchis, who always aver that each heap marks the burial place of some saint."—*Floyer's Baluchistan*.

Returning Good for Evil.—It has been said of Archbishop Leighton, that if any man did him an injury he was ever afterwards most anxious to do that man a good turn. The same has been remarked of Cotton Mather and other eminent Christians. Barkitt beautifully observes in his journal, that some persons would never have had a share in his prayers but for the injuries they had done him. When some of the courtiers of Philip the Good would have persuaded him to punish a person who had used him ill, he declined, saying, "It is a fine thing to have revenge in one's power, but it is a finer thing not to use it."

There is a way, however, of revenging ourselves, which is always in our power, and which we should avail ourselves of: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." A missionary once preached upon these words of our Saviour, and a Hindoo gentleman who was present was so impressed by them that he said to some of his friends, "What a beautiful doctrine! Love your enemies. Certainly there is nothing in our shasters like that."

The following is a touching illustration of the spirit which Christianity begets, contrasted with that which heathenism inspires: Two men living in the southern part of Africa had a quarrel, and became bitter enemies to each other. Soon after, one of them found a little girl belonging to his enemy in the woods, at some distance from her father's house. He seized her and cut off two of her fingers; and as he sent her home screaming with her

bleeding hands, he cried, "I have had revenge."

Years passed away. The little girl grown up to be almost a woman. One day there came to her father's door a poor, worn-out, grey-headed old man, who asked something to eat. She knew him at once; the cruel man who had cut off her fingers. She went into the hut, and ordered the servant to take him bread and meat as much as he could eat, and sat down and watched him eat it.

When he had finished, she dropped the covering that hid her hands from view, and holding them up before him, she said, "I have had *my* revenge!" The man was overwhelmed with surprise. The secret of the girl's conduct was, that in the meantime she had become a Christian, and had learned the meaning of the verse, "If thine enemy hungry, give him bread to eat; if he be thirsty give him water to drink; for in so doing thou shalt heap coals of fire upon his head."

How beautiful the conduct of this injured Christian girl appears in contrast with that of her heathen enemy! Let us imitate such conduct, and endeavor by God's grace to follow closely the teaching and example of Him who is the bright pattern of the Christian life. Jesus conquers by kindness and love. When we were enemies, He died for us; and in proportion as we have his spirit shall we manifest love and kindness towards any who have injured us or are unfriendly towards us.—*Christian Banner*.

For "The Friend."

Religious Items, &c.

A Unitarian Confession.—At a meeting of Unitarians in Boston, held in last month, George Ellis, a clergyman of that denomination, made the following statement. "Fifty years of study, thought, and reading, given largely to the Bible, and to the literature which peculiarly relates to it, have brought me to this conclusion, that the Book—taken with the especial Divine quality and character claimed for it, and so extensively assigned to it as inspired and infallible, as a whole, and all its contents—is an orthodox book. It yields what is called the orthodox creed. The vast majority of its readers, following its letter, its obvious sense, its natural meaning, and, yielding to the impression which some of its emphatic texts make upon them, find in it orthodoxy. Only that kind of ingenious, special, discriminative, and—in candor, I must add—forced treatment which receives from us Liberals, can make the book teach any thing but orthodoxy. The Evangelical sects, so-called, are clearly right in maintaining that their view of Scripture and of its doctrines draws a deep and wide division of creed between them and ourselves."

Intolerance in Russia.—According to the existing Russian law, apostacy from the State religion entails severer penalties than the murder. A Russian subject who abandons the orthodox faith for any other whatever, deprived of his children, his estate is handed over to guardians appointed by the State, and he himself is liable to prosecution by the Holy Synod until he abjures. The *Golos* remarks that this severity defeats its own object, and advises that this antiquated legislation should be abolished in favor of full religious tolerance and liberty of conscience after the example of Western Europe.

For "The Friend."

Natural History, Science, &c.

North American Floras.—The first description of North American plants published as a completed work, was that of Michaux, which was issued in 1803. Michaux was a Frenchman, and his explorations, made between the year 1785 and 1796 extended from Hudson's Bay to Florida. He crossed the Alleghany Mountains in Tennessee, and reached the Mississippi river in Illinois. His flora of flowering plants and ferns contained 30 species.

Pursh's Flora was published in 1814. He is a native of Siberia, who came to this country when a young man, and during much of his life was laboring in the botanical field. He died at Montreal in 1820, at the age of 40.

Michaux's descriptions were confined to the plants east of the Mississippi River, but Pursh included in his work, plants from the Great Plains, the Rocky Mountains, and the Pacific Coast—localities at that time only very partially investigated. He described 3,076 species—just about double the number contained in the flora of Michaux.

The *Flora of North America* commenced by Gray & Gray in 1835, has never been completed—but the volumes published show a great increase in the number of species over the corresponding orders described in the flora of Pursh. Professor Gray and his assistants are now laboring at this great work, and rapid has been the accumulation of species, owing to the activity of botanical research, that it is estimated that when finished it will embrace from ten to twelve thousand flowering plants and ferns—inhabiting all parts of North America lying north of the Mexican border.

Confidence Returned.—A little girl about five years old, wandered from her nurse and was lost. At last the child was found asleep in the kennel of a peculiarly savage bloodhound, named "Rob." The dog was jealously guarding his little charge, and would not allow one to approach, until the mother came. She called the child, who came to her, followed by Rob. She took the child home, but insisted on accompanying them; and as she went, the little girl held her mother with one hand and Rob's ear with the other—the dog being so small and Rob so large that he had to walk all the way with his head bent down.

We have read an account of a boy who went to a stable inhabited by a notoriously savage horse. He did not know the character of the animal, gave him bread and other delicacies, and the horror of the groom may be imagined when one day he found the boy lying on the floor of the stable—the boy not having the slightest knowledge of the character of the horse, and therefore not having the least intention of hurting the boy, but cherishing him as a valued companion.—*J. G. Wood.*

Nests.—About 15 years ago, on a journey to the graveyard of the church at Ebenezer, Georgia, we were struck with the appearance of several very large nests near the tops of some tall evergreen oaks (*Quercus aquatica*); on disturbing the nests, we discovered them to be inhabited by a number of Florida parrots, of all sizes, some of which descended readily to the ground, whilst others escaped to the highest branches, where they were concealed among the leaves. These nests in

certain situations, are of enormous size. We have observed some of them on trees, at a height of from 10 to 20 feet from the ground, where wild vines had made a tangled mass overhead, which appeared to be larger than a cart-wheel, and contained a mass of leaves and sticks that would have more than filled a barrel.—*Audubon & Bachman.*

Prevention and Restriction of Diphtheria.—The Board of Health, Phila., recommend the observance of the following rules:

"Recent investigations having proved that the poison of diphtheria is portable, communicable by infection, and capable of reproducing itself outside of the human body, diphtheria must now be ranked as both a contagious and infectious disease. The following rules are therefore more imperative than ever before:

"Every person known to be sick with diphtheria should be promptly and *effectually* isolated from the public. Children residing in a house where there is a case of diphtheria should not be permitted to attend school.

"When a case of diphtheria is fully developed, the same precautions in regard to free ventilation, disposal and disinfection of discharges, bed or body linen, and so forth, isolation during convalescence (or management of the corpse should death unfortunately occur), &c., &c., ought to be enforced, which have already been recommended in regard to small-pox.

"It is particularly important that persons whose throats are tender or sore from any cause should avoid possible exposure to the contagion of diphtheria. Children under ten years of age are in much greater danger of taking the disease, and after they do take it of dying from it, than are grown persons. But adults are not exempt, and mild cases in them may cause whole series of fatal attacks among children.

"Numerous instances are recorded where the contagion of diphtheria has retained its virulence for weeks or months, in cesspools, heaps of decaying vegetable matter, damp walls, &c., and been carried for long distances in clothing, in sewers, in waste pipes from stationary washstands and in other conduits. Hence all sewer connections and other carriers of filth should be well ventilated and disinfected, and children particularly should not be allowed to breathe the air of any water-closet, cesspool or sewer into which discharges from patients sick with diphtheria have entered, nor to drink water or milk which has been exposed to such air.

"Beware of any person who has a sore throat; do not kiss such a person or take his or her breath; do not drink from the same cup, blow the same whistle, nor put his pencil or pen into your mouth.

"Do not wear nor handle clothing which has been worn by a person during sickness or convalescence from diphtheria."

THE FRIEND.

TWELFTH MONTH 30, 1882.

The near approach of the close of the year suggests to the mind the wisdom shown in that arrangement of the Creator and Ruler of all things, by which the lapse of time is marked by the constant recurrence of day and night, of the monthly revolutions of the

moon and the annual course of the earth around the sun, with its attendant change of seasons.

These mutations are frequent reminders to us of the corresponding changes to which we ourselves are subject. The coming of the night, when the day is ended, so naturally suggests to the mind the physical death which inevitably follows the active scenes of life, that it is a constantly recurring simile of poets and moralists.

By general consent, the close of one year and the commencement of another is the time most commonly selected by men of business for reviewing the operations of the past, and making arrangements for the future. This wise and prudent course is specially advised by our Discipline, which recommends that Friends carefully inspect the state of their affairs at least once in the year, and make their wills and settle their outward estates while in health.

How many persons have been brought into great and unexpected trials, even to bringing reproach on the religion they profess, through want of care in this respect? A thorough and timely investigation of their business operations, and family expenses would have showed them, that their estates were gradually diminishing; and they would thus have been awakened to a sense of the need of more exertion or more economy, or both; and induced to make the necessary changes to prevent the financial embarrassments in which they were gradually becoming entangled. But for want of this prudent care, some have gone on with their eyes blinded, until their capital has wasted away, and it has been out of their power to discharge their obligations.

Is not this point of time, one well suited for the still more important inquiries: "What progress am I making in my heavenward journey? Am I increasingly desirous above all other things, to know and do the will of the Lord? Do I daily feel his power operating on my mind, giving me strength to resist temptation, and bringing me into communion with Him, the Father of Spirits?"

We have received a copy of *Vick's Floral Guide* for 1883, a beautifully illustrated catalogue of seeds and plants, published by the successors of the late James Vick, at Rochester, N. Y.

SUMMARY OF EVENTS.

UNITED STATES.—In the U. S. Senate, the Agricultural Appropriation bill was passed; also the Indian Appropriation bill was considered, amended, and finally passed. In the House a joint resolution was reported from the Committee on Foreign Affairs and passed, reciting that "the Government of France proposes to establish at Tunis a judicial system common among Christian nations, so that the Courts in that country shall be fully opened for the protection of citizens of the United States in their person, property and rights," and authorizing the President "to declare by proclamation that the right on the part of the United States and its citizens to claim extra-territorial jurisdiction within said territory of Tunis has ceased, and will no longer be claimed or exercised." The total amount recommended in the Army Appropriation bill, which has been reported in the House, is \$24,681,700. This is \$1,733,754 less than the appropriation for the current year.

There is about \$76,000,000 capital invested in the manufacturing of rubber goods in the United States, and about 15,000 persons are employed in 120 establishments, annually producing goods valued at \$250,000,000, as shown by the late census. The amount of raw rubber consumed is about 30,000 tons per annum, which, with other ingredients used in the manufacturing, equals 300,000 tons. Raw rubber has lately been ad-

vanced in price to \$1.25 per pound, while six years ago it could have been purchased at 48 cents. This industry has no rival in foreign countries.

A report has reached Leavenworth that the head chiefs of the Cheyennes, in the Indian Territory, have called a council to consider the organization of a government, Territorial in its features, the election of a Governor, Council and Legislature, and the levying of taxes, *pro rata* upon cattle raisers and herders.

Bradstreet's Journal estimates this year's cotton crop at 6,488,000 bales.

Vermont is said to produce more marble than any other State in the Union or than any country except this. The business has expanded with marvellous rapidity since 1870, when comparatively little Vermont marble was to be found in the market. The aggregate amount of the State's production the present year is 1,000,000 cubic feet, valued at over \$2,000,000. The number of men employed in the quarries and mills exceeds 2,800, and it required 10,000 cars to carry the marble away. Nearly 1,000,000 was paid for the labor of workmen by the quarry owners.

The dredge of the Okeechobee Drainage Company, working up the Caloosahatchie river, in Florida, entered Lake Okeechobee on the 20th instant. This, it is said, "opens a navigable channel from the heart of the Everglades to the Gulf of Mexico."

A telegram from Concord, New Hampshire, says, that "one of the largest and most brilliant meteors ever observed" there, was seen on the 20th inst., in the afternoon, between four and five o'clock. It passed from west to east, and "was as plainly visible as meteors usually are after dark."

There were 413 deaths in this city last week, being 43 more than the previous week. Of this number, 206 were males and 207 females; 56 died of consumption; 41 of pneumonia; 29 of diphtheria; 20 of typhoid fever; 17 of marasmus, and 9 of scarlet fever.

Markets, &c.—U. S. 3's, 103 $\frac{1}{2}$; 3 $\frac{1}{2}$'s, 103 $\frac{1}{2}$; 4 $\frac{1}{2}$'s, 113 $\frac{3}{4}$; 4's, registered, 119 $\frac{1}{2}$; coupon, 120 $\frac{1}{2}$; currency 6's, 129 a 132.

Cotton.—Prices remain about the same as last quoted. Sales of middlings are reported at 10 $\frac{3}{4}$ a 10 $\frac{1}{2}$ cts. per lb. for uplands and New Orleans.

Petroleum.—Standard white, 7 a 7 $\frac{1}{2}$ cts. for export, and 8 a 8 $\frac{1}{2}$ cts. per gallon for home use.

Flour is quiet at former rates. Sales of 2800 barrels, including Minnesota extras, at \$5 a \$5.75; Pennsylvania family at \$4.50 a \$4.75; western do. at \$4.80 a \$5.60, and patents at \$6 a \$7. Rye flour is dull at \$3.75 a \$4 per barrel.

Grain.—Wheat continues dull, but prices were firmer. Sales of 4200 bushels red in ear lots at \$1.04 a \$1.10. Rye is nominal at 64 a 67 cts. Corn is dull and prices favor buyers. Sales of 8000 bushels in ear lots, at 52 a 67 $\frac{1}{2}$ cts. as to quality and location. Oats are dull and easier. Sales of 9000 bushels, in ear lots at 46 a 50 cts.

Hay and Straw Market, for week ending 12th mo. 23d, 1882.—Loads of hay, 208; loads of straw, 42. Average price during the week—Prime timothy, 95 cts. to \$1.05 per 100 pounds; mixed, 95 cts. to \$1.00 per 100 pounds; straw, 70 to 80 cts. per 100 pounds.

FOREIGN.—The correspondent of the *Times*, at Dublin, says the signs of distress among small farmers and laborers are becoming more visible in some districts. The Government is being pressed to establish relief works.

A largely attended meeting was held in London on the evening of the 24th inst., for the purpose of organizing a fund to relieve the distress in Ireland. Many telegrams and letters received from clergymen in Ireland, including Archbishop Croke, were read at the meeting, describing the outlook as gloomy and appalling, and stating that the people are on the verge of a famine. A resolution was passed urging the Government to take steps to prevent the people in Ireland from perishing from want of the necessities of life.

The Government has ordered the prosecution of Harrington, Secretary of the Organizing Committee of the Irish National League, for the speech delivered by him at Mullingar last Monday, for the purpose of forming a branch of the League, in which he said the more prosperous farmers must be told that, if they did not throw themselves into the new movement, they would have the whole force of the laborers' agitation directed against them. Prosecutions are pending against the proprietors of various provincial journals, for articles published by them inciting to crime.

Chamberlain, President of the Board of Trade, speaking at a meeting of the National Federation at Ashton-under-Lyne, on the night of the 19th inst., energetically condemned the doctrines of "non-intervention and peace at any price," as ignoble and unworthy of a great nation. England, he said, had great legitimate

interests in Egypt, which should be guarded by the establishment of stable institutions, leading towards self-government; but a protectorate or annexation would be disastrous.

De Lesseps, presiding at a banquet given by the contractors on public works, in Paris, announced that the scheme for the creation of an inland sea in Africa will be resumed by private enterprise.

Prince Krapotkine was arrested in Lyons, in consequence of the discovery of important papers, during a recent domiciliary visit to his house. It is stated that the papers prove his complicity in various anarchist movements in French territory. A relative of the Czar is said to be implicated.

Paris, 12th mo. 23.—Prince Krapotkine, under arrest at Lyons, was examined for three hours by a Judge of Instruction. He answered "No," simply to all the questions put to him. The Prince is kept in solitary confinement, not even the police in charge being allowed to speak to him.

Madrid, 12th mo. 24th.—In the Chamber of Deputies to-day, the Ministerial motion, declaring against any change in the Constitution of 1876, was adopted by a vote of 221 to 18. The Cortes then adjourned to 1st mo. 8th. The victory of the Ministry is much commented upon in political circles. Only the Republicans voted against the motion, while the Conservative members of the Dynastic Left abstained from voting, being unwilling to show their small numerical strength. The opinion prevails that, although the new party obtained greater success in the political debates in the Chamber of Deputies than in the Senate, the Government has not been materially weakened, and, therefore, no Cabinet changes are expected for the present.

The great trial of 50 Socialists, which was begun at Prague on the 4th of 12th month, has ended. One of the prisoners, a disciple of Herr Most, was sentenced to two years' imprisonment. Forty-four of them were sentenced to prison for terms varying from six months to a fortnight. The remaining five were acquitted.

Alexandria, 12th mo. 19th.—All the political prisoners at Damietta have been released.

Arrangements for holding an International Exhibition at Calcutta, in 1883, have been concluded.

One thousand Mennonites in Manitoba, 600 in Emerson, and 400 in Winnipeg, have just been made British subjects by naturalization, and will begin patents for homesteads.

Lima, Peru, 12th mo. 21st.—*El Comercio* of to-day states that at the closing of Congress President Campero alluded to the fact of the country's enjoying constitutional freedom, even during the war, and besought Chili not to seek her own aggrandizement alone, but also that of the other republics of the Pacific Coast, which are destined at some time to form the South American Confederation.

The losses by the great fire at Kingston, Jamaica, are now estimated at \$10,000,000.

WESTTOWN BOARDING SCHOOL.

The Committee in charge of this Institution will meet in Philadelphia on the 5th day of the First month, 1883, at 11 A. M.

The Committee on Instruction and the Committee on Admissions meet the same day, at 9 A. M.

WM. EVANS, Clerk.

FRIENDS' ASYLUM FOR THE INSANE,

Near Frankford, (Twenty third Ward,) Philadelphia.
Physician and Superintendent—JOHN C. HALL, M.D.
Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

DIED, at her residence, near Media, Pennsylvania, 4th mo. 15th, 1882, ABIGAIL VELOITE, in the 79th year of her age; a member of Media Particular, and Chester Monthly Meeting.

—, at her residence, Damascus, Columbiana county, Ohio, the 11th of 10th mo. 1882, HANNAH B., wife of Edward Williams, and daughter of James B. and Sarah Bruff, (the former deceased) in the 60th year of her age. From early in life she was attached to the religious principles of the Society of Friends, of which she was a member by birth-right. Some time before her death, having become dissatisfied with the departures, as she believed, from the doctrines and practices of Friends of the branch of Society with which she had associated since the separation in Ohio Yearly Meeting in 1854, she believed it her duty, together with her husband, to change her religious connections by becoming united in membership with those Friends of Ohio Yearly Meeting who maintain the original doctrines of the Society;

and died firm in the faith of early Friends. The who mourn her loss are comforted with the belief she is numbered with those who "washed their robes and made them white in the blood of the Lamb."

—, on the 30th of 10th mo. 1882, ELIZABETH DeCout, daughter of Sarah B., and the late Sam'l DeCout, of Trenton, N. J., in the 24th year of her age, a member of Chesterfield Monthly Meeting of Friends. In a long illness, this was her testimony: "Living, dying I am the Lord's." In severe suffering, it tempers the wind to the shorn lamb." In her dying hours, "He that believeth on me shall never die." "So He giveth his beloved sleep."

—, at Winona, Columbiana Co., Ohio, at the residence of her son-in-law, Uriah Price, 2nd of 11th 1882, HANNAH GILBERT, widow of the late Geo. Gilbert, in the 78th year of her age, a member of Garden Monthly and Particular Meeting, Ohio.

—, in Westerly, R. I., on the 1st of 12th mo. 1882, at the residence of her son, John W. Foster, PHILIP FOSTER, widow of Thomas Foster, and daughter John Wilbur, aged 82 years and 6 months, a member and minister of South Kingstown Monthly Meeting of Friends. From early life this dear Friend's chief desire was to seek first the Kingdom of Heaven and righteousness thereof. Often has her faith and patience been put to the test, and through holy help she enabled calmly to rely upon the promises of Him who will perform. She had acceptably filled the station of minister for more than thirty years, yet had not traveled much in the service of Truth, beyond the bounds her own Yearly Meeting; but had more than once visited the meetings, and most of the families within its limits to the peace of her own mind and to the satisfaction of her friends. Phebe Foster was always firmly attached to the doctrines and testimonies of the Society of Friends. She labored early and faithfully with children that they might bear the yoke in their young endeavors to impress upon their minds the paramount importance of living more with reference to their latter end than for any worldly consideration; her labors to this end, in connection with those of her husband, were greatly blessed to them. She was always diligent in the attendance of our meetings, pressing through great difficulties for this purpose—sometimes going a long distance when her health seemed poor to endure it—and at home she would attend to quite ill, saying "I want to set a good example." It was clear in her judgment respecting the principles of Friends; and was prepared to uphold the hands of afflicted father when he was engaged many years since in pleading for the ancient land-marks, and in bearing testimony against the introduction of these new doctrines and practices which have borne such sad fruit in latter years. The manifest and growing departure from our ancient principles, and from a self-denying life and conversation, at times bowed her soul in lamentation and mourning. She entertained no harshness against any, often saying, I love every body, even the wicked, but not their deeds. Her earnest prayer was that all might be saved with an everlasting salvation. Her husband and six children had been test before her, which she had keenly felt, but bowed cheerful resignation, and often felt to bless and praise the Lord that a sweet assurance was given them, as well as herself, that all were prepared through the mercy of God in Christ Jesus our Lord to enter the mansions prepared for the righteous. For more than seven years she had suffered much from weakness and inflammation of the eyes, and in other respects her health declined for the last thirteen months she had been mostly confined to the house, and for five months to her bed. These trials were borne with great patience and resignation, faith and calm reliance upon God. She repeated at different times many, very many beautiful passages of Holy Scripture, and as the time of her release drew near, she was more and more engaged to dwell in everlasting patience; often praying for it; yet asking if consistent with the Divine will that the Lord would take her unto Himself; often saying, "I feel nothing my way and long to go home." She was more than once heard to say, "Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me." And again, "Oh death! where is thy sting, oh grave! where is thy victory?" "The sting of death is sin, and that is all taken away from me." Her view of her self-denying and humble life, and her triumphant death, her friends can adopt the language which she again and again repeated, "Blessed are pure in heart for they shall see God."

—, 12th month 4th, 1882, at her residence, Whiteland Chester Co., Penna., MARY B. ASHBRIDGE, wife of Richard Ashbridge, in the 64th year of her age, a member of Uwehlan Monthly Meeting of Friends.

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For "The Friend."

An Experience of Jury Trials.

Jury service is a public duty which many persons, whose time is already pretty fully occupied, usually show a disposition to avoid. The writer of this, previous to the present year, had been only once so much as called on to serve the community in the capacity required to, and upon that occasion had been excused on the plea of dulness of hearing. In the present instance, however, the summons for service on the Grand Jury; and inasmuch as the business of that body is mainly transacted in a room very much smaller than the court-room, the bar as to dull hearing did so far operate as to make it worth while to claim exemption.

I may be well briefly to state, for the information of some not acquainted with the details of, and the manner of procedure before, the Grand Jury, that that body consists of more than 23, and usually not less than 25 citizens; that a transcript of any case of misdemeanor or felony which has had a preliminary hearing before a magistrate, is to be forwarded to the District Attorney, who, as the public prosecutor for the Commonwealth, prepares a bill of indictment and sends it to the Grand Jury; and that that body, having heard evidence for the plaintiff only, decides—usually less than twelve of the jurors so concluded—that it is a "true bill;" otherwise, it is not. Generally, at the end of each day's session, the bills of indictment so acted upon are handed by the Grand Jury to the judge of the open court, and the cases which they represent are then ready for determinate hearing before the judge and (petit) jury. In addition to their regular work of acting upon bills of indictment, the Grand Jury is empowered to inquire into the condition of the prison, poor-house, and other public buildings of the city, and to present to the court any matter coming to their notice which they believe to be prejudicial to the health, comfort, or moral well-being of the community.

One who, like the writer, has no love for tobacco and who is also an abstainer from intoxicating drinks, the prospect of being seven hours each day, for a term of five weeks, in the company of those who, with possibly few exceptions, were users of both tobacco and spirits, was naturally not entirely pleasant. For drinking, however, was apparently

not indulged in by any of the jury until after adjournment for the day, though there were several occasions, I regret to say, when two of the jurors entered the room in such a condition as to make plain the fact that they were not of the class of "sober, healthy, and discreet citizens" which the letter of the law required.

Desirous of being kept in a watchful state, I believed that the evidence of my being in the place of duty would not be withheld. This appeared on the second day of the term, when a case was before us touching some disorder which occurred in a house of bad character. A young man had given his evidence, which some of the jurors, in questioning him, had treated in a jocular way, besides giving expression to remarks of an indelicate nature. Feeling oppressed thereat the remainder of the day, I found that faithfulness to apprehended duty could only be met by saying something upon the subject to my fellow-jurors. This was accordingly done at the opening of business the following morning, when they were reminded that, no less truthful now than when they were uttered, were those words of Solomon, "Her house is the way to hell, leading down to the chambers of death;" and that I could not but greatly regret the light manner in which the evidence of the young man was received the day before, because he was plainly on the downward course to destruction, whilst the remarks he had heard from the jurors were calculated to confirm him in his way. This brief protest was, I believe, not without its use, as a somewhat similar case to the foregoing being heard a little later, it was proceeded with in a more seemly manner.

In the administration of the oath preparatory to hearing the evidence of witnesses, I did not perceive that anything was gained which was not seemingly as well secured by affirmation—as taken by the very few who preferred the latter method. On the other hand, in the case of several who were in the habit of frequently "taking the oath" (notably so with respect to a certain under-officer of the court), it was painful to see how lightly the act could be gone through with. As a remark of value upon this subject more authoritative than anything I could offer, is the following from a late article in that influential journal, the *London Spectator*:

"We are convinced that the effect of the administration of oaths in Parliament and elsewhere has been to depress the general level of truthfulness throughout the land. For every man oaths restrain from perjury, they tempt hundreds to make light of truth for its own sake. Whatever little good they may do, therefore, is much more than counterbalanced by the evil. * * The experience of courts of justice goes to show that an oath does not operate to any appreciable extent as a safeguard for truth-telling. An eminent advocate of large experience declares

that 'in forty years of practice he only met with two instances where the parties, in the case of an oath offered *after* evidence, have been prevented by a sense of religion from persisting in their testimonies.' And the only reason why an oath is ever able in any case to operate as a deterrent against falsehood, is that the value of oaths is artificially enhanced at the expense of truthfulness in general."

It is needless to say that a very large majority of the offences brought to our notice were caused, either directly or indirectly, by the use of intoxicating liquors. Pitiful it was to have a father appear as accuser of his own son, whose threatenings and beatings, when in liquor, he felt he could no longer endure; or, a wife and daughter tearfully testifying for the same reason against the unnatural husband and father. Not a few of these cases, indeed, were ignored, at the solicitation of wives who either could not endure, at the last, to appear in open court against their husbands, or who said that amendment for the future had been faithfully promised.

In cases of indictment for malicious mischief, where the plaintiff was a liquor seller, and the defendant was drunk when the act was committed, it was not easy for the writer to concur in a "true bill;" yet, as the law requires the juror to decide according to the facts, and not as things ought to be, there were some instances where—the charges not being actually frivolous—there did not seem to be, properly, any escape from joining in an affirmative finding. How often justice failed to reach those who were really the most guilty parties, appeared from the fact that in many cases of malicious mischief or other disorder, notwithstanding that the offence happened, and the liquor was obtained, on the first day of the week, no prosecution of the saloon-keeper for violating the law followed therefrom.

A little matter touching a form of speech, which may seem of small moment and yet which I may be excused for mentioning here, was the common use of the words "gentleman" and "lady," applied even to pickpockets, fighters, and disorderly characters generally. By contrast, the more simple, if less elegant, terms, "man" and "woman," seemed to acquire an added dignity.

In one of the cells of the County Prison, visited by the Grand Jury, was noticed a fair-haired lad of about nineteen—some "mother's boy," he seemed, who surely ought not to have been there—who said he had come to that fate through getting intoxicated, and reading low-class papers. Those two matters—the crimes arising from the sale of intoxicating drinks and from the unrestricted dissemination of pernicious publications—were much before me as subjects which ought to be specially presented to the Court. Although the way seemed closed to relieving my mind upon those matters, I had a tender and quieting sense that "the righteous Lord loveth

righteousness," and that if there was any thing for me to do in the direction indicated, it would be made apparent. Accordingly, late in our term of service, the foreman of the jury who had already stated that the secretary would attend to the final presentment, now privately made the request that I should prepare it,—thus affording the opportunity to give written expression to my views in a way which would favor their acceptance. The paper was received without a dissenting voice and with thanks,—a result greatly relieving to the writer, who felt that all the praise was due to Him who graciously permits us, as we seek his glory, to aid in the accomplishment of his purposes of righteousness, mercy, and truth.

J. W. L.

For "The Friend."

Gleanings from Quaker Annals.

"It remains with me," writes a faithful hand-maiden of her Lord to a persecutor of that day, "to tell thee, what was the occasion of my joining with Friends. It was that thing, ye school-men call *immediate, objective revelation*, (with which, it is my desire ye were more particularly and feelingly acquainted,) whereby the Lord raised in my soul his feeling life; so that I could not sit down satisfied with hearing of what the Son of God had done outwardly, (though I believe, thereby He purchased all that grace and mercy, which is inwardly wrought in the hearts of his children,) until I should be a partaker of the virtue and efficacy of it, and thereby possess 'the substance of things hoped for.' I saw, an historical faith would neither cleanse me nor save me: if that could save any, the devils were not without a door of hope: I felt that I needed *the revelation of the Son of God in me*. All that I ever read or heard, without this, could not give me *the saving knowledge of God*. 'None knoweth the Father, save the Son, and he to whomsoever the Son will reveal Him?' Through the virtue of this, were my eyes by degrees more and more opened. For the tender-hearted Samaritan had pity upon my wounded soul, when both priest and Levite passed by; and when there was no eye to pity, nor hand to help, *He drew near, and poured in wine and oil as He saw needful, fulfilling in measure the promise, on which He had long caused me to hope, 'He that followeth me, shall not walk in darkness, but shall have the light of life.'* And again, that sweet saying, so confirming and comforting to me, 'If a son shall ask bread of any of you that is a father, will he give him a stone? &c. If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?' These precious Scriptures, and many similar to them, being powerfully and seasonably opened up and applied by the Spirit of truth, times above number, both before and since, in effect speaking forth this language, 'Be not faithless, but believing,'—have made me set to my seal those words of Christ, 'It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.' And as I *walk with Him, and abide in Him, watching at the posts of Wisdom's gate, travelling onward in spirit more and more to bring forth fruit unto Him, endeavoring to walk worthy of Him, 'unto well-pleasing,'* as also daily to die unto self, that Christ may live in me,—thus I become a *passive creature, and He an active Christ*, in the increase of

whose government, I feel the increase of my peace."

"The following admission has recently appeared from the pen of the biographer of Baxter; and forms no unimportant attestation in favor of that special service to which the Society of Friends were eminently called. 'Considering,' says Orme, 'the abuses of divine ordinances, which had so long and so extensively prevailed, it is not surprising that such a system as *Quakerism* should have arisen; and,' continues he, 'it may perhaps have answered a useful purpose, in calling the attention of men professing Christianity, to the great design of all its ordinances, and to which they ought ever to be regarded as subservient—the promotion of spirituality of mind, and the enjoyment of communion with God.' Vol. ii. p. 349. It is remarkable, too, that Baxter himself, whose controversy lay for many years against the doctrine of the Spirit, as it was so prominently held forth by our honorable predecessors, should later in life, have been brought thus far to acknowledge: 'I am now,' he says, 'much more apprehensive than heretofore, of the necessity of well-grounding men in their religion, especially of the witness of the indwelling Spirit,—for I more sensibly perceive, that the Spirit is THE GREAT WITNESS of Christ and Christianity to the world. And though I was tempted long to overlook the strength of this testimony of the Spirit, yet now I see that the Holy Ghost is the witness of Christ, and his agent in the world.'"

"In connexion with the important ground which the early Friends took on the doctrine of the Spirit, the following may be quoted from a valuable pamphlet: "The professors of Christianity in the time of George Fox, had generally forsaken the spirituality of religion, but were not in the least wanting as to a belief in the outward coming, the divinity, and sacrifice of Christ. Hence there was not that necessity of insisting upon faith in this last mentioned part of the covenant, respecting which there was no defect of faith, as upon that part in which there was a deficiency. I believe, that the more of true, spiritual Christianity a man has, the better he will be qualified, rightly to see and to estimate the doctrines of truth, as contained in the Holy Scriptures, relative to the outward coming and offices of Jesus Christ. And, for this very reason, I believe, and am abundantly convinced, that our predecessors had much more of the true faith, and had much clearer views of the meaning and standing of the Scriptures; as well as of the true divinity of our Lord and Saviour, and the purposes of his sufferings, than other professors of that day, who were making a high profession of their faith in them, but many of whom were wanting in spiritual and vital religion."

"The situation and prospects, in every age, of the true disciples of our Lord and Saviour, must prove to the Christian mind a subject of vast importance; and it deeply concerns every one of us to know for ourselves, how far we are promoting, by individual reception of the heaven of his gospel, that universal diffusion of unmixed 'glory,' which, we are assured, 'shall cover the earth, as the waters cover the sea.' The government and dominion of 'the Prince of Life,' 'the Prince of Peace,' which is ultimately to subdue and reduce all things unto itself, the Society of Friends have pre-eminently held, to be wholly of a spiritual character: it is to be set up *within* man, and

'cometh not by observation,' neither stand in any mere outward observances, but 'righteousness, peace, and joy in the Holy Ghost.' They have all along considered standing, lasting, and indispensable ordinance of the gospel to be, *the manifestation of the Saviour by his Spirit, as the Guide into truth*; according to the whole tenor of 14th chapter of John, and likewise that language of the Apostle to the Hebrews: 'Christ was once offered to bear the sins of man and unto them that look for Him, shall He appear the second time, without sin, unto salvation.' This Society has therefore deemed it essential to know the reality of the presence of Christ dwelling in their hearts by faith; and has judged it in the highest degree needful, to love, wait for his appearing and counsel, to bow neck to his yoke, and to commit themselves all things most unreservedly to his leadings. This way they believe it was, that our blessed Redeemer engaged to manifest himself unto those, and make his abode with them, who should keep his commandments; and that also it is, that such who do his will, are given to know of his doctrine. For, of the Spirit of Truth, which 'teacheth' the believers things, our Lord himself declared, 'He shall testify of Me'—He shall glorify Me.' This mainly to be a chief test or proof of discipleship; inasmuch that, if we have not the Spirit of Christ, we are none of his. This also is only channel, whereby we may savingly believe or confess Him; for—'Whosoever believeth that Jesus is the Christ, is born of God and hath the Witness in himself; and agreeing, 'no man can say that Jesus is the Lord, but by the Holy Ghost,' whosoever shall confess that Jesus is the Son of God, God dwelleth in him; and he in God.'"

A little girl came in her night clothes very early to her mother one morning, saying,

"Which is worst, mamma, to tell a lie or steal?"

The mother, taken by surprise, replied that both were so bad she couldn't tell which was the worst.

"Well," said the little one, "I have been thinking a good deal about it, and I've concluded it's worse to lie than to steal. If I steal a thing you can take it back, 'less you've eaten it; and if you've eaten it you can't get it back. But"—and there was a look of triumph in the little face—"a lie is forever."

During the raging of a terrible thunder storm, a mother stepped softly to the nursery door to learn whether her two little daughters who had retired for the night, were alarmed or not, and then, as she stood listening, heard the following conversation:

"O May, May," said the younger, "are you not afraid?"

"O no, no, Jennie," said the older; "Mamma says God made the lightning and thunder, and that they cannot hurt us without permission."

"But they kill people sometimes!" anxiously said the little one.

"Yes," said May, "but only when God permits it; and you know mamma says God cares for us more than she and papa can, and we must always trust Him."

"I will, Jennie," was the sweet response, and the mother heard her two darlings lay each other "good-night" as they quieted down into a peaceful sleep.

For "The Friend."

A Trip Through St. Gotthard.

Even years have passed, with their recurring autumns, since I enjoyed the passage through the tunnel by which the Col de Fréjus pierced, and known as that of Mt. Cenis. As at that time formed the easiest entrance into Italy by rail, which was thus bound to France. During the past week we were borne through the steam through the great St. Gotthard tunnel, and found our journey shortened from Switzerland and Germany short of 120 miles thereby.

When approaching and when leaving Mt. Cenis, we were not oppressed by any sense of the sublime in nature, though the transient character of the engineering ability displayed, and its triumphant completion of difficulties hitherto unsurmounted, did fail to make an impression that was vivid and extreme. Passing through lands in which have been enacted deeds of heroic endurance through years of bloody rapine by the whole Italy and the Papedom, which spare neither age nor sex, through all which the dense, those adherents to the primitive Christian faith, kept their allegiance sure and steadfast, "when all our fathers worshipped rocks and stones," there was awakened in a sense of the morally sublime that eclipsed what I beheld in nature or could perceive of it.

The great Mt. Cenis tunnel is $7\frac{3}{4}$ miles in length, and rises in the centre to the height of 245 feet above the sea and is 4093 feet above the surface of the mountain. It was begun in 1st month of 1861, and completed in the 12th month of 1870: ten years having been occupied in its construction, at a total cost of about \$15,000,000. From 1500 to 2000 workmen were constantly employed on each side. It is 26 feet wide and 19 feet high, and is almost entirely lined with masonry. Our progress was made in 26 minutes without any perceptible change in feeling arising from the pressure of the atmosphere or increase in temperature, if such exist. The name, Mt. Cenis, is a misnomer, since the culminating point of that mountain lies 17 miles to the westward of the tunnel.

The diligence road over Mt. Cenis, which is now deserted, was constructed in 1802-5, during the reign of Napoleon; a railroad was laid over the mountain by the mode now used to ascend the Rhigi, and known as the method, from its American inventor. It was constructed as are ordinary roads, with two rails, but midway between another set of rails, but midway between another set of rails laid more elevated, and so planned that the pressure of either side the pressure of two horizontal wheels which were attached to the locomotive and formed the clamping system by which the train was retained in successive positions as it ascended the incline of the road. This was a wonder in itself, but has also been thrown aside to make way for the road through the mountain on which heavier and longer trains can be conveyed at less expense for transit, and less risk of danger to life. The passage of the Cenis and its tunnel pales before the city St. Gotthard as does the mountain before its giant fellow.

The St. Gotthard tunnel is rightly named, for it pierces that mountain, driving through its massive border and granite core, to emerge through its talcose and chlorite slates, which are conspicuous in lofty precipices on its

southern flanks. This tunnel is rather larger than that of Mt. Cenis, being 26 feet 3 inches wide and 19 feet 8 inches high, and is $9\frac{1}{4}$ miles in length—thus exceeding its great rival by about $1\frac{1}{2}$ miles. It is lined throughout with substantial masonry, and well it is that it is thus buttressed against the pressure of a mass of rock which rises from 5000 to 6000 feet above the keystone of its arches. Its elevation is not as great as that of Mt. Cenis, since it rises to but 3785 feet almost exactly midway, or 460 feet lower than the earlier work with which we are making such frequent comparisons. A double track of rails extends through the tunnel and danger of collision is thus avoided.

Its construction cost about \$12,500,000, and required 7 years and 9 months for its completion. It was begun at opposite ends, and the headings met and fitted with wonderful exactness as to height and bearing, attesting the extraordinary skill of the engineers, and the perfection to which the construction of instruments of precision has attained. The greatest number of workmen employed at any time was 3400. Both the Mt. Cenis and St. Gotthard tunnels were bored by means of machines driven by compressed air, and the power was derived, I believe from falling water. "A constant dropping will wear away a rock," and the power of persistent application of small efforts has thus been illustrated on a gigantic scale.

This mighty tunnel is but one of 56 tunnels on the great St. Gotthard railway, which form an aggregate length of 25 miles! Besides these it boasts its 32 bridges, several of which are of vast size and great elevation, and ten massive viaducts. The elevation has generally been attained by the very remarkable expedient of large spiral tunnels of which there are at least three on the north and four on the south side of the mountain. The total cost of the railway and tunnels and rolling stock, &c., was about \$46,000,000: for which sum Italy, Switzerland and Germany granted subsidies in the proportion of about one-half by the first named, and one-fourth by each of the others. The railway was inaugurated on 5th mo. 22nd, 1882, and opened for traffic on the 1st of 6th month. It extends from Lucerne, in the heart of Switzerland, to Lugano on its Italian border, on the lake of that name, and is therefore 128 miles in length.

Leaving Lucerne at 10 on the morning of the 7th of 11th month, and bidding a regretful farewell, as I have several times before done, to its beautiful scenes, we passed through Rothkreuz (Red Cross) and Arth-Goldan, and over the remains of a disastrous landslide of 1806, and reached the station Schwyz, near the base of the two remarkable conical mountains conspicuous from the lake, and known as the Mythes (mitres), each about 6000 feet in height. These interesting cones were covered by snow pure and glistening in the sunshine, and like mighty icicles seemed to pierce the blue heavens.

We have thus skirted the Rhigi (royal mountain) on its northern flank, and passing several small lakes, and through a fruitful country, emerge from the mountains and reach the lake Lucerne at Briennen (the fountain). Several small tunnels have already been threaded, for they have been industriously strewn along our pathway, and now the Axenstrasse, familiar to lake voyagers is penetrated, and we are upon the border of the

Urner see, or bay of Uri, and a noble view is before us. On the opposite bank are the meadows of Rutli where, as story tells, the first Swiss league between Uri, Schwyz and Unterwalden was concluded on the night of the 7th of 11th mo. 1307—575 years ago, this day! Further on rises the Uri-Rothstock, with its glacier nearly 10,000 feet, and tunnel after tunnel receives us—one a mile and another a mile and a quarter in length—and obstruct our view of the chapel of Tell, built where he is said to have leaped from the boat of Gesler. Soon Fluellen is reached, at the head of Lake Lucerne, and we are 36 miles on our way; and Alldorf follows soon, where Tell is said to have aimed the arrow at the apple upon his son's head. Tunnels again and lofty bridges which cross the foaming Reuss,—one a lattice girder bridge, 255 feet high,—and again tunnels and tunnels through every projecting nose of mountain slope that bars our passage, and we reach Gurnellen, 50 miles on our journey, and 2625 feet above the sea. Here or beyond we ascend the hill of Göschenen by means of three curved tunnels, and an immense double bend. The upper end of one of these tunnels, 1606 yards long, is 115 feet above the lower. Crossing a deep gorge we pass through another tunnel and over the Reuss again to enter a spiral tunnel of 79 feet in ascent. Crossing the Reuss again and again, we find ourselves 2780 feet above the sea; and looking down from our height can see far below us the end of the tunnel through which we have recently passed, and from which is emerging volumes of smoke and steam left by our locomotive, and rolling in billowy clouds into the open day.

(To be concluded.)

For "The Friend."

Thoughts about the Eternal Gospels and the Falling Babylon.

BY CHARLES SHIELDSTREAM.

(Continued from page 130.)

Let us consider the sayings of our Lord Jesus Christ! O! consider his sermon on the mountain—how much more is required from a man, to lead a good and righteous life, than the old law required! And man may be enabled to do it; for he receives power to become a son of God when he walks in the Light of Christ. Then he is made willing to obey the inward law, which takes hold of and judges every inward thought of man. The Grace and Light makes holy and righteous people of the obedient ones, and they have the kingdom of heaven within them.

"In God we live, and move, and have our being." Paul of old was not ashamed to quote that text from the Greek poet Arctas. But how think the outward professors to-day? They think there is no salvation but by the Scripture. For all the outward ones I met and talked with about God, seem to have God as an abstraction. Priestcraft and the revivalists generally picture God as one who has ordained the most part of mankind for destruction; and they teach that the few of men who can reach bliss hereafter must go through the performances which they prescribe. The devil and hell are the agencies by which they work to get the people to embrace their carnal views—but the true gospel of Christ is the power of God for salvation; while those that believe and embrace that gospel will become perfect, for there is no

salvation hereafter, if men are not saved in this life from sin and vanity, and have become good, true, and righteous. The Holy Spirit is the power that joins man in reverence and love with his Maker for time and eternity. The true Light, which makes man good, wise and righteous, is as contrary to priestcraft and will-worship in all its anti-christian manifestations as Christ is to Belial.

What has not priestcraft done to destroy man! During the days of inquisitions,—the holy inquisition so called,—then the priests walked in the light of the fiery flames that devoured their victims. The Protestants did not have the power of the Romans, but John Calvin got Servetus burned alive, and if we go through history, we can trace terrible things done by Protestant priestcraft.

God wills that all men shall be saved—and his people want to see men come out from their rebellion and alienations from God, and be joined in happiness and felicity with his will, and walk in his ways, which are ways of delight. O, what can be more important for men and bring more delight, than to do the will of God?

We often see men being like brutes, by following their beastly lusts. But a perverse and false religion, with superstition attending, has made men more ferocious than the brutes. Of this, all the wars and bloodshed about religion furnish us with many examples—such as the Crusades, especially the first, when the Christians, so called, thought that a holy war had to commence with exterminating the Jews! Compare the conquest of Jerusalem by the Crusaders, Tilly's conquest of Magdeburg, and other cruelties committed both by Protestants and Catholics during the 30 years' wars; the Duke of Alba's butchering in the Low Countries, and so forth; and then we must say: O man, what a terrible monster art thou, when the passions of false religion and superstition are let loose.

If we don't walk in the Light, but be drawn out from the Light, we are in danger of being lost in the darkness—and what can we expect but deeds of darkness in the time of temptation from those that say they believe in God and Christ, but deny the Light of Christ within for man's salvation. An outward historical religion, with its doctrine of substitution, will always prove a failure in enabling mankind to make true progress towards spiritual good—teaching as it does that Christ has taken away the sins of what they call a converted man, and that he is righteous, though living in a sinful way, Christ's righteousness being imputed to him; and that through the obedience of Christ, man is perfect in the sight of God, by faith—saying further that a condition of perfection, or freedom from sin, is not attainable in this life, and consequently not worth striving for, being only self-righteousness. Such teachers constantly declare, *morality cannot save a man*. But though morality don't save a man, true morality, as a fruit of the life and light of Christ in man, signifies, that man *is saved* from sin and vanity; and the outward conditions of man is a consequence of the inward conditions. As a good tree bringeth forth good fruit and not bad, so a holy man cannot commit any deed of immorality.

It is practical unbelief which quenches the vital flame of virtue.

For "The Friend."

On Silent Worship.

In reading over "The Friend" of 12th mo. 16th last, containing the curious note from a person in Lynn, recommending the appointment of a *regular salaried preacher* for the Friends' meeting there, these beautiful lines occurred to me as fitting to publish in "The Friend," to show that Friends can worship God in the *silence of the flesh* as well as in vocal exercises. At the same time a *living* ministry is undoubtedly a great blessing to the Church, whether it be Friends, or any other body of Christians.

Let deepest silence all around
Its peaceful shelter spread;
So shall that living Word abound,
The Word that wakes the dead.

How sweet to wait upon the Lord
In stillness and in prayer!
What though no preacher speak the word,
A minister is there.

A minister of wondrous skill
True graces to impart;
He teaches all the Father's will,
And preaches to the heart:

He dissipates the coward's fears,
And bids the coldest glow;
He speaks; and lo! the softest tears
Of deep contrition flow;

He knows to bend the heart of steel,
He bows the loftiest soul;
O'er all we think and all we feel,
How matchless his control!

And ah! how precious is his love,
In tenderest touches given:
It whispers of the bliss above,
And stays the soul on heaven.

From mind to mind, in streams of joy,
The holy influence spreads;
'Tis peace, 'tis praise without alloy,
For God that influence sheds.

'Twas thus, where God himself is known
To shine without a cloud,
The angel myriads round his throne,
In solemn silence bowed.

And all were still and silent long,*
Nor dared one note to raise,
'Till burst the vast ecstatic song,
And heaven was filled with praise.

For "The Friend."

"BE STILL AND KNOW THAT I AM GOD."

God spake, "Be still;" at the behest,
The troubled ocean sank to rest;
Each billow ceased its surging roar,
Gently to lave the sandy shore;
The thunder hushed its threatening sound,
While all was silence, deep, profound;
The wind was lulled, no breath arose
To break the mandate of repose;
All nature's elemental strife,
Obedient to the Word of Life,
Sank calmly down. Art thou alone,
My soul, unstilled before the Throne?
Will not thy anxious warfare cease,
Commanded by the Prince of Peace?
Oh! passive yield unto his will,
Obey his mandate, "Be thou still."
Then wilt thou know the crushing tread
Of Him, who wounds the serpent's head,—
That precious Seed, which, at the fall,
Was promised to give life to all,—
The Christ within, the inspeaking Word,
Immanuel, our risen Lord.
Seek thou his counsel; then will He,
Thy Alpha and Omega be.
He'll soothe thy troubled thoughts to rest,
Upon his ever-faithful breast,
If thou wilt heed his high behest.
Then, bow before his sovereign will,
Obey his mandate, Be thou still.

Germantown.

E. S. L.

* "There was silence in Heaven about the space of half an hour."—Rev.

Spider-Showers.

In 1835—if my memory be not at fault there was a remarkably fine annular ecliptic of the sun visible in England, which I, the very small boy, was, among others, watch with some fear and much wonder. When obscuring moon had begun to pass from sun's disc, and the partial darkness was appearing, one of the older spectators marked: "Now, after this there should be a shower of feathers." Why he had such expectation, he did not say; but as "shower of feathers" are as proverbial as shower frogs and fish, and may, when really understood, have as much foundation in fact as best authenticated of these other atmospheric wonders, I propose to describe a shower of feathers which it was once my luck to witness only the shower was not really a shower of feathers—though the falling material closely resembled these light bodies—nor a shower of snow, but a shower of gossamer spiders. I first let me refer to a few notable spider-showers of the past; also to some of the questionable inferences that have been drawn in regard to these spiders.

All who have read White's *History of Gossamer* will recollect his description of the gossamer-showers which he had observed, on which continued for nearly a whole day, where the gossamer was descending from surprising height; for when one gentleman ascended a hill near at hand, some three hundred feet high, he found that the gossamer were descending from a region in the atmosphere that was still beyond the reach of gaze. These gossamer-showers are great mysteries, and once seen cannot be forgotten for the air on these occasions becomes literally crowded with tiny parachutes, composed of a few threads of almost invisible gossamer, each of the parachutes being occupied by a Lilliputian aeronaut, in the shape of a very small active spider. Whence these aerial creatures come, or whither they go, remains so far to be discovered; but it seems clear that somehow they have learned the navigation of the trackless region overhead which we call atmosphere. Dr. Martin Lister named the aerial spider "the bird," from the facility with which it can traverse the air; and upon one occasion, when he observed a shower of them in York city, he ascended to the top of Minster, and found that even there they were descending from some region above that elevated stand-point. Mr. Darwin, another server of spider-showers, describes one which he saw in 1832, when on board the *Beagle*, the mouth of the La Plata River, when the vessel was some sixty miles from land; and possibly was the first to notice that each parachute of gossamer carried a spider aeronaut for he noticed them not only arrive on board the ship, but he also saw them reproduce new parachute, and on this frail bark land forth again "on the bosom of the palpitating air."

It is a common notion, when a spider crosses one's face in a summer evening, that it is the web of the gossamer spider; but it wants correction. Some of these threads may be the gossamer spider's work, but most of them are the cables of other species. Almost all spiders leave a cable behind as they travel from point to point, or swing themselves from branch to branch. The common geomet spider (*Epeira diadema*) generally, I might

most say invariably, leaves a thread in its track; and it is more frequently the threads of these and kindred spiders which haunt trees, bushes, &c., and so frequently tickle our noses in shady lanes. The *epieira* too can shoot out its threads with as much facility as the gossamer spider. One day, when holding an *epieira* suspended to my finger by its cable, it disappeared as if by magic. To discover its *modus operandi*, I tried another in bright sunlight, and observed that while it was hanging thus suspended, and perfectly motionless, it was shooting out threads in various directions. These threads floated on, spreading out into one or four radii, and covering about sixty degrees, but all in a common direction. At length one came in contact with a post, and adhered to it. As soon as the spider found that one of the cables had found an anchorage, but the one by which I held it captive, ran this cable of hope, and regained its liberty. The *epieira* spreads its beautiful spirals from twig to twig on the outside. Beneath these, those of the common house-spider (*Aranea domestica*) may be found, where possibly this species is taking its summer's outing, and deeper among the branches still, another small spider can be seen in greater numbers than either of these two kinds. I have not been able to identify its species, though it is probably the same as that which Mr. Hunt observed at play, for I have seen it playing with its young ones as a cat plays with her kittens. The peculiarity of this spider is its family of fifty or sixty young ones, which it carefully rears, provides for, and educates. Its house, not unlike that of the "old woman who lived in a shoe," may be called a web, and is roofed generally with a sloping everproof leaf of holly or kindred evergreen. In this mansion are lodged several score of young ones; while from its front an irregular web extends for several inches around. This is not a snare which fastens, but a maze which confuses the prey. When a fly falls in, it is rapidly buzzing its way through it, the spider, directed by the vibrations of the web, rushes upon the confused insect, and paralyses its wings and limbs by smearing them over with a glutinous secretion. As soon as the prey is securely manacled, the wily spider prepares to give it the *coup de grace* with its front-fangs. While all this is proceeding, the young family come running out of their dominions to watch the contest; and as soon as the spider is powerless to harm them with blow from its legs or limbs, they cluster round its body so closely, seizing upon every point of vantage, that a large blue-bottle becomes completely encased as they swarm over it. When the fly is thus dining, so still and quiet are the spiders, that they give the observer, at first sight, the impression that he is looking upon an unripe raspberry which has dropped into the net, the small globular bodies, packed closely together, so exactly resemble the unripe seeds of this fruit. When there are wandering or wolf-spiders though in our fields to account for the network of webs that a dewy morning reveals. These webs are there, dew or no dew; but when covered with dew or hoar-frost, they are redoubled to every eye. The female wolf-spider (*Aranea viatica*) may be found about the end of June carrying a spherical bag as big as her head, which is full of young wolf-spider eggs. These are hatched about July; and when we consider that each individual spider begins to

travel on its own behalf, and invariably leaves a thread in its track, it is not very remarkable that every dewy morning in autumn should reveal pastures covered with sparkling spider-silk; and it may be these wanderers, and not the gossamer-spider, which give our fields this appearance. I have seen, when looking across a pasture towards the declining sun, a streak of sunlight reflected from these webs, which reminded me of a rainbow, and this prismatic streak moved on as I walked along. This convinced me that our meadows are covered in autumn with a silken sheen which is revealed in prismatic colors by the evening sun, and as frosted silver by the hoar-frost or morning dew.

Since, then, it is unsafe to conclude that the dew-revealed webs of the autumn morning are those of the gossamer spider, let us turn to the latter, which so rarely appears amongst us, in showers at least, to ascertain what is clearly known of its ways, and if any idea of its native haunts is attainable. These gossamer spiders have been seen descending from a considerable altitude in the atmosphere, and shortly afterwards individual spiders have been observed one after another to reascend, as if they were returning to their native place; and may not their peculiar "happy hunting-ground" be in the atmosphere?

So far back as Chaucer, we find "gossamer" amongst the mysteries of natural phenomena; and in the old nursery rhyme—

'Old woman, old woman, old woman,' quoth I,
'O whither, O whither, O whither so high?'
'To sweep the cobwebs out of the sky,'

we may have a fair proof that gossamer-spider showers had been noted long ago, and a possible proof that these tiny waifs were then suspected to be inhabitants of the atmosphere.

The first and densest spider-shower ever observed by me occurred in September 1875, and the second—where I saw them reascending only—in September 1880. (Gilbert White of Selborne observed one of these showers in 1741.) On the morning of the shower in 1875, there had been some electrical disturbance. There had been one loud peal of thunder, but no rain. About ten A. M., I noticed small spiders running over my coat-sleeves, and had to brush off several trails of gossamer-web. Looking round, I found that brick-walls, houses, branches of trees, &c., had these webs dangling from them, and that other gossamer-webs were continually falling from above, and adding to the accumulation. By mid-day, a long fence was festooned from point to point of its triangular rail-tops with a ribbon-like ladder of gossamer; and this was growing broader and broader as the tiny creatures kept running along this ladder, each increasing the breadth by adding its own contribution of another silken thread.

On examining next an iron palisading near, I found it in a similar condition, with the tops of the iron spikes connected by a vibrating silken ladder of gossamer, in some places nearly an inch broad. All along this ladder the little strangers were running in an excited and hurried manner, as if they had lost their way, and had got into a strange country. Some, in travelling over their improvised road, made mistakes, and got into bordering webs of the Garden spider, where they were speedily devoured. About one P. M. the clouds cleared off, the sun shone out, and I noticed that some of the spiders had begun to reascend into the atmosphere. They might have com-

menced this reascension earlier; but on observing that some were reascending, all my attention was devoted to single spiders; and this is what I saw. Fixing my eyes upon one of them, I observed that as it left the gossamer pathway, it selected a clean spot on the iron railing, and gathering its limbs closely together, it projected from its spinnerets several threads which expanded outwards, and stretched upwards from nine to twelve inches. Then this parachute seemed to show a buoyant tendency, and suddenly the tiny creature left hold of the iron rail, or was lifted off it, and quickly 'vanished into thin air.' One after another I closely watched, with the same general result; though once or twice when the spider left the rail, it floated for a few seconds in an almost horizontal direction, prior to changing it for an approximately vertical one. They, however, disappeared from sight so quickly, that the angle of ascent could only be guessed at.

The second spider-shower I saw was not so interesting, as I did not observe the descent, but only the reascend of some odd ones. This, however, was effected in exactly the same manner as has been already described; and the few I saw were again ascending from an iron palisading, fully a mile away from that on which I observed them in 1875.—*Chambers' Journal*.

For "The Friend."

Wine Drinking.

It was very satisfactory to read from the New York Letter in the *Ledger* of to-day, the efforts that were being made in that city to suppress intemperance, in the first social glass, or in its earlier steps and stages, by lifting the warning voice against the truly dangerous practice of handing wine or other intoxicating drinks to those who may call, this New Year's day, on the respective hosts. This, as appears, has been remonstrated against by more than one hundred clergymen of different religious denominations; by "The Young Ladies' Temperance Union;" while, also, the example was to be set in the new Mayor's usual New Year's reception at the City Hall. It is stated as "understood, that on this occasion good wholesome cold water and lemonade (contrary to the practice of former years) will be the rule."

We could devoutly wish that this movement, small as it may at first appear, might prove one of the beginnings of a great and greatly needed reformation in a truly alarming and dreadful evil. It is a significant fact that "Sippington" is represented as the first station-house on "The Black Valley Railroad"—leading down to the chambers of death. While the last station or terminus, "Destruction," is but the final issue of the ticket—the first cheerful glass—taken at the first station.

Oh! that all, and especially the young, might be aroused to a sense of this tremendous evil and engulfing maelstrom, which, perhaps, fascinates at first, while "at the last it biteth like a serpent, and stingeth like an adder." May all beware of the fatal strand, by heeding the safe course: "Touch not; taste not; handle not." This will avoid the deplorable picture the poet has left us—

"The drunkard murders child and wife,
Nor matters it a pin,
Whether he stabs them with his knife,
Or starves them with his gin."

1st mo. 1st, 1883.

For "The Friend."

The Indian School at Tunesassa.

This school is brought to the notice of the members of Philadelphia Yearly Meeting annually, by the Reports of the Committee in charge of the Institution, but there are doubtless many Friends who do not realize the importance of the work that is being done, and the need there is for a more earnest effort to prepare the Indians for the place they must ere long occupy—that of citizenship in common with the other inhabitants of our land. To some of these a brief article showing the present condition and future prospects of the school may not be unacceptable; and it is with a view of enlisting the interest and assistance of more Friends, that these remarks are penned.

The school is located on a farm of about 400 acres, in Cattaraugus county, in the State of New York, adjoining the Allegheny Indian Reservation. It is managed by a Superintendent and Matron, assisted by three woman Friends, one of whom teaches the school for Indian children. The children under care now number 30: 25 girls and 5 boys, which is the full capacity of the present establishment. They are taught the usual English branches of study, in which they become quite proficient, and their conduct and bearing in school, and their ready compliance with the wishes of the teacher, are quite remarkable. Meetings for Divine worship are held twice in the week, and the children are assembled daily, and portions of scripture and books of a religious character read to them. On these occasions the behavior of the children is sober and commendable, and there is evidence that serious impressions are made upon their minds producing fruit in some cases in later years.

In the intervals of school the girls are employed in domestic duties (allowing time for recreation, however,) such as washing, cooking, &c., which they do with much cheerfulness under the direction and with the assistance of the Matron and her helpers.

The boys assist on the farm in taking care of the stock and in various other ways. The farm has lately been much improved by clearing more of the land, and as it is adapted to the keeping of sheep a flock has been introduced with favorable results. Several cows are kept which supply the family with dairy products.

The Institution is partly supported by the income from a fund, and by an appropriation made annually by the Yearly Meeting. The main building has been much improved lately by alterations and additions, making it much more commodious and comfortable, and a new school-house has just been finished—the cost of all being defrayed by private contributions.

The benefits of the school to the Indians is very observable in the greater cleanliness in the dwellings, and the general thrift of those who enjoyed its advantages compared with those who have not; but it is believed that this improvement would be more manifest if a greater number of boys could partake of the good effect of the school influence. Heretofore, owing to the arrangement of the building and some other causes, the boys have been largely excluded.

The Indians are now very anxious to have more of their boys under the care of Friends, and the committee have decided, with the approbation of the Yearly Meeting, to extend the benefits of the Institution to them by em-

ploying a man and his wife to board a number of boys in a separate building; the man to have the oversight of them when out of school and train them under direction of the Superintendent, in general farm work. It is believed that they will thus become more interested in agriculture and be induced to clear their land and bring it into cultivation; and by the Christianizing influence of the establishment become better fitted for the heads of families.

The chief difficulty which has presented in the way of carrying out this plan is the finding of suitable persons to place in charge, which it is very desirable to do, and while the service at Tunesassa is neither light nor free from deprivations, yet those who have undertaken it from a sense of religious duty, have generally become much interested in it; and some of these have remarked in after life, in effect, that the presence and watchful care of their Heavenly Father, were as preciously experienced while engaged in this service, as at any other period of their lives.

Political Effect of Persecution.

In the two centuries that followed the Reformation hardly any other single circumstance affected so powerfully the relative industrial position of nations as the degrees in which they conceded religious toleration. Among the less noticed consequences of the Reformation, perhaps the most important was the dispersion of industry produced by the many thousands of skilled artisans who were driven by persecution beyond their national borders, carrying with them trades which had been hitherto strictly or mainly local, and planting them wherever they settled. Nor was this the only result of the migration. Men who are prepared to abandon friends and country rather than forsake a religion which is not that of their nation are usually superior to the average of their fellow countrymen in intelligence, and are almost always greatly superior to them in strength and nobility of character. Religious persecution, by steadily weeding out such men from a community, slowly but surely degrades the national type, while a policy of toleration which attracts refugees, representing the best moral and industrial qualities of other nations, is one of the most efficient of all means of expanding and improving it.

The effect of these influences on the well-being of nations has been very great. The ruin of Spain may be chiefly traced to the expulsion or extirpation of her Moorish, Jewish and heretical subjects; and French industry, and still more French character, have never recovered the injury they received from the banishment of the most energetic and enlightened portion of the nation. By the revocation of the Edict of Nantes, and by the savage persecution which immediately preceded and followed it, France probably lost upwards of a quarter of a million of her most industrious citizens; and, amid the enthusiastic applause of the Catholic party, a blow was struck at her true interests, of which some of the effects may be perceived even to the present day. Many of the arts and manufactures which had been for generations most distinctively French passed forever to Holland, to Germany or to England. Local liberties in France received their deathblow when those who most strenuously supported them were swept out of the country. The

destruction of the most solid, the most moderate, the most virtuous, the most generally lightened element in the French nation, paved the way for the degradation of national character, and the last serious work was removed that might have broken the force of that torrent of skepticism vice, which, a century later, laid prostrate in merited ruin, both the altar and the throne.—*Lecky's England.*

The 31st of the 3rd month, 1780, I went to see my much beloved friend, Moses Farnham at Uxbridge, in his last sickness. His disorder was paralytic. He could not speak so as to communicate much of his mind by word, but the lively sensibility of his mind, and tenderness and brokenness of his spirit, were refreshing to my soul. Divers Friends were present, and nearly all were melted into tears and heart-felt tenderness. He was just about to make us sensible of his great peace of mind in his late religious travels; and that the evidence of Divine approbation there was now impressed on his mind. Light of life appeared to triumph over all in him. *J. Scott.*

Highest Building in Europe.—Hitherto the hospice of the Great St. Bernard, which stands 8,200 feet above the level of the sea, has enjoyed the distinction of being the most elevated inhabited building in Europe. This honor can no longer claim. During the past year the city authorities of Catania, in Sicily, have caused to be erected, near the summit of the great volcano, Mount Etna, an astronomical observatory, which stands 2,943 metres above the sea-level or fully 1000 feet higher than the hospice of the St. Bernard. The structure is nine metres in height, and covers an area of 200 square metres. It consists of an upper and a lower story, and is built in a circular form. In the lower story there rises a massive pillar, upon which is placed the great refracting telescope. The lower story is divided into a dining room, kitchen and storerooms. In the upper story there are three bed-rooms intended for the accommodation of astronomers and tourists visiting the establishment. The roof consists of a movable cupola or dome. From the balconies of the upper story a prospect of vast extent and grandeur is presented. The spectator is able to see over half the island of Sicily, the island of Malta, the Lipari Isles, and the province of Calabria, on the mainland of Italy. The observatory is erected upon a small cone which will, in the case of eruption, protect completely from the lava-stream which ways flows down on the opposite side of the volcano.—*Builder.*

A Station-House Episode.—A Boston paper contains the following. Last night while Lieutenant Hammond was on duty at the Third Station, a fine appearing man, well and neatly dressed, entered and asked permission to look into the first cell on the right of the cell-room. The question was a most unusual one, and the Lieutenant inquired whether the request should be granted. The visitor at first declined to answer, but soon frankly admitted that three years ago he had been locked in that particular cell for drunkenness, and now he had an almost uncontrollable desire to look into it once again. Lieutenant Hammond thereupon called a house-wat-

and allowed his caller to go down stairs to him. When the man reached the cell he first paused and looked into the forbidden place of confinement, and then entered it, closed the door behind him. He at once sank upon his knees by the side of the hard plank bunk, and for a few minutes quietly ended in prayer. When he arose heshed himself with new life, and ascended to the office station with apparently a lighter heart. Thanking Lieutenant Hammond for his kindness, he said that since that night, three years ago, he had not tasted intoxicating liquor, and had completely reformed his life. He had keenly felt his degradation at the time of his confinement, but the event had changed his entire course. He did not give his name, but left as quietly as he had come.

One View of the Case.—It is a pity to see the best of our lands, the districts most famous for splendid yields of the grains and grasses, and the place of life, continually encroached upon and exhausted by the growth of vile tobacco. Agricultural journals occupy whole columns weekly with this sinister crop, and newspapers report a continual increase in the demand for it. Very rarely do we meet with a counterblast against all this deleterious smoke. But a pungent article in *The Christian at Work* by A. M. Williams of Syracuse, N. Y., declares that the average of tobacco-smokers are eventual losers, although the first prize is speedy riches. "What they really seek is to starve their farms; and the only sure success is that of making smokers and chewing and fastening a demoralizing and usually conquered habit on the community." Let tobacco rise from the soil, of which we are stewards, something healthful, useful and beautiful, rather than devote it to the vilest weed earth produces. Leave that to the one man which alone eats it. Another writer says tobacco has been cultivated in Onondaga County for over thirty years, and farmers who have made it a specialty are worse off than when they commenced the business. The most deplorable feature attending the general prevalence of its use is that a parent, especially a town resident, can scarcely, by any possible means short of depriving his children of all advantages of school and other society, prevent them from being corrupted by their companions, and taking the first step which makes them slaves for life to an offensive and injurious habit, that morally prepares the way for alcoholic stimulation.—*New York Tribune.*

For "The Friend."

Religious Items, &c.

Colored Baptists.—It is stated that some of the colored Baptists of Georgia are about entering on their system the Methodist Episcopal polity. The new organization is to be called the "African Baptist Missionary Episcopal Church." They are to have Bishops, Aiding Elders, and the Itinerant system. *Ungraceful Ways of Raising Money for Church Purposes.*—The *Episcopal Recorder* refers to a new Methodist Meeting-house of which the corner-stone was recently laid in New York City. An entertainment was held to procure funds to further the erection of the building. The raising of a curtain revealed "up Palmer" (named after the pastor of the congregation), and thirty-two "attractive young ladies" who in theatrical fashion acted

out "camp life." The *Recorder* justly remarks, "This congregation have been worshipping in a very respectable building, and would it not have comported with the cause of the blessed Master to have remained there than to have reflected dishonor upon his name?"

Greek Church.—The services in the Greek chapel, for several years past supported by the Russian Government in New York, are shortly to be discontinued. There are only about 126 Russian-Greeks in the city.

For "The Friend."

Natural History, Science, &c.

Russian Mulberry.—This has been introduced into Nebraska by the Mennonite colonists from Russia, who brought the seed with them. It is a rapid grower and some that were sown about seven years ago, are now 20 feet in height and stout enough for fence posts. The leaves are food for the silk-worm and the timber is very valuable for fence posts and fire wood. The fruit is edible and resembles blackberries in appearance.

The *Popular Science Monthly* had the following curious note on the use of the microphone. "A wealthy land-owner in the Tyrol has made an application of the microphone to the detection of the subterranean springs. He fixed the microphones at the spots where he thought water might exist, each being connected with its telephone and battery. Then, at night, he put his ear to each of the instruments, and listened for the murmuring of the waters, and in several cases heard it."

The Nesting of the Maleo.—The "Maleo" is the native name of a species of gallinaceous birds found in the island of Celebes. It deposits its eggs in a bed of loose, black sand formed by the decomposition of an ancient lava stream—where they are hatched by the heat of the sand. In the 8th and 9th months, when there is little or no rain, these birds come down in pairs from the interior and scratch holes 3 or 4 feet deep in the sand, just above high-water mark, where the female deposits a single large egg, which she covers over with about a foot of sand, and then returns to the forest. At the end of 10 or 12 days she comes again to the same spot to lay another egg, and each female bird is supposed to lay 6 or 8 eggs during the season. Many birds lay in the same hole, for a dozen eggs are often found together; and these are so large that it is not possible for the body of the bird to contain more than one fully developed egg at the same time.

Every year the natives come for 50 miles round to obtain these eggs, which are esteemed a great delicacy. They are richer than hen's eggs, and of a finer flavor, and each one completely fills an ordinary tea-cup.

After the eggs are deposited in the sand they are no further cared for by the mother. The young birds on breaking the shell, work their way up through the sand and run off at once to the forest. They can fly the very day they are hatched. Some eggs were taken on board a schooner, hatched during the night, and in the morning the little birds flew readily across the cabin.—*Wallace's Malay Archipelago.*

Conjugal Affection in a Teal.—A writer in *Science Gossip* had been duck-shooting, and had just shot a mallard, when a couple of teal sprang up, alarmed at the report.

"The duck being the nearest, received the

contents of the remaining barrel, and fell dead upon the soft mud at the very edge of the water. While speculating upon our good luck, and putting in two fresh cartridges the cock teal, which had flown up to the other end of the pool when his mate fell, turned back, and, after flying up and down several times with mournful notes, returned to the spot whence he rose, and pitched upon the mud, close to the dead duck. Here he remained for some seconds, nodding his head and curtsying, as if about to take wing, uttering a low note the while, as if to entice away the duck, whom he appeared so loth to leave.

"We were so struck at this manifestation of affection that we could not find it in our hearts to shoot the poor bird, and, as we moved on to pick up his mate, he rose, and was soon out of range again."

THE FRIEND.

FIRST MONTH 6, 1883.

In the 16th number of the present volume of "The Friend," there was a brief reference to the doctrine of the resurrection of the body, containing a caution, that speculations on such mysterious subjects should not divert the thoughts from the more important and practical question of how our spirits may become prepared for the enjoyment of happiness in a future state of existence.

The recent mails have brought us two evidences that this matter has claimed the attention of others in different parts of the land. One of these is a letter from a correspondent in Ohio, who speaks of that regeneration, which our Saviour declares to be essential for all who would enter the kingdom of Heaven; which is a spiritual resurrection from a state of spiritual death into a new and spiritual life, through the power of Christ, who declared himself to be "the resurrection and the life." "Blessed and holy is he who hath a part in the first resurrection, for over such the second death hath no power."

The letter referred to expresses the belief that people are too superficial, too outward—apathetic on one hand; while, on the other, crowds are carried away by excitement and creaturely activity, preaching this, that and the other, which Truth never sanctioned; lured from the narrow path of self-denial and the cross. It regards excitement relative to the resurrection of these mortal frames as calculated to draw the attention from Him who is the resurrection and the life, and to set the mind to work in devising and imagining that which it concerns us not to know.

The other evidence of the interest awakened in the doctrine of resurrection, is a pamphlet on this subject by C. W. Harvey, of Quakerville, Kansas, showing by quotations from several of the early writers in our Society, that they did not hold the outward views which have been adopted by some of their successors in religious profession; and contending, that the resurrection refers primarily to a change from a state of nature to a state of grace, in which the true Christian is born again of the incorruptible Seed and Word of God, receives Christ's heavenly image, and becomes spiritual in the clothing of his Spirit; and, next, to the ascension into glory of the soul after the death of the outward frame. The idea that these outward material

bodies shall be again raised from the dead, and that the Scripture passages which speak of the resurrection refer to this, the author, in common with our early Friends, rejects as a gross and carnal belief.

Those who are disposed to perplex themselves with considering "how and with what body are the dead raised?" may profitably reflect on the following advice given by George Whitehead:

"The question is not only unlearned, but impertinent, and unnecessary unto salvation. It is not necessary that men should imagine how they shall be clothed, or accommodated with bodies in heaven; but to inquire the way thither, that they may walk in it, and be solicitous to know that power and inward operation, whereby they may be made sons of God, and attain to the resurrection of the dead, as being children of God, and of the resurrection.

"If men walk in the true light, and so truly serve and please God on earth, they shall not need to doubt or dispute about their future beings in heaven. Their business is to get thither, and God will accommodate them there."

Penn's Treaty, by Charles S. Keyser. This little work contains an account of the great Treaty of amity made in 1682, between William Penn and the Indians, in which they agreed to live together as brethren, "while the creeks and rivers run, and while the sun, moon and stars endure."

It also enumerates the various treaties made with the Indians for the purchase of lands during the Proprietorship of the Penn family and subsequently; and sums up the evidence from written documents, and concurrent traditions which satisfactorily establish the truth of the current opinions respecting the treaty of 1682, and the attendant circumstances.

The book is published by David McKay, No. 23 South Ninth St., Philada.

Kindergarten Homes is the title of a small book by E. Thompson, advocating the policy of gathering up the infants in our great cities, who are without suitable care-takers, and placing them on farms in the rural sections of the country, where they may be properly developed and trained to labor, under healthy influences, both physical and moral.

In reading the work, the practical difficulty that presents in carrying out the scheme, is, to find a body of care-takers imbued with sufficient zeal, patience, skill and love, to meet the demands upon them which the system requires.

SUMMARY OF EVENTS.

UNITED STATES.—In the U. S. Senate, on the 28th ult., the Civil Service bill was passed by a vote of 39 to 5. On the 29th, the bill to prevent political assessments, reported by the Judiciary Committee, was taken up and discussed. It passed finally without amendment.

On and about the 25th of last month, an unusually large number of cases of crime and violence have been reported in the newspapers. A telegram from New Orleans says the Christmas holiday "was probably the most disorderly and disgraceful ever observed" in that city. The authorities made little effort to suppress the disorders. At Atlanta, Georgia, several murders occurred, and many cases of violence, 125 persons being lodged in the station-house in ten hours. These events

are matter for much serious thoughtfulness and apprehension to all true lovers of our country.

The receipts of the Patent Office during the year were \$1,000,186, against \$853,665 during 1881. The net revenue of the office during the year was \$325,000.

The Spanish-American Claims Commission, after a session of more than twelve years, ended its labors last week. It decided the seven cases, involving \$12,000,000, which were considered by two umpires, and rejected fraudulent certificates involving \$20,000,000.

The arrivals at New York from foreign ports, during 1882, numbered 6476, including 1945 steamers.

The total product of the Leadville mines for 1882 is reported at \$18,220,893, which is \$5,050,317 more than in 1881.

During the eleven months which ended on 11th mo. 30th, the Wabash Railroad system earned \$2,280,000 more than that during the corresponding period of 1881.

Snow fell to the depth of five inches at San Francisco last First-day afternoon, a thing unprecedented for thirty years. A number of sleighs, "the first ever seen" in that city, were out in the streets yesterday. Despatches from different points in California indicate a snow fall of one to eight inches.

The United States steamer Enterprise, Commander Barker, sailed on the 27th ult. from Norfolk, Virginia, for Cape Verde Islands and China. She has an outfit apparatus necessary for a scientific cruise, and will take deep sea soundings every 100 miles from the United States to Cape Town.

It is announced that, owing to the high price of oats, the three oat mills of Douglas, Stuart and Forrest, in Cedar Rapids, Chicago and Oregon, Illinois, will be closed until the market becomes better. These mills use 20,000 bushels of oats per day.

The cane crop of Mississippi is this year largely in excess of any heretofore produced, and is yielding a handsome profit.

The Great Dismal Swamp in Virginia is passing away. Much of the area has been reclaimed and converted into good tillage land.

The State Treasurer of Delaware, in his annual report, says that the total debt of the State on First mo. 1st, 1883, will be \$864,750, \$715,000 of which is in four per cent. bonds. The total State investments foot up \$1,168,799, showing a large surplus of assets over liabilities. The receipts of the State for the past year have been \$141,238.19, and the disbursements \$94,259.24.

The deaths in this city last week numbered 390, which was 23 less than the previous week, and 24 less than for the same week last year. The number of males was 193, of females 197: deaths from consumption 42; from pneumonia 41; from diphtheria 27; from old age 18; from marasmus, 15; from typhoid fever 12; from small pox, 10.

Markets, &c.—U. S. 3's, registered, 103½; 3½'s, registered, 103½; 4½'s, registered and coupon, 113½; 4's registered, 119½; coupon, 120½; currency 6's, 129 a 132.

Cotton.—There was no essential change to notice in price or demand; sales of middlings are reported at 10½ a 10½ cts. per lb. for uplands and New Orleans.

Petroleum.—Standard white, 7 a 7½ cts. for export, and 8 a 8½ cts. per gallon for home use.

Flour is quiet but steady; sales of 1400 barrels, including Minnesota extras, at \$5 a \$5.75; Pennsylvania family at \$4.60 a \$4.75; western do. at \$4.75 a \$5.50, and patents at \$6 a \$7. Rye flour is dull at \$3.75 a \$3.87½ per barrel.

Grain.—Wheat is quiet and steady. Small sales of red in car lots at \$1.04 a \$1.10, and \$1 a \$1.03 for rejected. Rye is nominal at 64 a 67 cts. per bushel. Corn is quiet and irregular. Sales of 7000 bushels in lots, at 50 a 70 cts. as to quality, 12th month, sold at 76 a 78 cts. Oats are dull and unchanged. Sales of 8000 bushels, in car lots at 45 a 49 cts. for rejected and No. 1.

Hay and Straw Market, for week ending 12th mo. 30th, 1882.—Loads of hay, 355; loads of straw, 70. Average price during the week—Prime timothy, 90 cts. to \$1 per 100 pounds; mixed, 85 to 95 cts. per 100 pounds; straw, 70 to 80 cts. per 100 pounds.

FOREIGN.—A recent rainfall has caused floods in the midland counties of England. There is great mortality among the flocks of sheep in Northamptonshire, Nottinghamshire and Leicestershire.

On the morning of the 28th of 12th month, at Bradford, a tall chimney fell upon a building full of operatives. It had been known for some time to have been in an unsafe condition. Thirty-six persons are known to have been killed and fifty others injured, mostly women and children. The total damage is estimated at £60,000. About 3000 persons are thrown out of employment, eight mills having flue connections with the demolished chimney, being brought to a standstill.

Lord MacDonald has withdrawn the application for

police aid to serve summonses on the crofters of Isle of Skye, an understanding having been reached.

On an average one hundred persons are seized nightly in Dublin under the Curfew clause of the restriction act.

The acting Governor of Iceland, the Bishop and persons of note, in a communication to the *Time*, that, notwithstanding the large donations that have been received, there must be great distress from want of food in the island during the present winter.

Her majesty's ship Undine has captured eight dhows off the Comoro Islands on the east coast of Africa.

Leon Gambetta, the great French statesman, died at his residence at Ville de'Avray, on the morning of 1st instant. The physicians state that his death was due to pyemia, the result of suppressed erysipelas, which had suffered from an intestinal abscess, which is believed to have discharged internally. A profound sensation has been made in France by the event.

There has been a renewal of the floods in various parts of France. The Seine rose, and several streets in Lyons were submerged. The Ain overflowed its banks. The city of Besancon has suffered much damage. Liseux was inundated.

The report of the Committee on De Brazza's Mission states that he considers it possible to complete the exploration of the Upper Congo in two years. De Brazza's object is to maintain the position already achieved by founding eight chief and twelve minor stations, linking a chain to Brazzaville from Gaboon and from the sea. In order to mark the pacific character of the mission it goes under the auspices of the Minister of Foreign Affairs and Public Instruction.

A telegram from the Spanish Consul at Suez, states that 21 pilgrims had died of cholera between Mecca and Medina. There are ten deaths daily from the disease at Medina.

On the 28th ultimo, the Rhine and its tributaries from the Lake of Constance to Cologne, rose rapidly. Many bridges and banks of dams have been destroyed. A bridge near Lorrach, in Baden, gave way, and persons were drowned. The river Inn has overflowed its banks at Passau, and the Danube was overflowing Upper Austria. At Worms the Hammel dyke on the Rhine burst, flooding the lower part of the town. A way travel from Frankfurt-on-the-Main to Wiesbaden was interrupted, owing to the inundation of the C. depot. The next day the flood subsided. It is estimated that fully fifty persons perished.

King Milan, of Servia, replying to an address presented to him by the Skuptschina, said that since Servia had passed through a gigantic struggle for progress and freedom, and was now assuming an honorable place among the educated races of Europe. The speech had created a favorable impression.

Serious diplomatic trouble appears likely to arise between Colombia and Ecuador, owing to the former republic having been flogged and imprisoned by the latter. This punishment was inflicted because of the sympathy exhibited by the Colombians with the revolution headed by Eloy Alfaro. The Ecuadorian Dictator has few friends among right-thinking men in the districts where he exercises military potism, he endeavors to suppress any expressions of feeling.

WESTTOWN BOARDING SCHOOL.

The Committee in charge of this Institution will meet in Philadelphia on the 5th day of the First mo. 1883, at 11 A. M.

The Committee on Instruction and the Committee on Admissions meet the same day, at 9 A. M.

WM. EVANS, Clk.

DIED, on the 30th of 11th month, 1882, at the residence of her son-in-law, Isaac Leeds, near Moores N. J., SUSAN POWELL, in the 88th year of her age, a member of West Chester Particular, and Birmingham Monthly Meeting of Friends, Pa.

—, on the 4th of 12th month, 1882, at the residence of her brother, Oliver S. Negus, of Colerain, RACHEL NEGUS, in the 39th year of her age. She was a member of Short Creek Monthly, and Concord Particular Meeting of Friends. Her relatives and friends have a well-grounded hope that, through God's mercy, her end was peace.

—, on the 8th of 12th month, 1882, REBECCA ROBERTS, daughter of the late David and Rachel Roberts, in the 56th year of her age, a beloved member of Chester Monthly Meeting, New Jersey.

WILLIAM H. PILE, PRINTER,
No. 422 Walnut Street.

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For "The Friend."

A Trip Through St. Gotthard.

(Concluded from page 171.)

ere at Wasen a remarkable appearance ents. We have wound about the hill on h it stands, doubling upon our track, through a spiral tunnel, now at a lofty ht in open day, that we seem to have e no progress but to be perpetually es- around the little church of Wasen as tre, and favored to see it from every t of view. Now we run northward and an imposing bridge 260 feet high, and n through a spiral tunnel 1,200 yards and 82 feet in ascent, and crossing the reuss for the third time with a fine of the gorge below, and 3,250 feet e the sea. The train now runs for some nce along the mountain side and we a command a view of part of the line traversed and lying far, far below. Op- e rises the Rienzee-stock, nearly 10,000 and in a snow-storm we have arrived at henen, 60 miles on our way and are 3,- feet further from the level of the sea, are here brought face to face with the aera mouth of the mightiest gap pre- tions man has dared to make into the ls of mother earth. The great St. Gott- tunnel is before us. The traveller is permitted to forget that he, like the loc- ve that has lifted him aloft, needs a sup- ff fuel, even though he may have become st oblivious of the demands of nature e revelling amid the impressively grand bsorbingly beautiful. Again in motion, made the passage in 30 minutes, and l the temperature rather oppressive, ris- it does, despite the depressing effects e ventilating apparatus, as high as 75° enheit. The infrequent lamps seemed o augment the gloom, and we were glad erge into day at Airolo, in the upper o Valley, on our now descending course. scenery here is still of an Alpine char- , but as we proceed, the influence of the n climate makes itself evident. Monn- are still around us, some rising two n height, and numerous villages hang e the mountain terraces. Down its e the impetuous Ticino plunges in a of cataracts, and many a thread of sil- streaks the lofty mountain side as its er affluents seek by easiest mode, to join

his gathering flood. The train is again more cautiously let down by two circular or loop-tunnels, and by lofty bridges and tunnel after tunnel, now to emerge in the midst of the defile of Prato and its imposing scenery, and by another spiral tunnel a mile long and 112 feet in descent, and we look out upon the beautiful Vale of Faido and its luxuriant southern vegetation. We have not escaped from tunnels, which hide many a bit of scenery, but the fine fall of an affluent of the Ticino and the picturesque gorge are open to our view, and we are let down to the lower valley by the kindly aid of two contiguous spiral tunnels, while there again follow in quick succession other tunnels, one nearly a mile long, and we have reached the lower zone of Valle Leventina and are 90 miles on our winding and wondrous way. Crossing the Ticino again and again, often close to the richly cultivated slope of the mountains, we further on skirt the foot of numerous precipitous walls, that rise in solemn grandeur to unknown heights. These masses of black and greenish chloritic slates are frowning and impressive, and we were glad to bid farewell to mountains that had almost overpowered us by their awful grandeur and sublimity. Never before did we so fully realize the force of the lines

"All that exalts the spirit and appals
Gather around these summits, as to show
How earth may pierce to Heaven,
Yet leave vain man below."

I can truly say that the passage of the Alps by the St. Gotthard railway awakens our sense of the sublime beyond anything that we have elsewhere known in Europe. To describe the scene—a succession of grand and imposing views and properly to set forth the impression made thereby, are utterly beyond the power of my hand. The pass must be made to be comprehended. No pen can sketch, no pencil paint what we saw on that day of days ever to be remembered. We crossed at a most favored season—the early snow had fallen, and each towering summit was brilliant with its crown of white. The lower heights clad in firs, were sprinkled with snowy powdering, while below, the green of the meadows draped their feet. We had passed a week beside the Lake of the Four Forest Cantons—beautiful Lucerne—resting after rapid travel, and had revelled in the loveliness of its charming scenery. Here we had been favored with mild Autumn weather and clear skies, and drank deeply of the beauty and the glory of snow-covered peak and verdant meadow—a contrast unknown to summer visitors—while the colors of the changing foliage, the varied yellows and bright and sombre brown, combine to render the panorama far more attractive than during the popular season of abounding travel. To add to this, we were almost alone—no jostling throng of pleasure seekers—no gathering as to a world's convention was

ever around us, to thrust itself between us and the face of dear mother Nature.

Rain at length came and drove us southward, and we sought the shortest and by far the least fatiguing, and we must add, the most charming of roads to Italy. The old road over St. Gotthard was long a favorite diligence route, and bore the traveller over the famous pass upwards of 6,000 feet above the sea. The Hospital near the summit has long been famous, and upwards of 30,000, it is said, have annually dined with the monks who passed their lives in these Alpine retreats, shut out from the world during several months of each year, and letting in the life of the outside world only when the gay throng of pleasure seekers looked in, famished and with keen mountain appetite, and too often partook of their hospitality without a requital. "But we have changed all that," and what has not steam revolutionized? Even the papal power, that sought to bar its States from the outside world, dreading the light, has been assailed by steam, and the strong barriers that ignorance and bigotry had built by means of rigid police regulations, have been swept away never again to be revived. And happily the Popedom has been smitten and driven to the wall, and left a mere wreck of its once proud domination, while it gnashes its teeth against the spread of light and truth through the press, the public schools, and the growing number of Protestant churches, and the rising influence of the Waldenses they sought in vain for centuries to destroy, by every diabolic act so well known to the representatives of anti Christ. The Waldenses, it is said, have fifty schools under their control in Rome alone, and cannot but exert an influence adverse to the debasing and defiling forces of Romanism. But I digress. The fine old diligence road over the St. Gotthard was built by the cantons at vast expense—is macadamized throughout—provided with retreats from storm and avalanche, and winding by many a doubling turn up the acclivities of the mountain, to the lowest pass, more than a mile above the sea, to descend by many an equally labored excavation, looked out upon scenes that have excited the admiration of every traveller endowed with a just perception of the sublime and beautiful. But its day of usefulness is drawing to a close, if not already ended, and it is said that it will be abandoned. But for all that the tourist in search of the picturesque and sublime mountain scenery, has lost by his transfer to the rail, he has been perhaps doubly repaid, not alone by the increased comfort with which the passage is traversed, but by the added pleasure derived from the contemplation of scenery that must far exceed any that the old road could disclose, higher though it ascended. In a few places, such as the Devil's bridge, the traveller looked down into awful gorges or wound along the brink of fearful precipices, or gazed

upward to giddy heights, but he who is whirled over this new railway—the most extraordinary of roads, unless that built by Meiggs among the Andes of Peru, be not its superior in romantic and daring grandeur of execution—is treated to a succession of surprises that stagger his comprehension while they bring perpetually recurring delight. More especially is this his good fortune should he make the transit late in the season of travel when the early snow has sent its tribute to crown with added glory the already impressive grandeur, and he is permitted to gaze from the window of his car unmolested by the opposition of boorish and uncompromising German commercial travellers, who prefer to stew in the stifling atmosphere of a crowded apartment rather than permit their freedom-loving and free-breathing fellow-travellers to catch one glimpse of the grandeur of the mountains. But we were favored to out-vote the robust and thickly bewrapped German who was the *bête noire* of the party, and he was by advice of the English and American ladies present, and aid of the guard, permitted to depart to another quarter, where we might kindly hope he was, for a time at least, hermetically sealed.

J. S. L.

Florence, Italy, 11th mo. 29th, 1882.

For "The Friend,"

Reflections on War.

These memoranda were written many years ago, bearing date the 1st month of 1843.

"The collector seized some of my grain to satisfy a military demand. This proceeding created considerable inconvenience, beside the loss of my grain, all of which I endeavored to bear patiently; for if our property is sacrificed for bearing our testimony against war, we certainly are suffering in a good cause,—no less than the promotion of peace on earth, and good will to men. The sacrificing of our property for military demands seems to be the only lawful remnant of persecution to which Friends are now subjected. Our early predecessors and forefathers in the Truth suffered much for their constant and unflinching opposition to the encouragement of war. By their faithfulness and firmness, much relief has been purchased for us. The office of collector has now become generally burthensome; demands are exacted with reluctance; some of the agents seem ashamed of their employment; rigorous proceedings are extremely rare; and in some sections of our country Friends are entirely exempt from military exactions in time of peace. Thus has toleration been gaining ground; thus has prejudice become diminished, our scruples against wielding carnal weapons are looked upon with allowance, and warlike sentiments seem to be fading before the light of Truth. May the good work go on and prosper, until that peaceable spirit which the gospel breathes shall prevade the bosoms of the whole human family!

The sword of Christian love is more powerful than the sword of violence, and more effectual in composing differences. Peace procured by this effective weapon (which is opposite to carnal) is generally satisfactory and lasting. By the sword of violence apparent peace is sometimes attained, but often the fire of enmity is only smothering, and is easily fanned to flame whenever the prospect of successful opposition looks flattering.

The world bestows its highest praises on successful military chieftains, and hands down their names to posterity as worthy of reverence and imitation; but this honor the world sometimes bestows upon those in whom the Lord has no pleasure,—sometimes upon the very instruments that have been permitted to scourge large portions of the human family with desolation and destruction.

The military system, although by many it is viewed as honorable and glorious, is not only fertile in the production of human misery, and destructive to the welfare of multitudes of the human family, but is manifestly at variance with the letter and the spirit of the gospel. The Christian soldier labors for the good of souls, visits the widow and fatherless in their afflictions, and keeps himself unspotted from the world; and, in the great day of final decision, when all must appear before the judgment seat of Christ, He will be among those to whom it will be said, 'Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.'

The weapons of the true Christian's warfare are not carnal, nevertheless they are mighty. It may be asked, what would become of our country if all its inhabitants were principled against war? And it may be feared that the enemy would soon overrun us with devastation and plunder. But trusting in carnal weapons rather than in obedience to Divine precepts, certainly betrays a want of confidence in that Almighty power that has unlimited dominion in heaven and in earth, and can control events accordingly. And would our merciful Lord and Saviour have given us a law which it is not right and safe for us to obey? Would He have commanded us to love our neighbor as ourselves, and even to love our enemies, to return good for evil, do good to them that hate us, and pray for them that despitefully use us and persecute us; would He have commanded this, and abundance of other precepts of similar import, did He design that they need not be obeyed?

Armies have sometimes been victorious, and in erring human estimation have achieved much good; but this is no evidence that the system of war, or those that are willing to carry it into active operation in spirit or practice, are approved in the Divine sight. Can a thoughtful man conscientiously take up carnal weapons under the dispensation set forth in the New Testament, professing to live under the influence of gospel light and power, having such a law for his outward rule and guide; and in connection with it acknowledging subjection to the guidance of that spirit which cannot contradict itself, and which moved the inspired penmen to set forth the Divine law with the rewards for faithfulness thereto appended; and also the pains and penalties for disobedience? The Lord can protect us in our defenceless condition, if consistent with his Divine will; and if it is not, no skill, or might, or power of our own will save us; our safety consists in obeying the law of the Lord, and if He permits man to afflict us, it is our duty to endeavor to suffer it patiently.

Wars and fightings are at variance with the Divine law under the new dispensation. They are destructive to brotherly kindness and charity; and, it is said, that we cannot love God and hate our brother at the same time. The emphatic language of our Saviour

is not to be disregarded, if we ever expect to inherit the Divine blessing—'If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and thy way, first be reconciled to thy brother, and then come and offer thy gift.' The spirit of war is not in accordance with the Spirit of the gospel. We cannot be instrumental to the advancement of the Redeemer's kingdom while we are promoting that which his kingdom is against. May the day be hastened when 'swords shall be beat into plowshares, and spears into pruning hooks, and nation shall not rise against nation, neither shall they learn war any more!'

Under the Jewish dispensation, war in some circumstances was permitted; but in many other things that were permitted to the Jews, are annulled or rejected in the gospel dispensation. There is scarcely a precept of the New Testament, set forth in plainer terms, than that which in substance forbids the use of carnal weapons, and misgives approval to the forgiving and obedient.

In the great rebellion of Ireland, the members of the Society of Friends that were victims to the wrath of man, were those who took up arms and trusted in their own might and power for protection. When imminent dangers threatened on every hand, the Society provided a way for the safety of trusting and obedient children, where no violence was seen by the art of man. In Him is only sure place of refuge, and doubtless would preserve mankind generally in tranquillity and peace, did they but keep his law, and trust in his name."

Graffiti or Wall-Scribblings.

Despite his withering touch, Time, the destroying angel, has here and there permitted some of the most fragile and evanescent things to remain, as silent memorials of long generations. Not least among these relics of ancient life and thought, are the graffiti, wall-scribblings, mostly scratched by a pointed instrument, or made with red ochre or charcoal. They are found upon the columns, mausoleums and temples of Egypt, in association with the mysterious inscriptions upon the rocks of Sinai, upon the tombs of Jerusalem, and within and around the chambers of ghostly Pompeii; while others have been brought to light within the area of the Eternal City. Plautus, Pliny, and Appian each refer to the practice of wall-scribbling. Lucian mentions that, in his time, inscriptions covered the western gate of Athens; and Plutarch informs us that Publius Gracchus was chiefly aided in his agrarian scheme by proclamations of this kind upon the monuments, pillars, and houses of the city.

These scrawls, which are of all ages, have no little interest to the antiquary and the student of human nature. Those of Egypt range from an extremely early time to the time of the Khedive; but as the graffiti of Italy are far more worthy of consideration, we propose to bring some of the most curious of them before our readers. Those of Pompeii are the first attention; they are of three classes, Etruscan, Greek, and Roman. Though twenty centuries old, the thoughtless scrawls of a boy's serawls, the love-sick gallant's doggerel, or the caricature of some friend, foe, or particular favorite, are still as clear as though

ed by an idler of yesterday. Although any of these inscriptions are not strictly of importance, yet still they are very suggestive of the humors, vulgarities, and vices of old Roman life. Some are memoranda of domestic transactions; one telling us, for instance, how many tunics were sent to the wash; another, in a donkey was born; while a third informs the reader that "on the 25th of July," a hundred pounds of hog's-lard and two hundred bunches of garlic were either bought or sold. On the interior wall of a tavern may be read the words, *Sodales, Avete* (Welcome, comrades). The coat of whitewash having peeled off in some places, disclosed *graffiti* of an older date with archaic forms of spelling, mostly in the Oscan tongue. These supplies evidence that Pompeii must have been an Oscan or Samnite city, because this language was certainly in use during the second century before the Christian era, particularly Campania; for not only at that time, but during the Social War (91 B. C.), the coins of allies bore Oscan inscriptions. A few of these writings, moreover, clearly have a date very near to that on which the city was enveloped by the falling ashes. In a few cases, Latin language is used, but written in an archaic form.

The walls of Pompeii bear some inscriptions which are simply names; but sometimes there is an epithet attached, which is either complimentary or the reverse. We select a few: *vi Embolari, Fur Furuncule* (Oppius, ballet-dancer, thief and pilferer!). One speaks of a deep-faced Lygnus, strutting about like a cock, and giving himself airs on the length of his good looks." Another exclaims: *Epaphra, glaber es* (O Epaphras, thou bald); *Rusticus est Corydon* (Corydon is a rustic, or country bumpkin); *Epaphra Pilius non es* (O Epaphras, thou art no tennis-player). Possibly this last *graffito* may refer to some person before mentioned; a friendly allusion has, however, drawn a line through the abusive remark; but it is none the less legible.

Others appear to be no more than the alphabetical exercises of school-children, for they are evidently the work of juvenile hands. A large number of the *graffiti* are of an amorous character. The tender passion, and its protean changes to which it has ever been subject, here stand revealed as vividly as though the idlers who were the subjects of it were in "this breathing world." One is very simple in its simplicity and suggestiveness. Within the conventional outline of a heart, is the word *Psyche* (my life); while another exclaims: *Suavis Amor* (Love is sweet); in a third, a disappointed lover thus expresses himself: *Vale, mea Sava; fac me ames* (Farewell, my Sava; try to love me); while one of the gentler sex is said to love "Casuntius." On the other hand, devout and affectionate devotion, the slave of Cominia, loves Chrestus with all her heart.

The virtues and vices of certain individuals are here and there lightly revealed. The two following may suffice:

*Semper M. Tenentius Eudoxus
Unus sustinet Amicos et tenet
Et tutus sustinet omni modo.*

Which is to this effect:

M. Tenentius Eudoxus, even alone, always
Upholds his friends and keeps them,
And defends and upholds them in every way.

Another, evidently not wishing the household gods (*Lares*) to witness his deeds, thus

invokes them: *Ite, Lares, dormitu* (Begone to sleep, Lares!)

The tavern *graffiti* are also curious, and somewhat amusing. A sufferer from internal drought thus earnestly appeals: *Suavis vinaria, silit; valde rogo, silit* (Dear landlady, he is thirsty; I earnestly entreat you, he is thirsty). Another asks for more drink: *Adde calicem setinum* (Give one cup more of wine). On a jar, the words *Liquamen optimum* (First-rate liquor) have been found. In one case, customers are invited by the following notice affixed to a street corner, somewhat after the manner of modern advertising: *Adeas tabernam Liani; ad dexteram* (Visit the inn of Lianus; turn to the right). Here also is the advertisement of one Varius:

*Urna vinaria periit de taberna;
Sei cam quis retulerit, dabuntur h.s.
lrv; sei furem qui abduzerit, dabitur
Duplum a Vario.*

The rendering of which is: "A wine jar is lost from the inn; if any one bring it back, there shall be given to him sixty-five sesterces; if any one bring the thief who took it, double that sum will be given."

On the wall of a tavern there is a rude sketch of a customer holding out his cup and asking: *Da fridam (or frigidum) pusillum* (Give a little ice-water.)

Others of a metrical type might here be mentioned, but for the exigencies of space; we pass on, therefore, to a brief review of another type of *graffiti*—the caricatures. Many of these are cleverly drawn, and, as might be expected, the comic element predominates. In connection with his valuable work, *Graffiti di Pompeii*, Garrucci admirably reproduces in fac-simile these caricatures, together with the various inscriptions before mentioned. One of these represents an ass engaged in turning a mill, accompanied by the words:

*Labora, aselle, quomodo ego laboravi,
Et proderit tibi.*

That is:

*Labor, O ass, as I have labored,
And it will profit thee.*

Some of these scrawls are, however, of peculiar interest, not only to the general reader, but to the antiquary, as throwing light upon several disputed questions. Those to which we here especially refer represent gladiatorial combats after a rude fashion. They are rather numerous, and are drawn with much spirit. In one case, a figure is represented as about to cast a net over his adversary; while another caricature appears to be a fight between a Mirmillo (a kind of gladiator) and a Samnite. A third is evidently a Samnite with a large helmet and shield; at his side the number of his victories (xxxii.) may be seen inclosed between a palm-branch and a chaplet. Under one of these sketches we learn that Spiculus Neronianus, "a tiro," engaged in mortal combat with the freedman Aptonetus, who had been victor in sixteen such encounters; but tyro as he was, he slew his opponent. Again, the electioneering inscriptions of Pompeii would not unfavorably compare with like placards of modern times. They are very terse (in abbreviated Latin) and to the point; thus, one appeals to the Pilierepi or ball-players to "elect as ædile Aulus Vettius Firmus, a man worthy of the republic;" while another is to this effect: "Philippus beseeches you to create M. Holconius Priscus a decemvir of justice (that is, a justice of the peace). A third runs thus:

"The scribe Issus requests you to support M. Cerrinius Vatia as ædile. He is worthy." Those of domestic character are few. On the wall of a corner-house in the Street of Fortune is a record, seemingly traced by some thrifty housewife, of the spinning tasks assigned to each of the female slaves. The quality and weight of the wool are likewise portioned out. Doris and Heracle prepare thread for the warp, and Januaria and Lalagia (or Lalage) for the woof. The other names are Vitalis, Florentia, Amaryllis, Maria, Cernursa, and Damalis.

In concluding this sketch of the Pompeian *graffiti*, there are two more which can scarcely be passed over in silence. One who had evidently heard of the fate of the neighboring city, wrote the simple but impressive ejaculation: *Herculaneum, Herculaneum!* (O Herculaneum! O Herculaneum!). Little thought the scribbler that a like fate was soon to overtake his own city of pleasure. The other expresses a kindly hope for many happy new years: *Januarias nobis felices multis annis.*

The *graffiti* of Rome and its vicinity are, with but one exception, not of such interest as the above mentioned. They are found in tombs on the Via Latina, among the remains of Nero's Golden House, and in the substructures of the palace of the Cæsars. But in the Catacombs they are most numerous, especially in those of St. Agnese and St. Callixtus. The words *Cave, viator* (Beware, traveller) were frequently attached to the epitaphs on the Roman tombs by the wayside; the object being to warn scribblers and those who would pollute or injure these resting-places of the dead. To these cautions was added sometimes an imprecation on any who should injure or dishonor the monument. One silent appeal is thus worded: "Scribbler, I pray you pass by this monument." And another: *Scriptor, parce hoc opus* (Scribbler, spare this work).

The inscriptions in the Catacombs are of three classes: first, mere names of persons, with the occasional addition of their titles; second, pious wishes, prayers, greetings or acclamations for, or to, friends and relations, living or dead; and lastly, invocations of the martyrs upon whose graves they are written. As may be supposed, these *graffiti* are of all ages. Those which mostly contain only names, testify to the multitudes of all countries who, as is still the practice, came to visit these shrines of the martyrs; and strangely enough, some of these names are scrawled in rather inaccessible places. The plaster walls of the vestibule of the cemetery of St. Callixtus, one of the chief catacombs, are covered with *graffiti* of this class.

Work if you Would Rise.—Soon after the great Edmund Burke had been making one of his powerful speeches in Parliament, his brother Richard was found sitting silent in reverie; and when asked by a friend what he was thinking about, he replied: "I have been wondering how Ned has contrived to monopolize all the talents of our family. But then I remember that when we were doing nothing or at play, he was always at work." And the force of the anecdote is increased by the fact that Richard Burke was always considered, by those who knew him best, to be superior in natural talent to his brother; yet the one rose to greatness, while the other lived and died in comparative obscurity. The lesson to

all is: If you would succeed in life, be diligent; improve your time; work. "Seest thou a man," says Solomon, "diligent in his business? He shall stand before kings; he shall not stand before," that is, shall not be ranked with, "mean men."

For "The Friend."

Gleanings from Quaker Annals.

The following selection is taken from "The History of the Life of Thomas Ellwood, Written by Himself":—"I was now required by this inward and spiritual law, 'the law of the Spirit of life in Christ Jesus,' to 'put away the evil of my doings,' and to 'cease to do evil.' And what, in particulars, the evil was which I was required to put away, and to cease from, that measure of the divine light, which was now manifested in me discovered to me; and what the light made manifest to be evil, judgment passed upon.

So that here began to be a way cast up before me, for me to walk in—a direct and plain way; so plain, that a way-faring man, how weak and simple soever, though a fool to the wisdom, and in the judgment of the world, could not err, while he continued to walk in it; the error coming in by his going out of it. And this way with respect to me, I saw was that measure of divine light which was manifested in me, by which the evil of my doings, which I was to put away and cease from, was discovered to me.

By this divine light then I saw, that though I had not the evil of the common uncleanness, debauchery, profaneness and pollutions of the world to put away, because I had, through the great goodness of God, and a civil education, been preserved out of those grosser evils; yet I had many other evils to put away, and to cease from; some of which were not, by the world which lies in wickedness, accounted evils; but *by the light of Christ were made manifest to me to be evils*, and as such condemned in me.

As particularly, those fruits and effects of pride, that discover themselves in the vanity and superfluity of apparel; which I, as far as my ability would extend to, took alas! too much delight in. This evil of my doings, I was required to put away and cease from; and judgment lay upon me till I did so. Wherefore in obedience to the inward law, which agreed with the outward, 1 Tim. ii. 9; Pet. iii. 3; 1 Tim. vi. 8; Jam. i. 21, I took off from my apparel those unnecessary trimmings of lace, ribbons and useless buttons, which had no real service, but were set only for that which was, by mistake, called ornament, and I ceased to wear rings.

Again, the giving of flattering titles to men, between whom and me there was not any relation, to which such titles could be pretended to belong. This was an evil I had been much addicted to, and was accounted a ready artist in it; therefore this also was I required to put away and cease from. So that thenceforward I durst not say sir, master, my lord, madam (or my dame), or say your servant, to any one to whom I did not stand in the real relation of a servant; which I had never done to any.

Again, respect of persons, in uncovering the head, and bowing the knee or body in salutations, was a practice I had been much in the use of. This is one of the vain customs of the world, introduced by the spirit of the world, instead of the true honor, of which this

is a false representation, and used in deceit, as a token of respect, by persons one to another, who bear no real respect one to the other. And besides, it is a type and proper emblem of that divine honor which all ought to pay to Almighty God, and which all, of all sorts, who take upon them the Christian name, appear in when they offer their prayers to Him, and therefore should not be given to men. I found this to be one of those evils which I had been too long doing, therefore I was now required to put it away, and cease from it.

Again, the corrupt and unsound form of speaking in the plural number to a single person, you to one, instead of thou, contrary to the pure, plain, and single language of Truth, thou to one, and you to more than one, which had always been used by God to men, and men to God, as well as one to another, from the oldest record of time, till corrupt men, for corrupt ends, in later and corrupt times, to flatter, fawn, and work upon the corrupt nature in men, brought in that false and senseless way of speaking you to one; which hath since corrupted the modern languages, and hath greatly debased the spirits, and depraved the manners of men. This evil custom I had been as forward in as others, and this I was now called out of, and required to cease from.

These, and many more evil customs, which had sprung up in the night of darkness, and general apostacy from the Truth and true religion, were now by the inshining of this pure ray of divine light in my conscience, gradually discovered to me to be what I ought to cease from, shun, and stand a witness against."—*Friends' Library*, vol. 7. pp. 353-4.

"The example of such as have listened, and heard, and answered the call of the Lord, to give up their hearts to his disposal and direction, that He may work in or by them, altogether according to his own good pleasure,—most certainly, these examples speak forth the inviting language, *Follow us, as we have followed Christ*: they form one link in that chain of evidence, in mercy continued down, even to us of the present age, through the long line of patriarchs, prophets, and believers of every degree—that God is most favorably inclined, to draw near and to dwell with all who diligently seek Him,—that He will richly reward them, even in this life, with the lifting up of the light of his countenance,—that He will dignify all who trust in and obey Him, with the manifestations of his love and power, and even make them, in one way or another, instruments of his glory for the good of souls."

"The Lord God, as He hath begun a good work, will carry it on, *if we be but faithful to Him*, over all that the enemy or his instruments can do to hinder it. Oh! that we may think nothing too dear to part with, for Him; but that we give up all freely to Him, if He please to make use of any of us as instruments in his hand;—and that our eye may be unto Him, and so abide faithful unto the end; which will be of more value than all the perishing pleasures and transitory enjoyments of this world."

We keep ourselves long complaining by not fully submitting. Great part of the many bitter pills and potions is greatly owing to want of resignation.—*J. Scott.*

For "The Friend."

Dear Friends,—I saw a piece in No. of "The Friend," containing a circular written by some Friend from Lynn, Mass. I surprised to hear such language from one professed to be a Friend, advocating, as I did, employing some one to lead in meeting and who should receive a regular salary. This is what our early Friends protested against. We do not call on man to pre-empt us. We want men and women that call—not man. If we depend on education to lead us in Divine worship, and not Spirit of our God, we will be shipwrecked. No wonder our young Friends in Lynn losing ground, when we see our older leaving our testimonies, and long-established rules and land-marks, dress and address mention this because I went out in dress, in language. I was sorely whipped for this when I was about 18 years of age. I know what I am writing. I promised Father in Heaven, if He would forgive me would not do so any more. I have kept promise. I am now 71 years old, and have no inclination to try it any more, though there is a good deal of temptation laid before me. Some say there is nothing in these things. Why, then, was the woman commanded she was, to let her adorn herself the hidden man of the heart.

Dear ones, there is none so blind as they that will not see; none so deaf as those that will not hear what the Father says unto them. I thank the Lord I heeded while young praise his holy name for touching my heart while young, showing me where I was going. I cannot turn back even if I am left alone. Lord help me to stand for thee as a sign-post, if nothing else, to point the way, so others may follow. I will give thee the praise forever.

It is not the plain dress that makes a Christian: it is the Lord's work in the recess of the heart that brings the outward right, if heeded. If it is not heeded, we go on till we will not be known from the world. No wonder our Society has such struggle, and there are so many divisions amongst us.

The Bible should be read by all, old and the dear youth, daily, with the mind turned to the Father while reading, and with prayer to Him, to show us the hidden mysteries of it. The many educated people that do not understand the Scriptures aright, is one reason why our Society is so torn; and not it alone but so it is nearly all the world over.

It has been my desire that all of us Quakers so-called, should get all of the scales from before us, so that we can see eye to eye, as Peter directed we should. Then we would see young people overcoming the world, not diminishing and falling away.

JOHN MOON

Emporia, Kansas, 12th mo. 18th, 1882.

In the work of the ministry, it is a bright thing to begin in the life, to move in it, to end in it, to cast anchor in deep water; in other words, while there is solemnity of the mind and over the meeting. What sweetness there is to be felt, and a secret rejoicing before God; having evidence that have been preserved, not only in standing but also in sitting down! I have known lively testimonies much hurt by over-stand the right time of closing.—*Selected.*

Selected.

NEVER MIND WHAT "THEY" SAY.

Don't worry nor fret,
About what people think
Of your ways or your means,
Of your food or your drink,
If you know you are doing
Your best every day,
With the right on your side,
Never mind what "they" say.

Lay out in the morning
Your plans for each hour,
And never forget
That old time is a power.
This also remember,
'Mong truths old and new—
The world is too busy
To think much of you.

Then garner the minutes
That make up the hours,
And pluck in your pilgrimage
Honor's bright flowers,
Should grumblers assure you
Your course will not pay,
With conscience at rest
Never mind what "they" say.

Then let us, forgetting
The insensate throng
That jostles us daily
While marching along,
Press onward and upward,
And make no delay—
And though they do talk,
Never mind what "they" say,

Selected.

THY DAY, SO SHALL THY STRENGTH BE.

When adverse winds and waves arise,
And in my heart de-pendence sighs,—
When life her spring of eares reveals,
And weakness o'er my spirit steals,—
Grateful I hear the kind decree,
That as my day my "strength shall be."

When with sad footsteps, memory roves
Mid smitten joys, and buried loves,—
When sleep my tearful pillow flies,
And dewy morning drinks my sighs,—
Still to thy promise, Lord, I flee,
That as my day my "strength shall be."

One trial more must yet be passed,
One pang,—the keenest, and the last:
And when, with brow convulsed and pale,
My feeble, quivering heart-strings fail,
Redeemer, grant my soul to see
That as her day her "strength shall be."

Lydia H. Sigourney.

Selected.

THE UNNOTICED BOUND.

en, passing southward, I may cross the line
between the Arctic and Atlantic oceans,
ay not tell, by any test of mine,
y any startling signs or strange commotions
Across my track.

if the days grow sweeter, one by one,
nd e'en the icebergs melt their hardened faces,
I sailors linger, basking in the sun,
know I must have made the change of places
Some distance back!

en answering timidly the Master's call,
passed the bourne of life in coming to Him;
en in my love for Him I gave up all—
be very moment when I thought I knew Him,
I cannot tell.

, as unceasingly I feel His love—
s this cold heart is melted to o'erflowing—
now so dear the light comes from above,
wonder at the change—and move on, knowing
That all is well.

ly God, whose tender pity I may claim,
alling thee Father, (sweet endearing name),
he sufferings of this weak and weary frame,
All, all are known to thee."

For "The Friend."

Religious Views and Tenets.

It is said of Christ, that He gave himself for us "that He *might* redeem us from all iniquity." But are we all fully redeemed? Or is there not a large portion of fallen humanity who are passing smoothly along through life, under a sanctimonious covering, while iniquity still reigns down deep in the heart? And there are still perhaps a far larger portion who make no profession of being redeemed. If so, the full object of the gift of God, through Jesus Christ, to save a fallen world, is not accomplished. If the lust of the world, the lust of the flesh, the lust of the eyes, and the pride of life, which the apostle says is not of the Father, but of the world that lies in wickedness, is still prevailing in the hearts of those who profess redemption, there is something yet for such to do before the victory is fully gained—before the armor is laid off—before we are redeemed from *all* iniquity.

Or, if "all bitterness, and wrath, and anger, and clamor, and evil speaking" are not put away from the heart, and we are not tender-hearted, forgiving one another, even as God for Christ's sake has forgiven us; then the warfare is not over, the victory is not fully won. We have need to be dipped again into Jordan; and if even seven times be needed, let us submit; saying, the Lord's will be done.

But if, through the assisting grace of God, we "have gotten the victory over the beast," or the beastly nature in all its forms, we can "stand against all the wiles of the devil." And although our standing may, at times, seem in comparison, even as critical as on "a sea of glass mingled with fire," yet such can stand; and not only stand, but have the harps of God. And they can sing not only the song of Moses their outward deliverer and leader from a land of outward bondage and darkness, towards an outward inheritance; but they can sing the song also of the Lamb; our spiritual deliverer from the bondage of sin, and death and darkness. Yes, and our spiritual leader, through the wilderness of this world, to a spiritual inheritance beyond Jordan, "An inheritance incorruptible and undefiled and that fadeth not away; reserved in heaven for" all such as "have come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." But the song of those who had gotten the victory over the beast, &c., was not a song fitted up by the art or tune of man; (see Rev. xv. 3, 4,) neither did it belong to the ritual of Moses. It was a new song that "no man could learn" but such as "were redeemed from the earth."

And again it is said, "For this purpose the Son of God was manifested, that He *might* destroy the works of the devil." And what are the works of the devil, but sin and unrighteousness? And where is the sin and unrighteousness which so troubles the world, but in the heart of men? And how did it enter the heart but by a willing obedience to the suggestions of the Evil one? who was a liar from the beginning. And must not this lying spirit, that caused the separation between man and his Maker, be destroyed before we can be again reunited to Him? And have not sin and unrighteousness, which thus entered the heart of man, by his listening to the tempter instead of to God, passed upon all men? If so, do we not all need to be freed

from the bondage of sin? Well, John the Baptist points us to the Lamb of God which taketh away the sin of the world, out of the heart. He well knew that his baptism did not reach the fountain of sin and corruption in the heart. He had not the cleansing fan in his hand to thoroughly purge the floor of the heart. But he left *that* for Him who was to follow after, and "to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in *everlasting* righteousness" into our every heart, and to seal up the vision and prophecy concerning Him; and that Christ might be anointed as the Most Holy, ruling and reigning in our individual hearts; instead of him who now rules and reigns in the hearts of the children of disobedience. So what we want, is to be redeemed from all iniquity—to have the works of the devil destroyed—to have an everlasting righteousness brought into the soul. Not a transient righteousness that needs "a revival" meeting every few weeks to fan up the dying flame which has at times been kindled by an intellectual and emotional effort, which reaches no deeper than the baptism of John. And *that* we know, was a superficial work, designed only to prepare the way of the Lord, and make his paths straight. But what will it avail us to have the way of the Lord prepared and his paths made straight, if we do not walk in them? We must walk in the light, as He is in the light before we can have fellowship one with another, and before we shall witness the blood of Jesus Christ to cleanse us from *all* sin. John was a burning and shining light, but he was not "the true light which lighteth every man that cometh into the world." The Jews "were willing for a season, to rejoice in his light." And we may rejoice in a light which is only to prepare the way of the Lord; and stop there; and thus fail to come to Him "who is the way, the truth and the life," and finally miss the crown immortal.

I have often craved that I, with others, might, by the assisting grace of Him who said, "learn of me," strive more earnestly than we often do, to close our hearts from all wandering thoughts, especially in our devotional meetings, and let the Spirit of Him come in, who cleansed the temple of old, that He might drive out all the buyers and sellers, and money changers, and merchandise of the world; and thus make them a fit temple for his Holy Spirit to dwell in. So that we might witness the Lord to be in his holy temple, and all that is earthly within us be brought into a holy reverential silence before Him; that the word of the Lord, and not of man, might have free course and be glorified in our religious assemblies,—yes, the living and eternal Word, which is a discernor of the thoughts and intents of the heart; and which was before man was made; or a word from man ever uttered. But it is the Word through which God speaks to man, whether immediately or through his chosen servants to his church or people. "For the kingdom of God is not in word but in power." And this power will remain when the words of men shall be no more. For tongues shall cease, and knowledge shall vanish away, "But the word of our God shall stand forever." And this is the word of faith which the apostles preached. But the word preached, does not profit unless it is mixed with faith in them that hear it.

"Now of the things which we have spoken,

this is the sum." We are by nature destitute of the Holy Spirit, and under the influence of the evil one; and the children of wrath—prone to evil—unholy and defiled. So we need the washing of regeneration, and a restoration of the Holy Spirit, by his purifying baptism, which is not elementary nor superficial; nor in word merely, but in power. We have to be refined, but not with silver; we often have to be chosen and purified in the furnace of affliction. "For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." D. H.

Dublin, Ind., 12th mo. 15th, 1882.

The Pathway in the Sky.—A lady travelling through a dense forest in a Southern State, was benighted, and after journeying some time her colored driver found he had lost his way. Dismounting from his vehicle he started to find it, and she noticed to her surprise that he went among the trees looking upward to the sky. She asked him why he was looking upward when he was trying to find the road beneath. He continued gazing up to the heavens, and said:

"If I can find the path in the sky I can find the road on the ground."

He knew in that dense forest the only place where he could see the blue sky above, was where the road had been cut through among the trees; where there was clear sky overhead, there was a plain path under foot. The lady learned a memorable lesson that night; and we may learn the same. We tread a shadowed path; sometimes we find ourselves beset with dangers, and often our course is overhung with gloom, and in the midst of the deepening shadows, we feel that we have lost our way. Sometimes we despond, at others we turn wildly hither and thither to find the path we have lost. Can we not learn to look upward and seek the *pathway in the sky*? Over the path of divine appointment shines the light of divine blessing; over the way in which God would have us go, beams the calm brightness of his smile. If we will walk in that way, we may walk confidently and walk safely, fearing no evil. If we turn from that path we find ourselves involved in snares and dangers. In the midst of doubts, perplexities and tribulation, let us ever seek to find the pathway in the sky. And that one course, over which beams the light of heaven, and above which gleam the stars of blessing and of hope, is the safe path for us to tread. "The path of the just is as the shining light, that shineth more and more unto the perfect day."—*The Wayside.*

Beyrout.—A colporteur in a barber's shop in Beyrout, Syria, was reading from the New Testament the passage which says, "Avenge not yourselves." He was speaking in a loud voice, when presently a man entered, took his hand, and kissed it. He was asked why he did so? He replied, "Because you have saved my body from punishment, and my soul from death." "How?" the colporteur asked. "I sent my servant to-day to a man who owes me money, to ask him to pay me my due; the man only reviled me and my servant, and sent him away empty. This made me very angry. I took up a stick in my hand and a knife, and was going to take vengeance on the man for having insulted and wronged me, when I only asked for my right. In passing, I heard the text you quoted, saying we are not to avenge

ourselves; it went deep into my heart and conscience. I stood to reflect, and thought it better not to give way to my anger, as the Lord said; and by this I escaped the evil consequences of my bad purpose, and must I not thank you?"

For "The Friend."

"Gather up the Fragments that Nothing be Lost."

Having fallen into the possession of an old family letter, written over half a century ago, I have thought that some of the readers of "The Friend" might be interested, and find instruction therein. It brings to remembrance the Scripture declaration, "That others seeing your good works, may glorify your Father which is in Heaven." So that we must not put our light under a bushel, but on a candlestick, that it may give light to all that are in the house. How appropriate, also, the words of the royal Psalmist, "Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God."

ELIZABETH C. COOPER.

12th mo. 12th, 1882.

Endeared Aunt,—Under a sense of duty, I take my pen at this time; having often had a desire to write to thee, and feeling at this time a good degree of love in my heart, I embrace the present opportunity to communicate my regard for so near and dear a connection. Dear aunt, thou hast had to bear the loss of thy bosom companion, in consequence of which, the sole care of thy family has fallen upon thee; a very important task, indeed, to become sole counsellor and guardian of a tender offspring. Seek to Him for wisdom, who giveth liberally to all, and upbraideth not, and He will support thee under every trial, and thy counsel shall be like the sacred oil that was shed upon the head of Aaron, that descended to the uttermost skirts of the garment, or like the dew of Hermon that descended upon the mountains, where the Lord commanded a blessing, even life forevermore. If we abide in the light, and wait for the babbings up of life, and take no step, but under the influence and guidance of the Spirit, we will assuredly find a blessing to attend our labors. Dear aunt, He has promised to be a husband to the widow, and a father to the fatherless, and that He will be with us in six troubles, and in the seventh He will not forsake us. Seeing that we are only probationers here below, and must shortly go to give an account for the deeds done in the body, let us stand prepared, let us be renewedly engaged to meet the Bishop of souls, to have oil, and our lamps burning, so that we may be ready to go into the marriage supper of the Lamb; and [receive] an admittance into the Heavenly Jerusalem; and a right to the tree of life—where we shall surround the throne of God and the Lamb, with everlasting songs of praise and glory.

I feel an interest in thy eternal welfare, and desire thee to come to a close examination of heart, having before thee a glorious hope of eternal life, that shall last with thee through time, that when the time of departure is at hand thou mayest, like good old Simeon, embrace the Saviour in thy arms, and say, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." I now conclude, with my love to

thee and family, and may the God of Peace be and abide with thee now through time and when done toiling beneath the sun, but as one and all to the throne of God in an endless eternity; to praise Him forever and ever more.—Amen.

Passion, not principle, holds the purse strings; desire not duty, keeps the cash-book. It is seldom, indeed, that conscience counts the exchequer, and when it does, the fact is chronicled as prodigious. . . . More money spent for tobacco than for bread; more spirits than for wine; more for wine than baths, or means of preserving health; increasing vigor by exercise; more for amusement than for instruction; more for theatres than for churches. Actors, singers, and dancers are paid ten times as much as teachers and preachers are. The popular player entertains people, . . . and is not associated with any of the means whereby human welfare is promoted, becomes in a year many times richer than the professor who votes his life to the acquisition and diffusion of knowledge, or the philanthropist who spends his soul for his kind. . . . People will not give dimes in charity give dollars witness a foot-race or see a clown.—*Select*

For "The Friend"

Natural History, Science, &c.

The Water Spider.—I found a water spider and placed it in a jar containing vallisneria. In the night it spun a thin filmy irregular sphere-shaped chamber, which it had filled with air, placing the chamber near the top of the water. When out and crawling about the fly was placed near the habitation; attracted by its struggles the spider soon seized it, and after some manling carried it into its room pushing it under the bell. The spider is about three eighths of an inch in length without legs; dark-brown, appears black in the water. When in the water the abdomen and corners are always covered with a film of air, giving it a silvery appearance as it scuttles through the water. The operation of enlarging the chamber was very interesting to witness. After adding a ring of almost invisible film to its room by working inside, it proceeded to fill up with air, which it accomplished by mounting to the surface of the water, protruding the abdomen above the surface, and withdrawing it with an extra quantity of adhering to it. Descending with the bubble which appeared to be retained in position by the help of the hindermost legs, it next inserted the body under the bell, released the bubble and mounted for a fresh supply, repeating the process until the bell bubbled over with excess.

Some few weeks afterwards it was observed to be busy lining the upper part of the chamber, with a dense texture of snowy whiteness. Here it remained perfectly quiescent for fortnight, perhaps; when all conjectures were solved by the appearance one morning about twenty small silvery bubbles, each enveloping a minute spider, "the very image of its mother."—*H. J. Bacon, in Science-Gossip.*

Tame Wasp.—Sir John Lubbock, who has given much attention to the wasps, bees, and ants, thus describes one of the former which he succeeded in taming:—

"I took it with its nest in the Pyrenees. The nest, which was beautifully regular, consisted of about twenty cells, the majority

ch contained an egg; but as yet no grub had been hatched out, and, of course, my wasps as yet alone in the world.

I had no difficulty in inducing her to feed my hand; but at first she was shy and cautious: she kept her sting in constant readiness, and once or twice in the train, when the trial came for tickets, and I was compelled to hurry her back into her bottle, she stung slightly,—I think, however, entirely from habit.

Gradually she became quite used to me, when I took her on my hand, evidently contented to be fed. She allowed me to stroke her without any appearance of fear, and for several months I never saw her sting."

When cold weather came on she fell into a torpid state, and died before the return of spring.

Earthquake Waves.—We were going along in a light wind and looking out for the straits of Gilolo, when we heard a dull roaring sound, like a heavy surf behind us. In a short time the roar increased, and we saw a white line of foam coming on, which rapidly passed us without doing any harm, as our boat rode easily over the wave. At short intervals for a dozen others overtook us with great rapidity, and then the sea became perfectly smooth as it was before. I concluded at once that these must be earthquake waves; and on reference to the old voyagers we find that the seas have long been subject to similar phenomena. Dampier encountered them near the coast of New Guinea, and describes them as follows: "We found here very strange waves, that ran in streams, making a great sea, roaring so loud that we could hear them when they came within a mile of us. The ground about them seemed all broken, and the ship so that she would not answer her helm. These rippings commonly lasted for 12 minutes, and then the sea became as smooth and still as a mill-pond."—*Wallace's Malay Archipelago.*

Destroying Mice.—A plague peculiar to the districts along the Rhine is found in the form of mice, which, in a fine season, swarm in such numbers that whole fields are devastated. In the neighborhood of Iulich, a mode of smothering the mice has been introduced. An iron pan, two feet high, has at bottom a grate supported by a pin. On the grating some coal is laid, and the pan, when filled with sulphur, leather and sulphur, is fastened with an airtight cover, which has a small tube, into which a small hose connected with a bellows is inserted. The night before it is used, the mice are surveyed and all open mouse-holes are closed close. In the morning such as are opened, are supposed to be tenanted, and being selected, the lower part of the pan is pressed against it, and the bellows being put to work, the smoke issues from the orifice of the grating and penetrates into the runways and galleries that connect the holes. A number of assistants are required to tread the mice close, through which the smoke is to escape; and if all due precaution be taken, great numbers of these diminutive enemies may be destroyed.

Delicious Drink.—I shall never forget, on my first journey into Cambambe, the haste in which we pushed forward, on an incredibly hot morning, in order to arrive at the river Mucozo, a small stream running into the Quanza. We had encamped the night before at a place where only a small supply

of water was to be had from a filthy and muddy hole, and so thick and ochrey was it that, even after boiling and straining, it was nearly undrinkable. On reaching the high banks of the Mucozo, great was my disappointment to see the bed of the river one long expanse of dry sand shining in the hot sun, and my hope of water, as I thought, gone! Not so the blacks, who raised a loud shout as they caught sight of it, dashed in a race down the banks, and throwing themselves on the sand, quickly scraped out a hole about six inches deep with their hands, and lying flat stuck their faces on it, and seemed never to finish drinking to their hearts' content the inexpressibly refreshing, cool, filtered water. After having only dirty and thick water to drink, not improved by coffee or bad rum, after a long, hot day's journey, tired and exhausted, the ground for a bed, mosquitoes, and a smoky fire on each side to keep them off, fleas and other biting things from the sand, that nip and sting but are not seen or caught, snatches of sleep, feverish awakening in the morning, with parched mouth, the perspiration dried on the face and skin, gritty and crystallized and salt to the feel and taste, no water to drink or wash with, the sun out and shining strong again almost as soon as it is daylight, and hurry, hurry, through dry grass and sand without a breath of air, and with the thermometer at 90° in the shade, for four or five hours before we reached the Mucozo—it was no wonder I was disinclined to move from the place till the afternoon came, and the great heat of the day was passed; or that I thought the water, fresh and cold from its clean sandy bed, the most delicious drink that could be imagined!

The delight of a drink of pure cold water in hot climates has over and over again been described by all travellers, but it is impossible to realize it fully without experiencing the sensations that precede and cause the thirst that only cold water seems to satisfy.—*Monteiro's Angola.*

THE FRIEND.

FIRST MONTH 13, 1883.

Is there not some cause for those members of Philadelphia Yearly Meeting who are travelling in spirit for the spread of the Redeemer's kingdom in the world, and especially in the hearts of their fellow-members, to feel a degree of encouragement when reflecting on the evidences of Divine favor which have marked many of the meetings which have been held among us of latter time? The testimony of many witnesses will confirm the statement, that several of the general meetings which have been held within the limits of different Quarterly Meetings for their respective members, have been eminently owned by the Head of the Church; and the same may be said of other gatherings in the usual course of our meetings for worship and discipline. There has been experienced on these occasions a precious solemnity when the congregations were sitting in silence, showing that the hearts of those assembled were turned to Christ their Heavenly Teacher and Shepherd, and that they were being enabled by Him to draw near in spirit to the sacred footstool. This holy solemnity is the crown of all assemblies for worship; and the ten-

dency and effect of a truly anointed ministry is to bring the people into that state of mind. How often does that experienced servant of the Most High, George Fox, record in his Journal, that he turned the attention of people to Christ, who alone could feed them with the bread of life and open Divine mysteries to them, and who must be waited upon as He reveals Himself in the secret of the soul to the attentive worshipper! As the minds of the people have been turned inward to the Lord, waiting upon Him in an exercise of spirit, He has been pleased from time to time to commission his ministers to proclaim the doctrine of the gospel; to bear testimony to the mercy of God, who so loved the world, that He sent his only begotten Son that through Him we might obtain salvation; who has exalted Him to be a Prince and a Saviour to give repentance and remission of sins; whose holy Light shines into the hearts of all as a swift witness against evil; and to all who will receive and obey it, He gives power to forsake their sins, and so to become the children of the Most High, being "washed, sanctified and justified in the name of the Lord Jesus and by the Spirit of our God."

Earnest and affectionate have been the pleadings with those who were negligent in regard to their spiritual welfare; or who were delaying that full submission to the visitation of Grace, without which there is neither peace nor safety.

Do not these things indicate that a Divine call is being renewedly extended to many among us, to shake ourselves from the dust of the earth, and to become a more single-hearted, zealous people, seeking heavenly riches and enjoyments in preference to those which belong to this life only? May the solemn responsibilities involved in this extension of Divine mercy affect the hearts of all; and may those, who have had some experience in the work of Grace in themselves, dwell under an exercise of spirit for the welfare of others, so that their whole conduct may tend to draw them into the fold of Christ, and lead them to walk in the footsteps of his flock!

We have received from the Secretary, Benjamin J. Crew, a copy of the Report to be presented at the annual meeting of the *Pennsylvania Society to Protect Children from Cruelty*, to be held on the evening of the 15th inst. at Association Hall, S. E. corner of 15th and Chestnut Streets.

The Report states, that the investigations of the Managers lead them to believe that at least 700 deserted and friendless children in the City of Philadelphia annually perish for want of care.

"924 complaints of cruelty or neglect of children have been placed on file during the past year, involving the custody or care of 2172 children. In the investigation of these complaints it was found necessary to secure the arrest of 322 persons. We have had committed to our custody in a legal manner during the same time 731 children, who have been humanely provided for, and disposed of according to the tables, which are herewith presented."

"It will be found upon an examination of our records that many of the most interesting cases (where the beneficial results are the most observable) have not been associated with the arrest of any of the parties implicated—on the other hand these have accepted,

often gratefully, the terms offered by the officers, and the provisions made for the suffering children. Arrests are never made except when the protection and safety of the little ones urgently demand such a procedure; and the children are never removed from their homes until parental care has given place to shameful neglect or brutality."

We believe this society has exercised a very useful influence, not only in caring directly for suffering cases, but also in preventing cruelty and neglect by fear of exposure and punishment; and by drawing public attention to the needs of the class over which it watches.

The Annual Report of the Managers of the Reading Rooms for Friends, at 1413 Filbert St., Philada., shows an increase in the number of persons frequenting the rooms during the past year—making a daily average is nearly 14 visitors.

SUMMARY OF EVENTS.

UNITED STATES.—The Senate, on the 8th instant, passed the bill to prevent the use of the Capitol for other than legitimate purposes. The House Committee on Civil Service Reform, reported back the Senate bill (the Pendleton bill) "to regulate and improve the civil service of the United States." The bill was read at length, and discussed. It passed finally without amendment, by a vote of 155 to 47.

During the twelve months which ended on 11th mo. 30th, 1882, the exports from the United States exceeded the imports in value by \$1,434,835. During the twelve months which ended on 11th mo. 30th, 1881, the excess of exports was \$195,130,168.

The public debt statement for 12th month shows a decrease of \$15,413,222.

The total coinage of the United States Mints, during the year 1882, comprised 88,805,831 pieces, valued at \$94,820,120. The total gold coinage amounted in value to \$65,887,685; the total silver coinage to \$27,972,035, including 27,574,100 standard dollars; the total minor coinage—one, three and five cent pieces—to \$960,400.

Little Thunder and Leading Feather, Chippewa chiefs, are on their way to Washington, accompanied by Ignatius Tomazin, a missionary. They wish to make a trade with the Government, whereby they can obtain for a portion of their reservation at Red Lake, certain agricultural implements, cattle, and utensils necessary for civilized Christian life, such as they are living."

The American Expedition sent to the Cape of Good Hope to take observations of the transit of Venus, have arrived at Plymouth, England. They report that they obtained two good observations of the internal contact, and took 236 photographs, 200 of which can be measured.

Fifty acres of land in Irondale, south of Chicago, were sold on last Seventh-day for \$80,000. It is understood the purchase was made for West Virginia capitalists, who intend to build large iron works on the ground at a cost of \$750,000 to \$1,000,000.

The Pennsylvania State debt was reduced last year to a total of \$20,225,083, of which \$19,950,000 is interest-bearing debt. The annual debt charge for interest was reduced about \$200,000 by refunding the 6s into 4 per cents. During the last four years the debt has been reduced \$1,650,537, and, after deducting the sinking fund assets, the net debt is \$12,232,099.

The debt of New York city, according to the Comptroller's monthly report, is \$96,141,948, a decrease of about \$2,000,000 since this time last year.

The extent of gambling upon some commercial exchanges is shown by a report from the New York Cotton Exchange. The cotton crop of the United States averages 6,000,000 bales, of which about one-tenth is sold in New York, yet this Exchange during the past year sold no less than 32,700,000 bales of "future" cotton.

In the recent scaling down of 40 per cent of the debt of Tennessee, by issuing new compromise bonds for the existing bonds, a portion of which had already been scaled down, it was solemnly agreed that the 1st mo. interest on these compromise bonds should be paid. This agreement was repudiated and default made on

the coupons on 1st month, notwithstanding it was supposed ample funds were in the Treasury for the purpose. It now turns out that the Treasurer, Marshall F. Polk, of the State, having this dishonest example before him, has stolen all the funds and absconded.

Cerebro-spinal meningitis is reported among the horses at Oskaloosa, Iowa. No remedy has been found for the disease.

There were 409 deaths in this city last week, 10 more than the previous week, and 19 more than for the corresponding week last year. The number of males was 210, females 199: 62 died of consumption; 37 of pneumonia; 32 of diphtheria; 25 of old age; 15 of croup, and 13 of scarlet fever.

Markets, &c.—U. S. 3's, 103½; 3½'s, 102½; 4½'s, 113½; 4's 119½; currency 6's, 129 a 132.

Cotton continues dull. Sales of middlings are reported at 10½ a 10¾ cts. per pound for uplands and New Orleans.

Petroleum.—Standard white, 7¼ a 7¾ cts. for export, and 8¼ a 8¾ cts. per gallon for home use.

Flour is in fair demand and firm. Sales of 3000 barrels, including Minnesota extras, at \$5 a \$5.75; Pennsylvania family at \$4.65 a \$4.75; western do. at \$4.80 a \$5.40, and patents at \$6 a \$7.50. Rye flour is dull at \$3.75 per barrel.

Grain.—Wheat closed dull and rather lower. Sales of 4600 bushels red in car lots at \$1.10 a \$1.11, as to quality. Rye is nominal at 58 cts. Corn is in fair demand. Sales of 9000 bushels in car lots, at 49 a 64 cts., as to quality and location. At the open board, 63½ cts. was bid for 1st month; 62½ cts. for later months. Oats are in fair demand and firm. Sales of 13,000 bushels, in car lots at 44½ a 50 cts.

Hay and Straw Market, for week ending 1st mo. 6th, 1883. — Loads of hay, 318; loads of straw, 52. Average price during the week—Primetimothy, 90 cts. to \$1 per 100 pounds; mixed, 80 to 90 cts. per 100 pounds; straw, 65 to 75 cts. per 100 pounds.

Beef was dull and prices were a fraction lower: 3500 head arrived and sold at the different yards at 4 a 7 cts. per lb., as to quality.

Sheep were in demand at an advance: 12,000 head arrived and sold at the different yards, at 4 a 6½ cts., and lambs at 5 a 7 cts. per pound, as to condition.

Hogs were in demand and firmer: 4400 head arrived and sold at the different yards at 8¼ a 9½ cts. per lb., the latter rate for extra.

FOREIGN.—The Inman line steamer, City of Brussels, Captain Land, from New York 12th mo. 28th, for Liverpool, was run down in the Channel by the Glasgow steamer, Kirby Hall, during a fog, and ten persons were drowned—two of them Italians.

It is officially announced that W. E. Gladstone's medical adviser reports that he is suffering from overwork and needs rest. Gladstone has abandoned his proposed visit to Mid-Lothian.

General Chanzy, the well-known French General and life Senator, died suddenly on the night of the 4th inst., at Chalons, of apoplexy.

It is said that the negotiations between France and England in relation to Egypt have terminated, England making no new proposal on the question of control.

A ministerial crisis has occurred in Spain in consequence of a difference between Camacho, Minister of Finance, and Albareda, Minister of Commerce and Agriculture. At a Cabinet council held recently to discuss the Budget with a view of reducing taxes and at the same time increasing the revenue, Camacho proposed the sale of the State forest lands on the mountains, valued at 40,000,000 pesetas, in order to provide funds to pay during the term of eight years the increased interest on the public debt, commencing in 7th month. Albareda strongly opposed this, and, being unable to agree, both he and Camacho tendered their resignation from the Ministry. On the 7th instant the Ministers met, and, after four hours' deliberation, an agreement being impracticable, resolved to resign in a body. In presenting his resignation to the king, Sagasta, President of the Council, stated that he would return to the palace on the 8th inst. and receive the royal commands.

On the 8th instant the new Ministry was announced, as follows: Sagasta, Premier; Gen. Martinez Campos, Minister of War; Guyon, Minister of the Interior; Armijo, Minister of Foreign Affairs; Giron, Minister of Justice; Cuesta, Minister of Finance; Admiral Arias, Minister of Marine; Arce, Minister for the Colonies, and Gamazo, Minister of Public Works.

Respecting the floods in Europe the following despatches have been received:

Vienna, 1st mo. 2d.—All traces of the quays and banks of the Danube are lost here. Their places are merely marked by eddies in the torrent. A great

quantity of water is still expected from the upper reaches of the river.

Robstadt, 1st mo. 3d.—The town, with the exception of the church and houses of the clergy, is deeply merged. The water in many houses nearly reaches roofs. In Friesenheim-on-the-Rhine the scene beggars description.

Berlin, 1st mo. 3d.—Seventy houses have fallen in Badenheim in consequence of the floods. At Rexh Morsch and Oppau, eighty houses have fallen in place from the same cause. At Vienna the danger is serious, and preparations are making to sound the bells directly if the dykes show signs of yielding.

Vienna, 1st mo. 3d.—The Danube is still rising. Race-course here is flooded as far as the Exhibition Building. At Frankenthal, Bavaria, 6000 persons abandoned their homes on account of the floods.

Amsterdam, 1st mo. 3d.—The northeastern point of North Brabant is submerged. Hundreds of people are homeless.

London, 1st mo. 4th.—A despatch from Wiesbaden reports 3000 persons homeless at Ludwigshafen, at Mannheim and 2000 at Worms. They are lodged in the school-houses and churches. More dikes broken at Mayence.

Pesth, 1st mo. 4th.—The Danube has inundated 1 burg, 34 miles from Vienna.

Geneva, 1st mo. 4th.—The Paris and Lyons Rail on the French frontier, is washed away. Direct way service between Switzerland, France and Italy interrupted.

London, 1st mo. 4th.—A Berlin despatch to the *Times* says: The inundations are taking the form of a general public catastrophe. The distress is increasing hourly. The military and civil authorities are making the greatest exertions to mitigate the misery of the disaster. There are no signs yet that the crisis of the calamity reached. The high temperature and rains continue at Ludwigshafen, opposite Mannheim, where the Rhine dam gave way last night, the lives of hundreds of people are imperilled. A steamer rescued hundreds, including the sick. The deepest distress prevails.

Paris, 1st mo. 4th.—The rivers Seine and Dordogne have inundated several villages. Thirty-two houses have fallen at Longe-Pierre, in the Department of Saone-et-Loire. The river Seine has again reached level of the 12th mo. flood.

London, 1st mo. 5th.—A despatch from Wiesbaden to the *Daily News* says: "The Rhine is beginning to fall. Thirteen persons were drowned at Friesenheim. In all 60 or 70 lives have been lost by the floods. The water is penetrating the foundations of the fortifications at Mayence. The barometer is rising." The *Frankfort Gazette*, acknowledging the receipt of 33,000 francs received in Frankfurt from New York for the benefit of Rhineland sufferers by the floods, says: "These furnish a fresh and happy proof that the Germans have found a new home in America are not lost to old Fatherland, but have ever warm and active sympathy in Germany's fortunes and also in her misfortune."

WESTTOWN BOARDING SCHOOL.

The Committee in charge of this Institution will have an adjourned meeting on the 19th inst., at 10 A. M. WM. EVANS, Clerk.

NOTICE.

The Germantown Employment Society has on hand a large stock of serviceable clothing for men, women and children, at low prices. These are well suited for Indians or Freedmen. A discount of ten per cent. be allowed on all sales of twenty dollars and over.

Application may be made to Anna Spencer, Corner St., Germantown; or at the Store, No. 4771 Main Street, Germantown.

DIED, on the 23d of 12th month last, at his residence near Sandyville, Warren Co., Iowa, JOHN T. MOORE, a beloved member of Coal Creek Monthly Meeting, Iowa, in the 73rd year of his age. He went through many trials and provings for the support of the trines and testimonies of Friends. The sufferings and lingering illness were borne with humble submission to the Divine disposal; fervently craving many times patience and ability to endure all his Divine Master saw meet to place upon him, without murmuring, few days before his close he remarked that his went out to faithful Friends everywhere; and he several times said there was not a cloud in his way.

At her residence in Germantown, 12th mo. 1882, SARAH H. MAILLY, widow of Augustine Mallery and daughter of the late Wm. and Mary Hodgson.

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For "The Friend."

Letter from Florence, Italy.

The following extracts from a letter recently written from Florence, Italy, by a friend, who has at different times furnished columns with instructive articles, we trust will prove interesting to our readers. It contains the judgment of one who is well qualified, by extensive and diversified reading, and long intercourse with men, especially men of science and culture, to form a correct judgment as to the moral influence on the community of the excessive cultivation of those works of art which please the eye and the ear; which, even when they are comparatively innocent in themselves, have no power to lead to a higher source than that from which they originate. All true progress in virtue and ever will be, by advancing in the path of self-denial pointed out by our Holy Rememer as the only way to his Kingdom. This is as true of communities and nations, as of individuals. For it is a principle of universal application, that "Righteousness begetteth a nation, but sin is a reproach to any people."—Ed.]

After speaking of the value of the "moral atmosphere of a virtuous community," and consciousness that their surroundings at Florence were much below the level to which they had been accustomed, the letter proceeds: "We are at times oppressed with sorrow for the benighted condition of the people of this land, and wonder whether they can ever awake and arise to the height to which they ought to attain. But the lessons of history must be read, and here at Florence its lessons are unfolded with abounding illustrations in her well-preserved monuments, evincing to the truth of her story, more strong than can elsewhere be found. And when the past of 500 years comes before us with its lawlessness, its feuds and crimes, the fruit of unbridled passions, its petty tyrannies and follies and fanaticism and priestly domination, and 'spiritual wickedness in high places,' and we consider that no longer are we able to do as much as possible—that a public opinion has been formed that would not permit the revival of the petty schemes of unholy ambition, and the restoration of a spiritual inquisition, we congratulate ourselves that though much remains to be done, a real advance has

been made. The demolition of the city walls is proof of real growth,—evidence that the people have confidence in the peace of the future,—a cheering sign of the times. Peaceful tramways occupy the site of the old bulwarks, and we rode in triumph around three walls of the city yesterday upon this modern innovation, passing the ancient gates that stand sad and lone, memorials of six centuries of semi-barbarism.

Many reflections arise as I traverse this old city, so given over to art and beauty. To me, the human soul seems to be a vastly more noble subject for the shaping chisel of reforming art, than are the cold bronze or marble. Florence, in her teachers and revivers of ancient learning and art, has aimed to excel in moulding the insensible stone and painting the unfeeling canvas; but the intellect and spirit of her people she has left in darkness, vainly hoping that the study of and familiarity with forms of beauty and grace would reflect their charms upon the human character. They have by the study of art lost the artlessness of innocence, and their devotion to forms of ideal beauty has done nothing to reform their hearts, or add any grace to hide the native deformity of unregenerate human nature. Savonarola early saw the inherently debasing influence of art as pursued by its devotees generally, because of its sensuous influence, and consistently collected and burned the pictures that contributed to impurity of thought and manners. In harmony with his great purpose, he also suppressed the use of musical instruments, believing them to be engines conducing to mental and moral perversion and degradation.

What a sermon does the new sacristy of San Lorenzo, the mausoleum of the Medici family, preach from the text, 'vanity of vanities, all is vanity.' Here are marbles, agates, jaspers, lapis lazuli, pearl and alabaster, shaped and fitted in forms of wondrous beauty, at a cost of many millions of dollars, and all for what purpose? To preserve and laud the memory of those who debased their fellows and destroyed their liberty, to gratify unholy ambition and greed for power! They have passed away, and the factions they raised, the crimes they committed, the miseries they inflicted upon the innocent, and the degradation they brought have been committed to the page of history, but their influence for good or for evil has not died with them. Had they—the Medici—been as virtuous and philanthropic as they were powerful and ambitious, they might have made their people the advanced guard of enlightened intelligence, and have led them, as Savonarola was permitted to incite some of his adherents, to the zealous illustration of every trait that ennobles a cultivated Christian nation. But the Medicean breed, with all the high talent and culture of some of its members, and the great financial and political abilities of the greatest among them, were base at heart, and their evil pas-

sions were unchecked by any Christian graces. Cursed with unlimited sway and boundless wealth, they ran riot in perjuries, murders and every evil. Their influence for evil extended through several generations, and a great grand-daughter of Lorenzo the Magnificent was the instigator of the slaughter of St. Bartholomew's day—an act which stands out in relief as one of the blackest crimes that has dishonored humanity, and the fruits of which still continue to delay the progress of the French nation, while it probably was a predisposing cause of the French revolution, by aiding the continuance of the Jesuits in power, and hence the remote cause of all her later ills.

The early ancestor of the Medici was a doctor, hence the name. Their arms were remarkable for the seven balls therein represented, which are said to have been *boluses*, great pills.

No more gratifying observation has been afforded me during travels in Europe (after the evident progress in education and consequent elevation of the people through their more ready intercourse by rail) than their growing regard for the teachers of a former generation, of whom their contemporaries were not worthy. 'Your fathers killed the prophets and ye have builded them sepulchres,' may be said of this people, and will perhaps be said of men as long as the world lasts; so prone are they to adhere to the ways and thoughts of their fathers, and to ignore or persecute the teachers of new and unpalatable truths. But 'truth is mighty and shall prevail,' and the evidence of this truth is around us in the erection of honorary monuments and statues to the advanced advocates of truths now accepted.

The extraordinary Denkmal (at Würms) of Luther and the Reformers of his time and antecedent, is a master-piece of monumental art. He stands erect eleven feet high in bronze upon an elevated pedestal, a commanding figure. In his left hand he holds a Bible on which his right is emphatically laid, while his face, on which faith is admirably portrayed, is turned heavenward. The motto upon the panel beneath him contains the concluding words of his defence before the Bishop, &c., at the Diet assembled near by, 'Hier stehe Ich. Ich can nicht andere. So helfe mich Gott. Amen.' [Here I stand. I can do nothing else. So help me, God. Amen.] Savonarola, Wickliffe and others appropriately sit at the four corners of the great pediment that sustains his pedestal.

In the Palazzo vecchio (old palace) in which Savonarola was imprisoned and almost racked to death and before which he was burned, now stands his colossal statue, holding aloft a golden crucifix, emblem of the purer faith to which he would have led his people. The great hall, enlarged by his request for the reception of the Council of 500 of his Christian government, is fitting place for a statue

of this great spirit, if the spot whereon he was burned be not still more appropriate. 'Even in the city of Dante no greater figure has its dwelling.' 'Thus,' remarks a recent writer, 'has the great preacher of Florence,—the most powerful politician—the most disinterested reformer of his time—found full vindication in the unbounded admiration of a later age.' Alas, we are compelled to add, though too much in the spirit of Florence of the past, the beauty of form in marble, but where is the evidence that his lessons of purity and piety have snukn into their hearts?

'This was he

Savonarola, who while Peter sank
Ere Luther lived to spill them, said they *stank!*
With his whole boat-load, called courageously
"Wake Christ! Wake Christ!" Who having tried
the tank

Of the Church-waters, used for baptistry
Ere Luther lived to spill them, said they *stank!*
Who also by a princely death-bed cried,
"Loose Florence, or God will not loose thy soul,"
While the Magnificent fell back and died
Beneath the star-looks shooting from the cowl
Which turned to wormwood bitterness, the wide
Deep sea of his ambitions.'

Casa Guidi Window.

We are settled in an apartment in the Casa Guidi (the house of the Guidi family) where E. B. Browning lived, and where she wrote the volume bearing the above title, and where she died. A marble tablet beneath our window records the tribute of Florence to her memory in the sentiment that by 'her learning and the spirit of her poetry and interest in Italian liberty, she united, as with a ring of gold, the people of England and Italy.'

J. S. L."

For "The Friend."

Westtown Boarding School.

At a meeting of the committee, held 6th mo. 4th, 1856, the Trustees under the will of Joseph Ely reported the sale of the house and lot 190 Arch street, left by him to Westtown, for the sum of \$12,200.

Although the following legacy was never received by the committee, in consequence of an act of the Legislature of Pennsylvania, passed about one year previous to the decease of the testator, it was thought it might be interesting and perhaps useful to revive it, as the law which prevented Westtown from receiving the legacy is still in existence.

"The following communication from Joseph Scattergood, one of the executors of our late friend Thomas Smith, was received and read, and Joel Evans, Thos. Kimber, S. B. Morris, Alfred Cope and others were appointed to give such attention to the case as may seem needful."

Extract from the will of Thomas Smith, proved 5th mo. 7th, 1856:

"I give devise and bequeath all my estate, real and personal property and effects whatsoever and wheresoever, unto my executors aforesaid, their heirs, executors, administrators and assigns forever, in trust nevertheless in the first place, to pay all my just debts and liabilities of every kind. (Power to sell real estate here given.) And after all my just debts and liabilities shall have been paid and discharged, then as respects all the residue of my estate, both real and personal, in trust for the uses and purposes of Friends' Boarding School at Westtown, and to make, execute and deliver such deeds, conveyances, assignments and assurances of the same, or any part thereof as the Yearly Meeting Committee for the time being charged with the

care and management of the said Boarding School, by any minute or minutes of their proceedings, shall order, direct and appoint, and for no other purpose whatsoever. Provided always, and it is my will and direction that the residue of my estate hereby given and devised for the uses and purposes of the said Boarding School at Westtown, to the extent of sixty thousand dollars of the value thereof shall constitute a permanent fund, the yearly income of which shall be applied exclusively to the increase of the salaries of teachers, both male and female, who are and shall be from time to time employed as such at the said Boarding School."

Signed, JOSEPH SCATTERGOOD,

One of the Executors.

"The will, an extract of which is above given, was executed the 10th day of the 4th month last, and Thomas Smith died on the 30th of the same month."

Section 11th of an act entitled, "An Act relating to corporations and estates held for corporate, religious and charitable purposes," is as follows: "That no estate real, or personal, shall hereafter be bequeathed, devised or conveyed to any body politic, or to any person in trust for religious or charitable uses, except the same be done by deed or will, attested by two credible and at the same time disinterested witnesses, at least *one calendar month* before the decease of the testator or alienor, and all dispositions of property contrary hereto shall be void, and go to the residuary legatee or devisee, next of kin, or heirs according to law: Provided that any disposition of property within said period *bona fide* made for a fair valuable consideration, shall not be hereby avoided."

The committee appointed on repairs 6th mo. 1855, reports 12th mo. 3rd, 1856, "That soon after their appointment workmen were engaged, who, under the direction of the Superintendent (and one member of the committee who volunteered to assist him) repaired many parts of the wood-work of the school building and relaid some floors. The sashes in many of the windows as well as the sills of them were renewed, and 32 pairs of window shutters were procured and hung in place of a similar number which were not deemed worth repairing."

The report goes on to enumerate various other improvements, such as a new slate roof on the dwelling at the end of the lane, and on the infirmary building—floors renewed in the basement of the latter, and twenty iron pipes substituted for wooden ones at the mill; the erection of a new and commodious barn, near the school buildings; sheds, pig-house, and materials for new fences on both sides of the lane provided, &c., &c. The whole cost being some \$10,699.07, which includes a moderate allowance for boarding the workmen—all of whom were provided for at the school—and with the exception of \$399.07, had been defrayed through the liberality of Friends, without infringing upon the funds of the Institution.

At a meeting of the committee held 10th mo. 9th, 1857, "a communication was received from Cyrus Mendenhall resigning the situation of book-keeper, which he has faithfully filled for twenty-seven years, was read, and his resignation accepted, to take effect on the closing of the books in the 4th month next. David Roberts was appointed clerk. The committee on the legacy of Thomas Smith,

deceased, now informed that by a decision of the Supreme Court of Pennsylvania, the bequest made by him for the use of the committee was decided to be void, under the act of the 25th of 4th mo. 1855, and his estate awarded to his heirs at law."

From the report made to the Yearly Meeting in 1858: "The committee is desirous that this Seminary may continue to be managed in conformity with the religious concern in which it originated, and may ever bear the obvious marks of being a Friends' School. Their efforts for the attainment of these objects will be very much aided by the kind and cheerful co-operation of those who send the children to be educated there, and we would earnestly solicit it. There are difficulties to be met with in conducting it, and a large amount of responsibility at all times to be borne, and it is a strength to the committee when they feel that they have the cordial support of Friends." Which continues very much to be the feeling of the committee at the present time.

For "The Friend."

Gleanings from Quaker Annals.

George Fox, that wise Elder and Reformer thus graphically alludes to the object of his gospel mission, when anointed to proclaim the day of the Lord, and to preach repentance to the people:—

"I was sent to turn people from darkness to light that they might receive Christ Jesus for to as many as should receive Him in his light, I saw he would give power to become the sons of God; which I had obtained by receiving Christ. I was to direct people to the Spirit, that gave forth the scriptures, by which they might be led into all truth, and up to Christ and God, as those had been who gave them forth. I was to turn them to the grace of God, and to the truth in the heart which came by Jesus; that by this grace they might be taught, which would bring their salvation, that their hearts might be established by it, their words might be seasoned, and all might come to know their salvation. I saw Christ died for all men, was propitiation for all, and enlightened all men and women with his divine and saving light, and that none could be true believers, but those who believed therein. I saw that the grace of God, which brings salvation, had appeared to all men, and that the manifestation of the Spirit of God was given to every man, to profit withal. These things I did not see by the help of man, nor by the letter, though they are written in the letter; but I saw them in the light of the Lord Jesus Christ, and by the immediate Spirit and power, as did the holy men of God by whom the holy scriptures were written. Yet I had no slight esteem of the holy scriptures; they were very precious to me; for I was in that Spirit by which they were given forth; and what the Lord opened in me, I afterwards found was agreeable to them. I could speak much of these things and many volumes might be written; but it would prove too short to set forth the infinite love, wisdom, and power of God, in preparing, fitting, and furnishing me for the service I had appointed me to; letting me see the depth of Satan on the one hand, and opening to me on the other hand, the divine mysteries of his own everlasting kingdom.

When the Lord God and his Son Jesus Christ sent me forth into the world to preach

s everlasting gospel and kingdom, I was
ad that I was commanded to turn people to
at inward light, spirit, and grace, by which
it might know their salvation and their way
God; even that Divine Spirit which would
ad them into all truth, and which I infall-
ly knew, would never deceive any."

The following is Robert Barclay's experi-
ence, as described in that part of his Apology
for the true Christian Divinity which treats
of worship. He says, "that he did not come
to receive the Truth, by strength of argument,
by a particular disquisition of each doc-
trine, and convincement of his understanding
thereby; but by being secretly reached by
the life—for," says he, "when I came into the
true assemblies of God's people, I felt a *secret*
*power** among them, which touched my heart;
and as I gave way unto it, I found the evil
wakening in me, and the good raised up:
and so I became knit and united unto them,
engendering more and more after the increase
of this power and life, *whereby* I might feel
myself perfectly redeemed. And indeed this
the surest way to become a Christian; to
whom afterwards the knowledge and under-
standing of principles will not be wanting,
it will grow up so much as is needful, as
the natural fruit of this good root; and such
knowledge will not be barren nor unfruitful.
After this manner, we desire therefore, all
that come among us to be proselyted; know-
ing that though thousands should be con-
vinced in their understandings, of all the
truths we maintain, yet if they were *not sensi-*
ble of this inward life, and their souls not
changed from unrighteousness to righteous-
ness, they could add nothing to us."

The subjoined is a part of the Preface of
William Penn to his "No Cross, No Crown":
"The great business of man's life is to answer
the end for which he lives; and that is, to
glorify God, and save his own soul. This is
the decree of heaven, as old as the world. But

* This "secret power" in "the silent assemblies of
God's people" in the early day, as referred to by R.
Barclay, and which he says "touched my heart," and
which, moreover, as he gave way to it, caused the evil
to weaken in him and the good to be raised up, is just
what is now so needed more prevailingly, to resuscitate
and restore us as a people to the Lord's praise. Just
it, which as it is permitted to recede because of in-
dividual neglect or unfaithfulness, or from efforts to
plant in by the substitution of something else, will
surely thus far

"Like the hollow roar
Of tides reeding from the insulted shore,"
Isaiah—"the glory is departed"—to be written
teaching us. For, is not this "secret power" or life
the Lord Jesus felt in our hearts and, at times, over-
coming from vessel to vessel, that which constitutes
Christ to be "in the midst" as He has promised to those
that love His name? Is not this glorious "power" that
which Friends professedly assemble diligently to seek
I wait for? to feel and to pant after? Are not our
great gatherings designed, in part, that a secret travail
soul after the Divine Life of Christ unto communion
with Him, may be refreshingly experienced? And is
this, in large measure, that which distinguishes us
from other professors of the Christian name? "What
!" says I. Pennington, "to have a distinct name, or
distinct meetings from the world, unless the power of
the Lord be felt in your hearts, and his presence in
your assemblies?"

Let us see to it, that the ark of our strength be no
wrested from us by any of the divinations or en-
chantments of the cruel destroyer, neither by the mis-
leading influences of our fellow-members who may
say, a confederacy;" but rather let us, as enjoined by
the prophet: "Sanctify the Lord of hosts himself, and
let Him be your fear, and let Him be your dread." His
power is infinite; his grace is invincible; his strength
made perfect in weakness.

so it is, that man mindeth nothing less, than
what he should most mind; and despiseth to
enquire into his own being, its original, duty,
and end; choosing rather to dedicate his days,
the steps he should make to blessedness, to
gratify the pride, avarice and luxury of his
heart; as if he had been born for himself,
or rather given himself being, and so not
subject to the reckoning and judgment of a
superior power. To this lamentable pass
hath poor man brought himself, by his dis-
obedience to the law of God in his heart, by
doing that which he knows he should not do,
and leaving undone what he knows he should
do. So long as this disease continueth upon
man, he will make God his enemy, and him-
self incapable of the love and salvation, which
He hath manifested by his Son, Jesus Christ,
to the world.

If, reader, thou art such an one, my counsel
to thee is, to retire into thyself, and take a
view of the condition of thy soul; for Christ
hath given thee light, with which to do it.
Search carefully and thoroughly; thy life
hangs upon it; thy soul is at stake. 'Tis but
once to be done; if thou abusest thyself in it,
the loss is irreparable; the world is not price
enough to ransom thee. Wilt thou then, for
such a world, overstay the time of thy salva-
tion, and lose thy soul? Thou hast to do, I
grant thee, with great patience; but that also
must have an end: therefore provoke not
God to reject thee. Dost thou know what
it is to be rejected? 'Tis Tophet, 'tis hell, the
eternal anguish of the damned. Oh! reader,
as one knowing the terrors of the Lord, I
persuade thee to be serious, diligent and
fervent about thy own salvation! As one
knowing the comfort, peace, joy and pleasure
of the ways of righteousness, I exhort and in-
vite thee to embrace the reproofs and con-
victions of Christ's light and spirit in thine
own conscience, and bear the judgment of
thy sin. The fire burns but the stubble;
the wind blows only the chaff. Yield thy
body, soul and spirit to Him who maketh
all things new; new heavens and new earth,
new love, new joy, new peace, new works, a
new life and conversation. Men are grown
corrupt and drossy by sin, and they must be
saved through fire, which purgeth it away;
therefore the word of God is compared to
a fire, and the day of salvation to an oven;
and Christ himself to a refiner of gold, and a
purifier of silver."

The annexed is from an essay entitled, "The
Way of Life and Death" by Isaac Pennington:—
"The first proper step in religion, is to know
how to meet with God's Spirit. There is no
true progress to be made in the true religion,
till a man comes into the covenant; and there
is no coming into the covenant but by the
Spirit: therefore the first thing that is abso-
lutely necessary to be known in religion is
the Spirit, his writing, or at least his motions
or stirrings, in the heart. It may further be
evidenced thus: all things in religion, ac-
ceptable to God, flow from the Spirit: all
knowledge is to come from Him; for He alone
hath revealed and can reveal Truth, and is
appointed by Christ to lead into all Truth.
All worship is to be offered up in Him: They
that worship the Father, must worship Him
in the Spirit and in the Truth; for the Father
seeketh such to worship Him; but rejecteth
all other worshippers and worship, how glori-
ous soever their worship may seem to them:
particularly praying is always to be in the

Spirit. Ephes. vi. 18; Jude 20. So singing
&c., yea, the whole life and conversation is to
be in the Spirit. Gal. v. 25. The mortifying
of all corruption is to be done by the Spirit.
Rom. viii. 13. Indeed a Christian is nothing,
and can do nothing, without the power and
presence of the Spirit of God in him. So then,
if nothing in religion can be done (with ac-
ceptance to God) without the Spirit, then the
Spirit is the first thing to be looked after, by
him who would be truly and well-groundedly
religious."

A Chinese School in Boston.

By the last census, the Chinese in America
numbered 105,463, with an average annual
increase for the last ten years of about 4,000.
The largest proportion of these Mongolians
remains on the Pacific slope; but they have
drifted eastward till Boston now contains 300,
mostly laundrymen. Six years ago a woman
with a wise head and a kind heart felt that a
friendly hand of Christian interest ought to
be extended to these strangers. She began
by teaching English to a few in her own home.
As the numbers increased, she secured a cha-
pel for her class; and it finally grew into a
mission school. The average attendance in
1880 was 35; in 1881 it increased to 51; and a
few weeks ago I saw 115 sit down together
to read the New Testament.

Each pupil requires a separate teacher, and
it is not easy to secure a sufficient number
with tact and facility in instructing. At first,
a scholar is furnished with a primer, but is
taught chiefly by object lessons. There is
something pathetic in a Chinaman of forty
years plodding patiently over "b-o-y" and
"c-a-t," pointing to the pictures, and showing
grave delight when able to identify them.
One day, when teaching a new scholar who
could speak English a little, we came to the
word "God," and I said, "Do you know what
God means?" After a moment's hesitation,
he said, "He see Yit Mow; Yit Mow no see
He," pointing upward. Slates and pencils are
used to teach penmanship and practical arith-
metic, such as would be of use in their busi-
ness. When sufficiently advanced to read
the Gospels, an English-Chinese dictionary is
necessary,—the teacher finding the trouble-
some words in English, and the pupil seeing
the definitions in his native tongue. This dic-
tionary was compiled by a Chinese professor
in Hartford, who sent the manuscript to Hong
Kong, no American press being equal to Chi-
nese type. They cost seven dollars apiece,
and a Chinaman is always proud when rich
enough to possess one. Though every mental
process is rather slow, yet they are receptive,
and retain well their small stores of knowl-
edge.

The pupil with whom I am most familiar is
eighteen years old, and has attended the
school during his three years in America.
He is unwilling to leave a sentence till he
comprehends it, but, when satisfied, passes
promptly to the next. He reads quite readily,
but is irritated by long geographical names.
Remembering my own youthful struggles
with biblical names, I can sympathize with
him. Coming to the word "sin," in the lesson,
I asked its meaning. Laying his hand on his
breast he replied, "Makes mens bad,—bad
here," thus recognizing sin as an inward foe.
Another time after reading about the feeding
of the five thousand, he re-read it to himself,
thoughtfully going over each line. I think

he was calculating how far five loaves and two fishes would go among so many. Shaking his head, he said with emphasis, "Too much people. Too little breads." Farther on in my explanation, I said, "But you remember what a miracle is?" "Yes, yes. God's man makes dead mens go walk." They are impressed with the generous charity that provides books and teachers, and frequently ask, "Why mens give so much things to John?" One who was sick at the hospital where he received kind care, and was often visited by the teachers, said, "Melican mens feel bad, Sim sick. Say, 'How Sim do?' China home, mens no say; 'How Sim do?' Mens no care how Sim do!" When he died, his countrymen buried him, and asked for the Christian service of prayer. It seems strange that they should think they can pray only in English, but they always express surprise when told that God can understand Chinese. One man when told God also knew his thoughts, said, "Me 'fraid!"

Their dress is invariably neat. Some still wear the national blouse made of brocade silk or plain woolen, the pointed soft shoes, and the precious queue wound round the shaven head. Others have assumed the frock-coat only, while a few wear the clothes of American gentlemen, with their queues adroitly concealed under the shirt-collar. Their interest is evident, for many come a half-hour before the appointed time. A few of the more advanced scholars are in a class together, and take turns in acting as interpreters for the lady superintendent. An evening school has been established to increase their educational privileges; and their natural politeness and gentle manners form an agreeable contrast to the rough rowdiness seen in the other evening schools of the city.

Of course, the motive that induces them to attend the school is the desire to acquire English; but the Christian influence they encounter, and the truth they hear, cannot fail. While Congress was debating the Chinese question, a practical demonstration was given week by week of a way to assimilate the Mongolian strangers, and make them worthy citizens of our great republic.—*Selected.*

New Find at Pompeii.—A beautiful painting has been discovered in the ruins of Pompeii. It represents the Judgment of Solomon, and is said to be the first picture on a sacred subject that has been discovered in the buried cities. A correspondent describing the picture says:

On a dais sits a king holding a scepter and robed in white. On each side of him sits a councillor, and behind them six soldiers under arms. The king is leaning over the front of the dais toward a woman in green robe, who kneels before him with disheveled hair and outstretched hands. In the centre is a three-legged table, like a butcher's block, upon which lies an infant who is held in a recumbent position in spite of his struggles by a woman wearing a turban. A soldier in armor, and wearing a helmet with a long red plume, holds the legs of the infant, and is about to cleave it in two with his falchion. The agony of the kneeling mother, the attention of the listening king, and the triumph of the second woman, who gloats over the division of the child, are all manifest.—*Christian Advocate.*

If you imitate not the life of Christ, you cannot be saved by his death.—*Wm. Penn.*

For "The Friend."

OUR MEETING.

A solemn hush is resting o'er the aisles our feet have trod,
As Friend by Friend is seated where we meet to worship God:

The breath of silent prayer seems throbbing on the air,
Arising as sweet incense from burdened hearts of care.

My thoughts, alas, are wandering, like the raven, to and fro,
I seem to see before me the forms of long ago.

From hours of earliest childhood my steps have hither turned,
To sit in living silence, or hearken words that burned:

Along yon gallery's ranges, now almost lone and bare,
I've gazed with earnest reverence on crowns of snow-white hair:

And all adown these benches, so thinly peopled now,
Filed ranks of men and women in solid row on row.

Ah! clear to memory's vision, some cherished ones arise;
Who, oft I love to fancy, are bending from the skies;

Their viewless spirits hovering as guardian angles near,
To shield from harm and danger, to comfort and to cheer.

The shining of their footsteps to us is radiant yet—
Their words of tender counsel we never shall forget.
The lives of good and holy the farthest regions lave,
The circles of their influence extend beyond the grave:

And here these vacant places a language speak to-day—
A call to all to enter the strait and narrow way.
Though but a feeble remnant of better days are we—
Unworthy as successors, we feel ourselves to be—

Yet He whose power is mighty, who was our fathers' God,
Who bringeth light from darkness, and breath to soul-less clod,

Can still, as we are willing to yield our hearts to Him,
Revive our ancient glory, now vanishing and dim.

Could we but cast our anchor beyond life's cumbering cares,
Whose many varied interests absorb us unawares,

And with a purer purpose, a holier zeal entwine,
Then, like our predecessors, our faithfulness would shine:

And by our bright example might other feet be led,
The path of self-denial and humbleness to tread.
For e'en the least among us may wield unconscious power,
As on the air is wafted the perfume of a flower,

While he unto whose senses the fragrant breath may come
May scarce discern the blossom in its secluded home.

'Ere weakness only lieth our strength to be and do:
As drops that form the rainbow with sunlight shimmering through,

So heart and life must brighten with beauty not our own,
'Ere beams the bow of promise our Ark of Faith upon.
Then will the walls of Zion be builded as before,
And all her bounds of glory increase forevermore.

P.

For "The Friend."

Thoughts about the Eternal Gospels and the Falling Babylon.

(Continued from page 172.)

LOVE OF MONEY.

We read in the Scriptures about a man in Samaria, by name Simon, who was a sorcerer, and hearing the preaching of the gospel by Philip, he believed, and being baptized in water he continued with Philip. Simon had heard the outward history of Christ, and got a water baptism, which the outward Christendom owns, but he was in reality a sorcerer just as well afterwards as before; as every one is a sinner, and under the condemnation, who is not in the faith of which Christ is author and finisher, and not baptized with the Spirit and with fire, which is the only saving baptism.

"Now when Simon saw that by the laying

on of the apostles' hands the Holy Ghost was given, he offered them money, saying: Give me also this power, that on whomsoever I lay my hands, he may receive the Holy Ghost. But Peter said unto him, Thy silver perish by thee, because thou hast thought to obtain the gift of God with money. Thou hast neither part nor lot in this word—for thy heart is not right before God. Repent, therefore, of thy wickedness, and pray the Lord if perhaps thy thoughts of thy heart shall be forgiven—; I see that thou art in the gall of bitterness, and in the bond of iniquity. And Simon answered and said: Pray ye for me to the Lord, that none of the things which ye have spoken come upon me." Now this Simon is a type of a common speculating professor in great Babylon. Simon believed and was baptized in water, and wanted to buy the Holy Ghost to start a trade with. Peter told him that his heart was not right before God, and told him to repent, and after he had repented pray to the Lord, if perhaps the thoughts his heart might be forgiven; but Simon wanted the Lord's apostles to pray for him. Repent seems to have been a hard word for Simon the type of the modern dwellers in Babylon.

Our Redeemer said: "That the birds and heaven have nests, and the foxes have holes, but the Son of man has nothing to lay his head on." O, how far is not his holy and meek Spirit departed from some of those who profess his name, but whose chief striving is to have money and do well in a worldly sense. From the time that popery sold indulgences down to this very day, it is mammon that is loved by the worldly Christians. It seems to be the god of mammon who carries on the whole Babylonian concern, and animates inhabitants almost more than the outside people called profane. The outward profession seems almost crazy to put on style and live in the vanity of life—in the pride and lust of life. What a mockery of our meek and lowly Redeemer, who humbled himself and gave his life for us, setting us an example that we should follow his footsteps. O, how is the Gospel of Christ, which is the power of God unto salvation from sin and vanity, unknown among many of those that say that Christ is their Saviour! But no wonder, when the Light of Christ, which should manifest itself in darkness, is despised, ignored, rebelled against and rejected.

It is often a saying of a young man who is living fast, that he will be all right after having sown his wild oats, and professors of Christ say so. Why shall a young man live fast? It is better to be wise than a fool; at the fear of God is the beginning of wisdom. I don't deny that a fast young man can be reclaimed to wisdom, but it is harder to conquer the farther we go astray; and the deeper wounds, the deeper scars. It sometimes happens that such a young man, who never gave his thoughts to something serious or holy to battle the battles of life, begins to think that he must do something to get along in the world, and when he don't feel himself inclined to do hard work, but is a natural talker he concludes to study for the ministry. Christ! He believes, and is baptized like Simon the sorcerer; he goes on, and he goes into the pulpit, as it is called. He may be successful, be of account in Babylon, and make revivals by his eloquence. O, how much is easier to be an eloquent preacher, than to be brought into reverence and silence before the

and hear his voice! But such a preacher, ver good a talker, is only a hireling, and on after all; he never can turn the people to the inward Light and Grace of God by himself—for he never possessed it. He can use holy men's words, stealing them and making a trade of them, and therefore he can bring people to believe and be baptized, himself, and live in pride and vanity of himself. And if the people succeed in making money, they may give some to *Jesus*, as they who they think wants their money to extend his dominion on the earth; though the kingdom of God, which is in righteousness, peace and joy in the Holy Spirit, is extended only when the people repent of their ways and forsake them and follow Christ, the Light of the world. O, has not Babylon greatly extended itself over the earth; its towers and domes and bastions, seem to hide the Sun of Righteousness. When the sun is fallen the people will walk in the light of the Lamb!

I once attended a camp meeting of Methodists to see how they acted there. I was much surprised to see a minister step forward and make a collection of money. He said that he had taken so much pains to come there, and get up a meeting in *good style*, and they would not give him money to pay all the expenses. Remembering how my Master speaks to his disciples, how Peter said to Simon, the sorcerer, how Paul worked with his hands, I was shocked, but stopped. One collection was made, but was insufficient. Now the minister began to address the people, and I heard auctioneers with *flying* tongues, his *minister* was a match for them. He was in fine, the people, how they were working for *Jesus*, how they wanted money to do things with, and said what a good sermon the people should get in return if they would give in full. He said they had a young man who handed out the very best sermons, &c., &c. The collection was, after a heap of bawling, taken again, and proved satisfactory. After that the good sermon was ended, which was as vain and airy as the minister himself. The whole transaction at the meeting was abominable: I left, a sad but honest man. I have never been to a camp meeting before or after, though I have met preachers of that persuasion, and other persons too, that were good men.

For money, the Babylonian priest offers his services for sale; but disgrace and sin rest over him that let such babblers captivate and lead them; for, if they did take heed to the Light in themselves, they would see the falsehood of priestcraft. It is the most sad degradation that people can be so thoughtless through all their lifetime, that they hire a man who never has handled the word of Life, a teacher and minister, and hear him, never come to the knowledge of truth.

Views of Non-Smokers.—Neal Dow has discovered that more than one class in the community has rights. Of smokers who indulge in the presence of ladies and other non-smokers, he says: "These are men whose sense is dulled, if not deadened, by the tobacco habit. They do not even consider, do not think of it, that these people have a right to the pure, fresh air so important to comfort and health, and they poison it with tobacco smoke."

Religious Views and Tenets.

If we cannot come to the Father without the assistance of the Holy Spirit, how can we worship Him in spirit and in truth, without the assistance of the Spirit of truth? We cannot of ourselves even think a good thought, nor restrain an evil one.

"Tis not in human wit, nor human might,
To act, or pray, or think one thought aright."

If we are not living unto Christ, He is not living in us. And if He who died for us, and rose again for our justification, is not living in us, then we shall not be raised by Him into newness of spiritual life. And so our prayers, and our labors and solicitudes for the good of others, will be unavailing. In this condition, we may ask and receive not, because we ask amiss; being prompted by some selfish motive. We may hold the truth in the head, while the heart is unrighteous in the sight of God. But "the wrath of God is revealed from heaven against all ungodliness, and unrighteousness of men, who hold the truth in unrighteousness." Belief is good, as far as it goes. But if it originates merely in the head, and stops short of a practical and heart-changing work, of what does it avail?

We may, like some in the days of Christ, think we have eternal life in the Scriptures, and rest satisfied there, without coming to Him of whom they testify. The Scriptures do not save us. But the use of the Bible is to lead us to Him who gave it forth. And all scripture (it being given by inspiration of God,) is for our learning; that the man of God "through patience and comfort of the Scriptures might have hope." And while I do not read, in any part of the Bible, that the Scriptures are able to save us; yet I do read where Paul told Timothy that they were able to make *him* wise unto salvation through faith that is in Christ Jesus. But it is a heavenly wisdom that they teach to the man of God; or to all who have faith to be taught. Not the wisdom of this world, for that is foolishness with God. And the world, by its wisdom knows not God nor the deep things of God. They are hid from the wise and prudent of this world, and revealed only to the babes, or little ones in Christ. Worldly things are understood by worldly wisdom; and heavenly things by heavenly wisdom. And as the Scriptures are of a heavenly origin, and treat of heavenly things; so the deep things of God contained in them, can only be understood by men of God, or such as are enlightened by a heavenly wisdom. "O the depth of the riches both of the wisdom and knowledge of God!" How futile it is for poor finite man, with his limited capacities, to undertake to find them out! Yet God, in great mercy, has revealed an ample portion of the mysteries of his heavenly kingdom, and of his grace, unto his humble, dedicated, and obedient children "by his Spirit; for the Spirit searcheth all things, yea the deep things of God." And I am abundantly convinced that a restoring portion of gospel grace or the power of God, through the Spirit that searcheth all things, has been inwardly preached to every intelligent individual of every nation under heaven, even where the light of the Bible has never been known. For God, through his prophet, in speaking of Christ, says, (Is. xlix. 6) "It is a light thing that thou shouldst be my servant, to raise up the tribes of Jacob,

For "The Friend."

and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation to the end of the earth." And while I believe the Bible to be an inexpressible blessing to mankind, next in value to the Holy Spirit; yet I believe it is not the universal and saving remedy for a fallen and sinful world. But I believe that as the devastating effects and influence of the evil spirit are universal; so the restoring and healing remedy is universal also. Finally I would say to such of us as are blest with the Scriptures, that when we have the Holy Spirit within, and the Bible without, we are thoroughly furnished unto all good works. And have no special need of the preached word only to stir up the pure mind by way of remembrance. But without the Holy Spirit, and an enlightened understanding of the Scriptures, though we may have the tongue of the learned, and speak forth fluently the enticing words of man's wisdom, yet it will amount to nothing more, in promotion of godliness, than sounding brass, or a tinkling cymbal. "For the kingdom of God is not in word but in power." But when we have the Spirit within, and not the Bible, we have a more sure word of prophecy than we can have with the Bible without the Spirit. The unrenewed man may, by a cultivated intellect, and by being "instructed in the way of the Lord; and being fervent in spirit, speak and teach diligently the things of the Lord, knowing only the baptism of John." His speech and his preaching will, by the enticing words of man's wisdom, meet the applause of those who have itching ears, and thus gather in an impulsive multitude to the glory of the natural man, but not to the glory of the Lord. Jesus said, while personally among men, "I am come in my Father's name, and ye received me not: if another shall come in his own name, him ye will receive." But, on the other hand, one may come among us, in the name of the living God, and speak forth the words of truth and soberness in demonstration of the spirit and power, to the great refreshment and comfort of the favored few who are walking in the narrow way, and who have an ear to hear what the Spirit saith unto the churches. So we see that we may have the Bible without the Spirit, and we may have the Spirit without the Bible; and we may have both in mutual harmony, to the great comfort and refreshment of the weary Christian traveller in his journey onward towards his heavenly home. And we may have a ministry without the visible Bible. But if the spirit of it is in the heart, and the light of the living God is there also; the baptizing power of it will be felt. And by it we shall be strengthened, and prompted to "warn the unruly, to comfort the feeble-minded, to support the weak, and to be patient toward all men." Also to exhort one another, and to assist in building up the church in the most holy faith. We may also have a ministry (and we now do have much of it) with the Bible in the hand, and also in the head, which is only superficial, baptizing the surface of the emotional man, without reaching the heart, or changing it, but producing an elementary and noisy work, comparable to the wind, the earthquake and the fire, in Elijah's day. But was the Lord in it? Or is He not far more likely to be in the "still small voice" which instructed Elijah, while in the calm, after the confused noise had past away?

It is sorrowful to see so many now in our beloved Society, reading Moses with a veil over their eyes; turning away from our high distinguishing views of the spirituality of true Christian worship; turning again to the weak and beggarly elements of the shadowy dispensation; turning away from that pure worship in spirit and in truth, which our forefathers suffered so much to establish before a gainsaying world. It is a religion and worship which caused them to be abundantly persecuted by the formal professors around them. But what a change has come over us! The remnant now who are still endeavoring to hold fast the profession of our ancient faith without wavering, are persecuted by false brethren—by those who are *professing* to walk by the same rule, and minding the same thing. For this, the ways of Zion mourn. The harps of many are bung, as it were, upon the willows in the midst of the streams of confusion. Their cries are often put up in secret, to the God of our fathers that He would spare his people, and give not his heritage to reproach, that the heathen should rule over us, and say where is their God? D. H.

Dublin, Ind., 12th mo. 27th, 1882.

For "The Friend."

Another year has rolled over us which has seemed freshly to bring to mind the wonderful works and infinite wisdom and goodness of the great Author of our being and of all created things. Whilst many of my fellow beings for whom Christ died may this day be spending their precious time in gratifying the lusts of the eye, the lusts of the flesh, and the vanity of the unregenerate heart, I have felt a desire that gratitude and thankfulness may prevail for mercies and favors past, and that the ensuing year may be more devoted to the service of our God. "Oh that men would praise the Lord for his goodness and for his wonderful works to the children of men."

I have sometimes been grieved to observe members of our beloved and highly favored society making what is called Christmas day and New Year's day (as I have believed) too much a time of mirth and of improper feasting, instead of feeling an engagement of soul, in all their doings and actions, "to do all to the glory of God." I have often been led greatly to admire the language of the Psalmist where he says, "Thou crownest the year with thy goodness and thy paths drop fatness." And were we as a nation and as a people more concerned daily to live in his favor and his fear, would we not experience more of his Divine blessings poured upon us not only temporally but spiritually, and our hearts often be filled with gratitude and praise to his great and ever worthy name? R.

1st mo. 1st, 1883.

"A quarter of a century lies between that death and this writing, but that dead babe to-day has more power over me than any living man. He walks the streets with me. He goes to all the funerals of infants. Before his death I did not know how to talk at the funeral of a babe. Now I know at least how to sympathize with the parents. When a man comes into my house, and tells me with quivering lips that there is a baby lying dead in his home, I go with him, led by the hand of a little child whose mortal body was buried a quarter of a century ago."—*Dr. Deems in Church Union.*

Need of Watchfulness.—In our little meeting [at Sydney, New South Wales,] I had to labor to turn the attention of the congregation to the importance of self examination; lest, by any means, after having known reconciliation with the Father, through repentance and faith in his beloved Son, they should have forsaken their first love, and have suffered other things so to have occupied their minds and entangled their affections, as to have taken precedence of the love of God. They were also reminded, that though the deeds of a good man will bear the light of open day, in the sight of his fellow-man, yet as things may look well to the eye of man while the heart is, nevertheless, far from right before God, it is necessary to bring our deeds to that Light which manifests whatever is reprobable, which is spoken of by the apostle Paul in his epistle to the Ephesians, (chap. v. 13, 14,) and which is the same as that treated of by the evangelist John, when, in speaking of Christ, he says, "in Him was life, and the life was the Light of men."—*Jas. Backhouse.*

For "The Friend."

Religious Items, &c.

Whiskey-drinking.—The Scotch correspondent of the *National Baptist* speaks of the efforts made to bring some of the most degraded portion of the population under religious influences by free breakfasts, and quotes from one of the daily papers, the following:

"There seems to be nearly equal numbers of men and women, and many of them have boys and girls with them. Some of the people are decent, tidy-looking folks, though wearing a sad, care-worn expression; others bear traces of debauch and villainy; the short-cropped men, betray the 'jail birds'; wretched, scarred faces tell the tales of rowdyism and maliciousness. The hall is seated with forms; and as the guests pour in they proceed, with astonishing quietness and attention to the rules of decorum, to the places allotted to them. A staff of young ladies and gentlemen are in attendance, posted through the hall. They act the part of a sort of moral policemen, and taking all things into account, their duties are astonishingly easy." After breakfast, some simple religious services are held according to their way.

The audiences, this writer states, "consist principally of tramps, and others who belong to the very lowest stratum of society, with men and women who have seen better days—a lawyer, the son of an ex-Mayor, a Ceylon coffee-planter, medical students, a master of arts, schoolmasters, clerks, the daughters of ministers, all of whom can trace their ruin to the infatuated love of strong drink. The writer of this article, when passing through a Scottish city containing about 26,000 inhabitants, saw a man begging bread, who was at one time an apothecary, the victim of strong drink. Passing a few yards down the same street, he saw a man who was once an ordained Presbyterian minister, and had received a regular college education, in rags, also the victim of strong drink. Going on to a bridge over a beautiful river, a few minutes walk from the aforesaid wrecks of what they were, he saw a person lying on his back helplessly drunk, who was once a teacher of elocution, and got a present of silverplate from his admirers; he saw these three melancholy instances of the debasing power of a tyrannical habit during the course of five minutes."

Evening classes for Working Women.—The *Monthly Register* of the Philadelphia Society for organizing charity, details the operations of a movement started about a year ago, to give evening instruction to working-women. Several classes were formed and the numbers were exceedingly moderate. In the fall, when the winter's work was reviewed, it was found that 226 pupils had paid the half fee and attended the classes regularly. A large number of women heard the lectures, paying five cents for each lecture. The Book-keeping, Cooking and Sewing classes had grown beyond volunteer management and had professional teachers. The reading staff had proved faithful, working with sustained enthusiasm. Several pupils of the book-keeping class had already secured positions, with increased pay. The house was free of charge and the teachers chiefly volunteers, the expenses were nearly all covered by the pupils' fees. After thorough discussion of the work done, the second season was commenced with all the former classes, with an additional room, and certain advanced classes made up of last year's pupils. One additional class has a character of its own. It consisted of five colored women who are learning work of various kinds, including sock and mitten knitting and embroidery. This accomplishment they hope to use while waiting for their little shops.

The Samaritan Society.—This is the name of an organization which is now attracting a good deal of interest in Germany. Prof. Esmarch, of Kiel, the founder and promoter of the movement, proposes to establish branches in the towns and cities of the empire, whose members shall be thoroughly instructed in the art of attending to the immediate needs of all who may meet with sudden accidents but who cannot at once secure medical aid. Prof. Esmarch had seen the beneficial results of the Ambulance Association of London, and commenced by forming a society at Kiel. It was at first intended to limit its membership to thirty persons, but this became so popular that in less than six months over 800 members were enrolled from all ranks and professions. Berlin soon followed Kiel, and Prof. Esmarch to organize a central society for the capital, and the good work is now extending all over the country. The practical knowledge which the Samaritan Society imparts to its members can be applied in many paths of life, preventing death and relieving suffering. Prof. Esmarch's plan makes membership conditional upon passing an examination after hearing a course of lectures; the examination being partly oral, partly in writing, and partly in a practical application of the principles and methods taught by the lectures. Every Samaritan is therefore an efficient member of the organization.—*Monthly Register.*

Wise Giving.—A munificent philanthropist was recently asked why he gave away so much during his life. He is reported to have answered; "Because I feel that I am a trustee for the right use of the property given me. With the experience that I have, I believe that I am the person best qualified to carry out the provisions and duties of trusteeship. What certainty have I that these provisions and duties would ever be carried out after my death? By making these gifts in my lifetime, I am sure that the precise object I desire is accomplished."

ay I want. And then too, I am more convinced it is more blessed to give to receive." Amongst all the good that have been said or written on giving this utterance is one of the very best.

For "The Friend."

Natural History, Science, &c.

Winnipeg.—Geological investigations to show that the waters of Lake Winnipeg in former ages found their way southward through the Mississippi, instead of flowing as now do into Hudson's Bay.

Cephalopoda.—Two gigantic species of cuttle-fish or squids, have recently been found at New Zealand. In one, the head and sessile arms 7 feet long and one pair of the tentacular arms 10 feet 5 inches, and the total arms 25 feet; the circumference of the body 9 feet. The other species was rather smaller, but more slender.

Gulf Stream.—The investigations of the United States Coast Survey Steamer "Blake," made in 1878, show the Gulf Stream to be between Little Bahama Bank and Florida, with the greatest velocity of the Gulf Stream 3 miles per hour, and an average velocity of 1 mile. The amount of water flowing in it is estimated to be more than 51,000,000,000 gallons per hour. The location of the current is much affected by the wind. The general depth in the centre was about 1000 fathoms, and the bottom there appeared to be washed nearly clear of ooze and other substances. The Arctic current of cold water crosses the Gulf Stream about Cape Hatteras, under it and then follows the outside of the plateau over which it flows, on its way to the Equator. In the middle of the Gulf the surface temperature was 83° Fahr. and the bottom temperature 44°—*Amer. Jour. Sci.*

Thermed Friends at Sea.—Birds at sea, whether wild in the air or tame on board, are of more value to man than too many care to think. For myself, apart from all feeling of the unnecessary destroying anything that has God's life in it, I have ever arrested my wanton sport at sea. If, however, for the sake of usefulness, the case is different. But the killing for killing's sake, or from thoughtless reckless whim, is to me distasteful. The pleasure of watching birds at sea, whether in the air or skimming the ocean wave's crest, has many minds very keen. And there is something more too to be considered. Many have often told their way by these birds, especially when nearing a coast. I well remember how I used to watch for them on reaching certain coasts, such as parts of the Azores, too low to be seen at the ordinary level of the sea. Once, when coming from Monte Video with a mail and important government despatches on board for the Falkland Islands, I was unable to run on my course in safety owing to a particular bird having joined company with us. On the occasion I refer to, we were approaching the land in thick, misty weather with a strong fair breeze. It had rained over for a day or two, so that the sea observations were somewhat doubtful. I was anxious, for it was drawing toward evening, and I wished to get in to Port Antonio by the mail that night. It was, however, so thick that we could not see ahead. Presently a shrill noise was heard, a flapping of wings made us look round above; and soon we saw what we call a "pilot" bird. I knew my distance now,

for these birds never fly beyond so many miles from land. Therefore, we cautiously ran on till I caught a glimpse of a bluff cape, then steered more easterly, till after dark, with a clearer night, I sighted Cape Pembroke Light, and knowing the passages well, worked my vessel up Port-William, then shot through the "Narrows," and anchored in Port Stanley nearly opposite Government House, about one o'clock in the morning. Next day, I was thanked by His Excellency the Governor—himself a high naval officer—for the quick trip made, and the despatches, besides long-wished-for private correspondence, we had brought. But to this day, I thank God's feathered pilots, who had then and often shown me the way.—*Captain Parker Snow.*

Memory in a Horse.—When I was a boy, my father bought from a neighboring farmer a grey Galloway pony, which was very vicious to all with whom he came in contact, except myself. The way in which I acquired so much power over him was by feeding him with bread, and showing him other acts of kindness.

"Some years afterwards I left home, and when I returned to my father's house, I found that 'Donald' had been sold, and that all trace of him had been lost for about seventeen years. At that period, being resident in a village in a neighboring county, I saw an old white horse in a cart, and thinking it might be the same animal, I went up to him in the same way as I used to do in boyhood, and said, 'Donald.' He immediately turned his head to me, laid it on my shoulder, pawed the ground, rubbed his nose upon my arm, and showed the greatest possible affection.

"The driver of the cart came out of a shop, and warned me to keep away from the horse, or he would bite me. I moved up the street, when 'Donald' became restive, wrenched the reins out of the lad's hands, followed me along the street, and it was not until I entered a house that after much difficulty, he was induced to move away."—*J. G. Wood's Man and Beast.*

THE FRIEND.

FIRST MONTH 20, 1883.

A printed copy of the Minutes of Kansas Yearly Meeting (the smaller body) held at Quakerville, Kansas, in 10th month last, has been received.

The Discipline of Ohio Yearly Meeting was adopted for the government of the body, with a few changes—except as relates to the subject of marriage, the consideration of which was postponed for a year.

A Committee appointed the year before to consider the propriety of entering into correspondence with the body of Friends residing near Cayuga Lake, New York, reported that a part of the Committee visited that meeting, and that way does not open to enter into correspondence with them at this time. The report was adopted.

It was concluded to replace under the care of Spring River Quarterly Meeting, the Academy at Spring River, of which the Yearly Meeting took charge one year previously.

The following paragraphs are taken from the Minute on the state of Society:

"A very deep sympathy and tender regard

was felt and expressed for the youth-of this Yearly meeting; on account of the unsettlement in the Society, it was felt to be a time of peculiar temptation to them; but they were earnestly counselled to take heed to the visitations of the Holy Spirit in their own hearts, as the only certain way to find that establishment that will bring inward peace in these times of trouble. It is always dangerous to slight these divine visitations in our hearts. There is a treasure in them, for they are the gift of our Heavenly Father's love, and if we receive and heed them in meekness and obedience, they will prove a pleasure; for in them is found the peace that passeth understanding.

"Friends were earnestly reminded that it is only by coming to the inward virtue and power of the Spirit, that will ever make us a faithful people. In these days, when the professions of the people are wavering, when their speech and their preaching is all about the outward Christ, the outward blood, and outward professions, it is of the greatest moment that all Friends should seek to know by an experimental knowledge and acquaintance, the virtue of these things, which are inward and spiritual."

"These things are only rightly known as we are born again, as we turn from darkness to light, from the power of Satan unto God; as we, as a people, again return to these appearances of Christ in the heart, there will be found the ancient carefulness that our daily walk and lives may be squared by the Divine standard; made after the pattern showed in this holy mountain. The prayers of such as these will be, 'Search me and try me, oh Lord, and if there be any wicked way in me, do Thou it away.'"

The Yearly Meeting next year is to be held at Emporia.

We have received a circular from an association for furnishing home teaching and the use of a Free Circulating Library in raised type, for the adult blind.

In the city, it is proposed to employ some women visitors to go to the houses of the blind, and encourage them to learn to read. In the committee are several Friends residing in and near Philadelphia.

The Library consists of the Bible in sixty-five parts, and over two hundred and fifty volumes of History, Travels, Biography, Poetry, &c.

The blind living in any portion of the United States, can have the Alphabet and a learner's reading card mailed to them by addressing John P. Rhoads, Bible House, No. 701 Walnut street, Philadelphia, and enclosing ten cents, to pay for their cost and postage.

Those who knew how to read before getting blind, can learn this system in a few weeks' time, and after this is done they can have the free use of the Library by paying postage on the books.

SUMMARY OF EVENTS.

UNITED STATES.—In the Senate, the Presidential succession bill has passed by a vote of 40 to 13. It provides: That in case of removal, death, resignation or inability of both President and Vice President of the United States, the Secretary of State shall be eligible to the office. In case of the latter being ineligible through "death, resignation or inability," the Secretary of the Treasury. Ineligibility of the latter gives precedence to the Secretary of War. Then the Attorney General, Postmaster General, Secretary of Navy and

Secretary of the Interior, come in succession to act until the vacancy is lawfully filled. Provided, that each of these is eligible to the Presidency under the Constitution, and not under articles of impeachment.

Representative Belmont, of New York, has introduced a resolution directing the Committee on Ways and Means "forthwith to report to the House whether or not any class or classes of industry in the United States, infant or aged, and, if so, what class or classes, require aid or support from the federal government, either in the form of customs duty levied on imported articles or in any other form of bounty, subsidy, charity or donation; also, to report what class or classes of industry, if any, do not now require such aid and support."

The Pension bill was passed by the House on Seventh-day, it appropriates for army pensions \$85,000,000; navy pensions, \$1,000,000; fees and expenses of examining surgeons, \$275,000; pay of agents, \$290,000; contingent expenses, \$10,000. The Fortification bill, also passed by the House, makes an appropriation of \$325,000.

The Treasury Department was on the 10th instant, furnished with an official copy of the opinion of the Attorney General to the effect that Chinese can pass through the United States. The Department will, in a short time, promulgate regulations in accordance with this opinion.

The Secretary of the Treasury has authorized the coinage of a 5-cent nickel piece of a new design, which is considered as being more in accordance with the law as regards weight and inscriptions than the present 5-cent nickel piece. The new coin is a little heavier than the present one and a little larger and thinner. On its face is a head of "Liberty," surrounded by thirteen stars; on the reverse a wreath surrounding a Roman numeral representing the denomination of the coin.

The total exports of petroleum and petroleum products from the United States during the eleven months which ended on 11th mo. 30th last were \$41,670,160, against \$44,415,673 during the corresponding period of the preceding year.

The Newhall House, a six-story hotel, at the corner of Michigan street and Broadway, in Milwaukee, was destroyed by fire on the morning of the 10th: eighty-one persons perished in the flames or were killed by jumping from the windows, and about thirty others were injured, of whom several may not recover. The hotel was built in 1857. On the ground floor were the Manufacturers' Bank and a number of stores and offices, and the loss on property will reach several hundred thousand dollars.

The latest reports of the recent blizzard in Dakota, Minnesota, Northern Wisconsin and Iowa, say that a number of people have been frozen to death and lost in the snow, and that railroad travel is much impeded.

A syndicate of Chicago capitalists propose to lease a track of land thirty miles square in the Indian Territory for grazing purposes at a rental of \$50,000 a year. The Indians are said to be ready to make the bargain, and an effort is being made to obtain the approval of the Secretary of the Interior.

A Pittsburg pawnbroker has observed that 99 per cent. of the money he lends is spent on intoxicating drink.

The small-pox is reported to be so prevalent in Shiloh, Kentucky, that all business is suspended there, and many of the inhabitants have left. Several physicians have died of the disease, which is malignant in type. A member of the Washington Board of Health, sent to Baltimore on Fourth-day to investigate the small-pox in the latter city, reports that nearly 3000 cases of the disease exist there, only 200 of which were reported by the Baltimore health authorities.

The deaths in this city last week numbered 390, which was 19 less than the previous week, and the same number as in the corresponding week of last year. The number of males was 192, of females 198: 42 died of consumption; 42 of inflammation of the lungs; 22 of diphtheria; 18 of old age; 15 of bronchitis; 15 of typhoid fever, and 10 of small-pox.

Markets, &c.—U. S. 3's, registered, 103½; 3½'s, registered, 102½; 4½'s, registered, 113½; coupon, 113½; 4's, registered, 119½; coupon, 119½; currency 6's, 129 a 132.

Cotton continues dull, but prices were unchanged. Sales of middlings are reported at 10½ a 10¾ cts. per pound for uplands and New Orleans.

Petroleum.—Standard white, 7½ a 7½ cts. for export, and 8½ a 8½ cts. per gallon for home use.

Flour is firm, but the extreme views of holders resist business. Sales of 2700 barrels, including Minnesota extras, at \$5 a \$5.75; Pennsylvania family at \$4.75; western do. at \$5 a \$5.50, and patents at \$6 a \$7.25. Rye flour is dull at \$3.75 per barrel.

Grain.—Wheat is quiet but firmer; sales of 5100 bushels red in ear lots at \$1.01 a \$1.12, as to quality and location. Rye is nominal at 58 cts. for No. 2 Pennsylvania. Corn is in fair request and firm, with sales of 7000 bushels in lots to the local trade at 58 a 65 cts., as to quality and location. Oats are dull and weak; sales of 8500 bushels in ear lots at 44 a 49½ cts.

Beef cattle were in fair demand and prices were a fraction higher: 3000 head arrived and sold at the different yards at 5 a 7 cts. per lb., the latter rate for extra.

Sheep were in demand and prices were a fraction higher: 9000 head arrived and sold at 4½ a 6½ cts., and lambs at 6 a 7½ cts. per pound, as to condition.

Hogs were in demand and prices were firm: 6300 head sold at the different yards at 8 a 9½ cts. per lb., as to quality.

FOREIGN.—The steamer Victoria, of the Warren line, which arrived at Liverpool on the 11th, landed 1580 sheep and 378 oxen. This is the sixth trip she has made with the new system of ventilation by extra funnels and air shafts in the funnel casing. During this time she has brought over a total of 7846 sheep and 3211 head of cattle, and has lost only nine cattle on the passage.

A great number of arrests were made in Dublin on the 12th and 13th of this month, under the Crimes act. A number of them had arms in their possession, and are charged with conspiracy to murder. The arrests were effected in various parts of the city. The prisoners are principally of the artisan class.

The British ship British Empire, Captain Rickers, from Shields, bound for Bombay, has been burned at sea. Ten persons are known to have been saved, but two boats, containing the captain, mate, and fourteen hands, are missing.

A British note in regard to Egypt proposes that, in order to avoid any abuse of the freedom of the Suez Canal, it shall be enacted that in time of war a limitation shall be placed on the time during which the vessels of a belligerent power are permitted to remain in the canal, and that no troops or munitions of war shall be disembarked, and no hostilities shall be permitted in the canal or its approaches, or anywhere in the territorial waters of Egypt even in the event of Turkey being one of the belligerents. The recurrence of an emergency resembling the late rebellion is provided for by a clause excepting measures for the defence of Egypt from the above restrictions. Every power shall be bound to bear the cost of the immediate repair of any damage its vessels may cause in the canal. Egypt shall take all measures in her power to enforce the conditions imposed upon ships of belligerent Powers using the canal. No fortifications are to be erected on the canal or in its vicinity. Nothing in the agreement shall be construed as curtailing the territorial rights of Egypt further than is expressly stipulated.

Among other subjects, the note declares the question of the suppression of slavery and the slave trade to be one which the British Government has much at heart, and that it will miss no opportunity of advising the Khedive to take steps calculated to attain the end in view.

That large numbers of wolves still exist in France is shown by the fact that the Government last year paid rewards for the slaughter of 1225.

It is expected that the composition of the new Spanish Ministry will ensure the fusion of the Centralists and Constitutionalists. It is declared that the Ministry will endeavor to conciliate all parties, and strive to obtain the adhesion of the Republicans to the Monarchy.

Vienna, 1st mo. 10th.—The town of Raab, Hungary, and the adjacent villages have been only saved from inundation thus far by the frost. When the thaw began the water suddenly rose all over the district. At 3 o'clock yesterday morning the inhabitants were aroused by alarm bells and began a rapid flight. Large numbers of fugitives crowded into a solidly built theatre which stands on an island in the midst of the Park; but here a new panic arose, the water gradually rising as far as the first gallery. Meanwhile, around Raab, the dykes breaking, at length admitted the deluge which soon reached the inner town, containing 6000 fugitives, as well as the ordinary inhabitants. A considerable number of lives were lost, but fortunately the flood did not reach some of the higher parts of the town, and ceased to rise at noon.

Later.—The inhabitants of Raab have abandoned the town. The floods rose so rapidly that many persons, in trying to escape, fell through the ice and were drowned. An epidemic is imminent, owing to the over-crowding of dwellings and privation.

Pesth, 1st mo. 15th.—The Danube has subsided everywhere above Mahass, on the west arm of that river, but the fugitives cannot return to their homes as their houses are destroyed or filled with ice. Through-

out the flooded districts of Hungary there will certainly be a famine unless assistance is prompt. The extent of the flooded country in the Middle Rhine district exclusive of the tributaries of that river, is computed nearly half as large again as the Lake Constance. King of Bavaria has given a second 10,000 marks for the relief of his distressed subjects.

A Berlin despatch to the *London Times* says Emperor William, at his own instance, has increased the contribution from the Imperial fund toward relief of distress by the floods from 500,000 to 600,000 marks. The Emperor said, in making the increase, that it was intolerable to him to think of the hungry shivering from cold and hunger while he was sitting in a warm room.

The *Daily News'* Berlin despatch says it is estimated that the losses by the floods will reach 80,000,000 marks.

The Baden Ministry appeal to the generosity of the British public in behalf of 20,000 persons rendered homeless by the floods.

Persons frozen to death are found in the streets of Moscow daily. There have been four deaths from cold at Kharkoff. It is stated that the Czar has issued a decree dissolving all the secret societies in Russia.

On the 13th inst. during the performance at a theatre in Berditseff, in Russian Poland, a fire broke out in the building, and before the spectators could escape the whole structure was ablaze. The fire broke out toward the end of the performance, and was caused by the careless handling of fireworks on the stage. The curtain became ignited, and the flames quickly spread through the walls and roof. The audience, numbering eight hundred persons, rushed to the front door, but it opened inward, and as the crowd pressed forward it was rendered useless. A rush was then made to the two doors, both of which were nailed up, thus compelling the people to take to the windows, from which they sprang into the street with their clothes a sheet of fire. The fire brigade arrived within half an hour, but it was impossible to extinguish the flames, as the water tanks were frozen. The fire lasted two hours. A despatch from Vienna says the ice broke while the fire brigade were crossing the river to Berditseff, thus preventing them from reaching the fire more promptly. It is estimated that 90 men, 120 women and 60 children perished in the flames.

During the twelve months which ended on 9th mo. 31st, 1882, there arrived in Canada 175,418 persons, of whom 76,728 went to the United States.

Destitution is feared among the Indians near Edmonton, Manitoba, the catch of fish this season having been much below the average.

WESTTOWN BOARDING SCHOOL.

The Committee in charge of this Institution will hold an adjourned meeting on the 19th inst., at 10 A. M. WM. EVANS, CL.

NOTICE.

The Germantown Employment Society has on hand a large stock of serviceable clothing for men, women and children, at low prices. These are well suited for Indians or Freedmen. A discount of ten per cent. will be allowed on all sales of twenty dollars and over. Application may be made to Anna Spencer, Clerk, St. Germantown; or at the Store, No. 4771 Main Street, Germantown.

FRIENDS' ASYLUM FOR THE INSANE.

Near Frankford, (Twenty third Ward,) Philadelphia. Physician and Superintendent—JOHN C. HALL. Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

DIED, at her residence in West Philadelphia, on 25th of 12th month, 1882, DEBORAH C., wife of J. R. Howell, in the 46th year of her age, a member of West Chester Particular and Birmin Monthly Meeting of Friends, Pennsylvania. Her illness, though short, was attended with evidences that the work of preparation had been going on. Her expectations on behalf of her family were fervent, and resting implicit faith in her adorable Redeemer. Her relatives consolingly believe that, through unmerited mercy, she has been received into that glorious domain where the weary are forever at rest.

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PHILADELPHIA.

For "The Friend."

Pennsylvania History.

the Projected Palatinate of Sir E. Plowden.

Within the last decade the attention of all gentlemen of antiquarian taste has been led to the investigation of undetermined questions relating to the early history of New England. It would seem a reasonable assumption that history can be rightly written from a contemporary stand-point only, but it is evident that it requires that a century or two should pass before we can really reach the truth of events. Records then become the available data, confirmed by letters or incidental notices found in the journals of contemporaries, that long after their death may come to light through the press. This source has the invaluable merit of freedom from the bias of passion and interest, and must be received as the final verdict.

The early history of Pennsylvania has been the subject of controversy, and the course of William Penn has been the theme of detractors and admirers. That those who were influenced by religion, and whose sympathies were alien to the pure principles that shone in the mind of Penn, should endeavor to detract from their exalted character, is not surprising, but that any should question his integrity and his self-sacrificing spirit can be explained by supposing that his detractors were the motives of the founder by those who would have actuated themselves in similar circumstances.

Our generations passed away, and a century and a third after his death, his correspondence with James Logan, his business letters, revealed his unshaken probity and firm adherence to the principles of Truth, and to convictions he had long entertained respecting the rights of the people. Amid station and wrongs and spoiling, he held aloft a lofty and philanthropic spirit, and though sorely tried, "he kept his constancy to the end." This correspondence, many will remember, was published in "The Friend," under the able editorial care of the late accomplished Alfred Cope, and constituted the most valuable contribution that had been made to Pennsylvania history during the present century.* This was the

the Penn and Logan Correspondence has since been published by the Pennsylvania Historical Society, in vols. ix. and x. of their Memoirs. It was edited by the late Edward Armstrong, an enthusiastic devotee to the elucidation of our early annals.

opinion expressed to the writer by the late Job R. Tyson, who had, by close study of early Pennsylvania history, made himself a thoroughly competent critic of contributions to her annals. The numerous papers on early Pennsylvania history by this accomplished scholar, some of which were published in "The Friend," evidence his deep interest in the subject. These are doubtless the result of studies preparatory to a History of the State, which death, that spoiler of many a fair scheme, prevented him from completing. His proclivity towards historical studies, his elegant and ready pen, and above all his genuine sympathy with the Christian principles of the founder, and warm admiration of his character as a man, a philanthropist and a statesman, would have rendered him a chosen instrument as a writer of a history worthy of the wonderful origin and remarkable annals of the first Christian Commonwealth. His "Examination of the various charges brought by historians against William Penn, both as a man and as a political governor," may be read in "Memoirs of the Historical Society of Pennsylvania," vol. II. part II., p. 127. In a tract entitled, "Bi-Centennial Reading," by Frederick D. Stone, Librarian of the Historical Society, and appended to the Bulletin of the Library Company of Philadelphia, for July, 1882, may be found an outline notice of the abounding material that must engage the attention of the earnest student of Pennsylvania history.

The marked proclivity towards historical studies evinced by our late friend Alfred Cope; his wide and varied culture and intimate acquaintance with our colonial times, and their civil and religious troubles; as well as his familiarity with the sound Christian views of Friends, rendered his often humorous and always facile pen, the fittest instrument for exposing the errors, misconceptions and abounding perversions of the author of "Grahame's Colonial History."

Friends in their course in Pennsylvania and elsewhere, it would seem, have ever been a favorite theme on which to exhibit the malevolence or envy of the Scotch Presbyterian writers, since the day when George Fox visited Scotland and proclaimed the Scripture doctrine of the universality of Divine grace, and against which the priests drew up a series of curses to be read in their "steeple houses," to which curses the people were all required to say, amen.

In the criticisms upon "Grahame," Cotton Mather, the representative of Puritan theology, comes in for his just share of chastisement, and who more than Cotton, deserves to be gibbeted to lasting infamy—the author of the following letter which bears internal evidence of authenticity, and which so happily portrays the spirit of the man and his fellows, that its construction could scarcely be improved. The "Reverend" Cotton, is herein presented by himself as willing to become

particeps criminis with those who would have been pirates and slave-traders. Alas! for the darkness of those days and their "Christian theology!"

The letter is said to have been discovered among some old papers in the Massachusetts Historical Society, and bears date "September ye 15, 1682," and is addressed to "Ye aged and beloved John Higginson."

"There is now at sea a shippe (for our friend Elias Holderoft, of London, did advise me by the last packet that it would sail some time in August) called ye *Welcome*, R. Green was Master, which has aboard a hundred or more of ye heretics and malignants called Quakers, with W. Penn, who is ye scamp at ye head of them. Ye General Court has accordingly given secret order to master Malachi Huxlett of ye brig *Porpoise*, to waylaye ye said *Welcome* as near ye coast of Codd as may be, and make captive of ye said Penn and his ungodlie crew, so that ye Lord may be glorified and not mocked on the soil of this new country with ye heathen worshipp of these people. Much spoil can be made by selling ye whole lot to Barbadoes, where slaves fetch good prices in rumme and sugar; and we shall not only do ye Lord great service by punishing ye wicked, but shall make gayne for his ministers and people.

"Yours in ye bowels of Christ,

"COTTON MATHER."*

That the spirit of this letter ruled among the authorities in Boston is confirmed by Abel Cushing in his "Historical Letters," where he says: "Under this adjudication [that of the court] one of the treasurers actually sought to send [Lawrence] Southie's children to a slave market at Barbadoes. But to the lasting honor of the profession, no ship-master could be found to take them; and one especially affirmed that should he be tempted to engage in so foul a business, he would never trust himself at sea again in the best ship that ever swam, and he bade the wicked treasurer go home and repent."

These valuable criticisms and exposures of the false presentation of the course of Friends in Pennsylvania and New England, may be read in volumes XIX. and XX. of "The Friend," Philadelphia, 1845-6 and 1846-7. That they have not been republished in book form, and thus rendered accessible to the general reader we much regret. Their republication would even now be timely.

A vast addition has lately been made to the mass of inedited matter from which the history of Penn's "Holy Experiment" must be drawn, or which shall corroborate that already written. This has been scoured and

[* If this letter is not the production of C. Mather, it must have been written by one who understood the spirit of the times. As to its authenticity, I am unable to determine, having met with nothing that would conclusively decide the question.—ED.]

deposited in the fireproof room of the Pennsylvania Historical Society, and awaits the advent of him who shall come fitted by nature, by the study of social science, by rhetorical culture and by sympathy with the lofty aims of the Founder to give to the waiting world a history which shall stand out in high relief as a model both for excellence of style and the unsurpassed worth of its subject.*

(To be continued.)

For "The Friend."

Gleanings from Quaker Annals.

The following account of a trial of George Fox, at the Lancaster assizes, has been preserved. It affords a sketch of the period, a curious specimen of the calm, and somewhat amusing inflexibility, with which the poor oppressed Friends in their turn perplexed and troubled their persecutors. The judge and jury might well be confused and vexed at such exposures in technicalities of law as can scarcely be surpassed.

When two days or thereabouts, had been fruitlessly occupied in tendering him the oath of allegiance, I was called again to hear the sentence. Whereupon, the judge asked me

* This large addition to the resources of our historian were obtained through the liberality of the late Alfred Cope, John Jordan, Jr., and other members of the Historical Society, who purchased the papers and pamphlets relating to our history, which were offered for sale by book collectors who had accidentally been apprized of their value, and had rescued them from the devouring maw of the paper-mill, whither they had already been consigned. This collection relates chiefly to Pennsylvania history after the death of Penn, and has already proved itself of special value by throwing light upon many hitherto obscure points. Though mostly arranged and classified, it has not been catalogued or indexed, and may fill about one hundred folio volumes.

It has since been supplemented by the acquisition of MSS. obtained from the heirs of Edmund Physic, who, for nearly half a century, was in the Proprietary service, and by a volume of Penn papers, the gift of Saunders Coats. The Historical Society of no other State in the Union possesses so rich a collection of original MSS. illustrating its early annals.

The writer, in common with others interested in the labor of collecting old documents, and rescuing them from the destroying tooth of time, regrets that more generous contributions are not made by our wealthy and liberal-minded citizens to the fund for copying, arranging and binding those invaluable records, historical and genealogical. Already a good work has begun in the alphabetical transfer of the records of marriages, births and deaths of the Society of Friends in Philadelphia Yearly Meeting. Much of this has been a labor of love; and the genealogical history of many descendants of the first settlers has been thus satisfactorily reached, and a vast amount of painstaking and expensive research has been spared the enthusiastic delver into the mysteries of his family line. Large sums have also been expended on this work, and much remains to be done, and the cause lingers for want of means, to prosecute the worthy object to its completion.

The Society of Friends in England, in order that its original records of marriages, births and deaths might be accepted in British Courts as authorities equal to the parish records of "the Church," prepared an alphabetical registration of their immense mass of records of this class, amounting it is said to several tons. Their transcript employed a large force of clerks upwards of eighteen months, and many thousand pounds sterling were expended thereon. The whole is classified under the heads of the respective Quarterly Meetings, and as they stand upon the shelves of the Office of Friends in London, present a long array of quarto and folio volumes of the size of the large ledger of a merchant, securely bound in Russia, and are open freely to the inspection of members and zealous seekers for genealogical information.

The writer passed a week in the office, and can testify to the wonderful fineness of this unrivalled collection of material for the family history of many members of our Society, and for identifying their place of residence

what I had to say, why he should not pass sentence upon me.

I told him I was no lawyer, but I had much to say, if he would but have patience to hear. At that he laughed, and others laughed also, and said, Come, what have you to say? he can say nothing.

Yes, said I; I have much to say; have but patience to hear me.

I asked him whether the oath was to be tendered to the king's subjects, or to the subjects of foreign princes?

He said, to the subjects of this realm.

Then, said I, look into the indictment; ye may see that you have left out the word *subject*, so, not having named me in the indictment as a subject, ye cannot premmure me for not taking an oath.

The error being discovered, was confessed as such by the judge.

But I told him I had something else, to stop his judgment; and desired him to look what day the indictment said the oath was tendered to me at the sessions.

They looked, and said it was the eleventh day of January.

What day of the week was the sessions held on? said I.

On a Tuesday, said they.

Then, said I, look at your almanacs and see whether there was any sessions held at Lancaster on the eleventh day of January, so called.

So they looked and found that the eleventh day was the day called Monday; and that the sessions was on the day called Tuesday; which was the twelfth day of that month.

Look now, said I, ye have indicted me for refusing the oath in the quarter sessions held at Lancaster, on the eleventh day of January last, and the justices have sworn that they tendered me the oath in open sessions here that day, and the jury, upon their oaths, have found me guilty thereupon; and yet see, there was no session held at Lancaster that day.

A great ferment among the justices, succeeded this stroke; some of them stamping on the ground, and declaring that the mistake must have been made on purpose.

But this is not all; I have more yet to offer, why sentence should not be given against me.

I then asked, in what year of the king was the last assize here holden, which was in the month called March last?

In the sixteenth year of the king; said the judge.

But, the indictment says, it was in the fifteenth year.*

This error was also discovered, and compelled to be acknowledged.

Then they were all in a fret again, and could not tell what to say; for the judge had sworn the officers of the court, that the oath was tendered me at the assize mentioned in the indictment.

I told the judge, I had yet more to offer, to stop the sentence; and I asked, whether *all* the oath ought to be put in the indictment, or no.

Yes, said he, it ought to be all put in.

Then, said I, compare the indictment with the oath, and thou mayest see these words, viz., [or by any authority derived or pretended to be derived, from him or his see,] left out of the indictment, which is a principal part of an oath. And in another place, the words heirs and successors, are left out.

The judge acknowledged these, also, to be great errors.

But, said I, I have something further to allege.

Nay, said the judge, I have enough; ye need say no more.

If, said I, thou hast enough, I desire nothing but law and justice at thy hands; for I do not look for mercy.

You must have justice, said he, and ye shall have law.

Then I asked, am I at liberty, and free from all that ever hath been done against me in this matter?

Yes, said he, you are free from all that has been done against you. But then, he continued, starting up in a rage, I can put thee on oath to any man here, and I will tender it to you again.

I told him, he had examples enough yesterday, of swearing and false swearing, both to the justices and the jury.

Give him the book, said the judge; and give him the book! re-echoed the sheriffs and the justices.

If it be a Bible, said I, give it me.

Yes, yes, said the judge, give it him.

The oath was then read.

When it was read, the judge asked, whether I would take the oath or no?

Then said I, ye have given me a book to kiss and to swear on; and this book which ye have given me to kiss, says 'Kiss the Son' and the Son says in this book, 'Swear not at all;' and so says also the apostle James, say as the book says, and yet ye imprison me! How chance ye do not imprison the book for saying so? How comes it that the book is at liberty amongst you, which bids me not to swear, and yet ye imprison me for doing as the book bids me?

Nay, said the judge, but we will imprison George Fox; a promise which he failed to perform.

G. F. lay in prison all that long cold winter till the next assize; in which time, says he, "I was so starved, with cold and rain, that my body was greatly swelled, and my limbs much benumbed. But the Lord's power adds, was over all."

My Escape from Two Massacres.

As Illustrating God's Cure of his People. By Elias Barakat, late of Syria and Egypt.

I was born in Damascus, Syria; our house was near the street called Straight, and near also to the wall from which the disciples cast down Paul in a basket. My parents belonged to the Greek Orthodox Church, but when Dr. Lansing came to Damascus, my parents were led to a clearer view of Christian truth. The two missionaries opened a girls' school, and I, then but five years old, was sent to that school with my two sisters.

When I had learned to read short words easily, my father used to assemble the whole family, in the evening, to listen to my reading of the Bible. I generally read two or three chapters, and my father and my uncle explained the passage read, to the rest of the family.

When Dr. Lansing returned to America was sent to a Roman Catholic school; here I did not learn much, as both the priests and the children indulged in petty persecutions, because they knew that I was a Protestant. When Dr. Lansing came back

ria, however, the girls' school was again opened, and with it a boys' school and a Bible school. I and my younger brother continued to attend the boys' school until [6th month] 1860, when the massacre of Christians in Damascus took place. Similar massacres of Christians by the Mohammedans took place that year in most of the towns of Syria, the port towns excepted, for there the Mohammedans were overawed by the foreign warships.

On the day of the massacre my brother and I went to school as usual. During the day we heard the sound of firing on the streets, but did not suspect what was the matter. I went up to the roof of the house to look out, and the first thing I saw was a burning house. When I came down, neither teachers nor scholars were to be seen; and, taking my mother, I rushed out into the street. When we got out, we found that one of the streets through which we must pass was in flames; and we started to go back to the school, but we were met by a Mohammedan, who offered to take us to his house and save us from being killed. Just then two armed men met us, and one drew his sword to kill me; but the Mohammedan who had taken us under his protection, said, "Take care, these are my children." That Mohammedan was a good man; for others used to kill the elder children, and to take as their own the little ones; but this man, in the providence of God, kept us safe some other children until he could restore all to our people.

After the first outbreak, an order came from the governor of the city, that all the Christians who had escaped the massacre should be confined in the castle. My mother and sisters reached there in safety, but my father was killed, and one of my sisters would have shared the same fate, had not a merciful Mohammedan interposed, saying to her would-slayer, "Are you not content with killing my men, and burning and plundering the houses?"

When my mother and sisters reached the castle, they searched for us in vain among the thousands of people who had taken refuge there. At last they asked a baker, who was a friend of the man who had sheltered us, and said: "I know of two boys answering that description, who are hiding in a friend's house. I do not know their names." In the evening he called at the Mohammedan's house, and when he found out our names, he promised that we should be restored to our friends next day.

Next morning there was a knock at the door. We were almost afraid to open it, for several times Mohammedans had come in search of Christians,—for they knew how hearted the man was who had taken us. When the door was opened, however, it was our dear mother, with the baker; and they took us to our sisters. I cannot tell you what great was our joy.

Dr. Lansing had gone to Alexandria, Egypt, before the massacre; and when he heard of what had happened, sent for us. Before we went to Alexandria, however, my mother died of grief at the murder of my father, and my youngest sister soon followed her. The government was compelled by the Christian powers to restore to the Christians what they had lost. We received a little money, which was put into the hands of the missionaries in Alexandria; and this was used in educating

us in the school there, and afterwards in the Protestant Syrian College of Beirut.

After I left Beirut College, I was for fourteen years engaged in Alexandria, Cairo, and Asyoot, in teaching, and in the translation of religious tracts. Passing over three years, I come to my wonderful escape from the late massacre in Alexandria.

In [the Fifth month] of this year, my wife and I returned to Alexandria, from Asyoot, to spend the summer vacation with our friends there. During the first ten days of our stay, we heard bad news about a religious war, and of the occasional killing of Christians.

On [First-day, Sixth month 11th,] I was in school with my sister, her husband and children, and my brother; but my wife was at home sick. When the service was over, we started to return home, but were met at the door by a Christian who told us that the Mohammedans were slaying the Christians in the principal streets, and he directed us to narrow and crooked streets by which he thought we might safely reach home.

Fortunately we did not meet, on our way home, any armed Mohammedans. Two young men, indeed, with poles in their hands, encountered us; but as the three men of our party wore tarbooshes or Turkish caps, they did not recognize us as Christians. My sister, however, wore a Frank [European] bonnet, and one of the young men lifted up his pole to kill her, seeing by her bonnet that she was a Christian. Her husband thereupon called out, "Take care! This one belongs to me," and the young man desisted, thinking that he was a Mohammedan and she his servant. So we got safely home.

As soon as we entered the house, we locked every door, and barricaded them with the heaviest things we could find. We kept very still, speaking seldom, and then only in low voices, nor did we dare to look out of the windows. In the streets we could hear the Mohammedans crying, "This is our joyous day! Long live Arabi Pasha, and death to the Christians!" We heard some say, "There are Christians in these houses; let us go in and kill them." All the time we could do nothing but pray, for we expected death every minute.

Without, men and women were passing by, loaded with things which they had stolen from Christian stores. The most delicate Mohammedan ladies, whose faces were veiled when they went into the streets, could be seen on that day running about with uncovered faces, and carrying on their heads the goods of the Christians.

I need not tell how fifteen hundred men were slain that day, by the rabble, by the Bedawin, and by the police, who had received orders to shoot every man who wore a hat,—as by that sign they knew the Christians.

All the afternoon and all the night the street-cars were engaged in carrying the dead bodies and throwing them into the sea; and next day the police were employed in cleansing the street from the blood of the Christians, and gathering up the pieces of their bodies; for the cruel Mohammedans were not content with killing the Christians, but also mutilated the bodies.

For two days we were afraid to stir out of doors. On the third day bread was needed for the children; but we managed to get a little Mohammedan boy, a servant of a neighbor, to buy some bread for us.

On the fourth day the streets were safer. As soon as we could go out, we went directly to the steamship office, and asked when the first steamer left Egypt. An English steamer was to leave the next day. We did not wait for the morrow, however, but hastened on board. My wife covered her face like the Mohammedan women, and I walked at a distance behind her, and my sister and her husband did in like manner, and we all met on the seashore. We hired a little boat to take us on board; but when the boatman found out that we were Christians, he charged us three dollars instead of from twenty to thirty cents.

When we got on board we were glad, and very thankful to God for preserving our lives. We took a deck passage to Malta, for the boat was crowded with refugees. We suffered a little from the waves, which beat against us, and wet our clothes, but when we remembered Alexandria we were thankful.

When we reached Malta, we found it crowded with refugees. There was no hope of getting any employment by which to support ourselves; so we went to Marseilles, and, finding the same difficulty there, we set sail for America.—*Selected.*

From the "British Friend."

Memoir of Anthony Purver.

Anthony Purver, late of Andover, was the son of a farmer at Up-Hurstborn, near Whitchurch (Hants), at which place he was born about 1702. He lost his father when very young; his uncle took care of him and brought him up. At ten years of age he was put to learn to read and write, and the first principles of arithmetic. He gave early proofs of an extraordinary genius, and was so much the admiration of his neighbors that they would frequently lay wagers on his great abilities.

About — years of age he was confined at home by illness for six weeks; during the intervals of his disorder he applied himself so assiduously to his studies, that he gained a competent knowledge of all the rules of arithmetic, &c. When he returned to school he explained to his master (who was ignorant of them) the doctrine of the square and cube roots. There is nothing more essential to a great genius than memory. The person before us was extraordinarily endued by nature in this particular; for about this era of his life he declared that he could get by heart 12 of the longest chapters in the Bible in 12 hours' time; and this he actually accomplished, to the astonishment of his friends.

After some time he was put apprentice to a shoe-maker, who also kept a small farm, so that, during the early part of his career, he was often put to watch the sheep, and for his amusement employed the leisure hours in reading indiscriminately any book which came in his way. But more particularly the Sacred Records drew his attention, and I have heard him say that he delighted in reading them; and though he gave preference to these writings, he also indulged his desire for knowledge by the perusal of books in the various branches of science and literature. Amongst others there fell into his hands a book written by Samuel Fisher (who had been a priest of Lidd, in Kent), entitled "*Rusticus ad Academicos*," in which several wrong translations in the Bible are pointed out. The perusal of this book put him on the study of the Hebrew

language, which it will be seen he afterwards acquired.

But he did not remain long in this situation, not liking the employment: nor did it admit such a degree of application as was necessary to the prosecution of his further enquiries. At 20 he opened a day school at Up-Hurstborn. Being pretty well known in those parts, and always considered as a rare instance of self-acquired learning, he soon got many scholars. And having now commenced, he applied himself very closely to the languages and universal science. He soon became master of those books his obscure situation furnished him with. Afterwards becoming desirous of enlarging his knowledge, he left off school and came to London.

He published a book called "The Youth's Delight," printed for I. Wilcox, Little Britain, 1727. Here he was furnished with an opportunity to study the Hebrew: he acquired such knowledge in this ancient tongue as to read and write: sometimes he conversed with the Jews in their favorite dialect.

About the twenty-fourth year of his age he became acquainted with some persons called Quakers in London; and being a serious man, was convinced at a meeting held in their Meeting-house, "The Bull and Mouth," in Martins-le-Grand. He embraced their principles; and on that day month he was convinced appeared in a public testimony among them at their said Meeting-house.

In 1727 he returned to his native place, and opened a school a second time. Here he applied himself closely to the Hebrew, and began to translate the books of the Old Testament into English. He also studied physic and botany. He travelled into Essex, and through several counties into Bristol. On his journey at Coggeshall he wrote a copy of verses, and afterwards published them under the title of "Counsel to Friends' Children," and being at Hambrook, about four miles from Bristol, in the latter end of the year 1737, he lodged at the house of Josiah Butcher, a maltster, and concluded to reside there, instructing his son Samuel in the classics, and employing his (own) time in his studies, and translating some of the lesser prophets in the Old Testament, having done the Book of Esther and Solomon's Song before.

Here he became acquainted with Rachel Cotterell, a young woman of good ability and some property, who with her sister kept a boarding-school for girls at Frenchay, near Hambrook aforesaid. To whom he made his addresses, which were accepted, and they took each other in marriage in the Meeting-house of the people called Quakers at Frenchay, the 17th day of the month called August, 1738, and soon after opened a boarding-school at Frenchay.

"A particular friendship," says John Player, one of the pupils, "having been long cultivated between my father and mother and his now wife, I became a scholar at this school, and continued with him some time; and though he paid good attention to his scholars, yet he closely applied himself to his studies, being much employed during school hours in examining the present version and comparing it with the Hebrew text. He was indefatigable in his studies, being generally at his books by 4 o'clock in the morning and not leaving them till 8 in the evening, and often later."

While he lived at this place he obliged the world with a translation of the Book of Genesis.

After having lived here ten years he removed to a place called the Fish Ponds, one mile from his last habitation; at this place also he kept a school, and notwithstanding the cares of his establishment, and the labor of teaching a number of pupils, he still continued his application to his studies. The hours between his school were not spent idly; of those which other people appropriated to rest, the major part were by him devoted to study.

The issue of his marriage was a daughter named Hannah and a son named Anthony, who died in his infancy. But the daughter lived to be married to Isaac Bell of London, and had one child by him, who was named John Purver. Both father and son are living (1791). She died soon after. This son was taken by his grandfather and bred up and educated by him at Andover, in Hants, to which place Anthony Purver and wife removed from near Bristol in 1758.

Soon after his removal to this place he completed his grand work—a translation of all the books of the Old and New Testament from their original tongues; a performance never accomplished by any one man before. But before he translated these books, he took great pains in examining all the authors he could procure on this subject. In this he was considerably assisted by that great encourager of arts and sciences, Dr. Fothergill.

He has endeavored to restore the original reading, and has added to the work some curious and admirable chronological tables.

Dr. Fothergill approved the work so much that he decided on acquiring the copyright, which he afterwards printed at his own expense for public utility. He purchased the copyright for £1000 and 20 sets of the work in sheets, only Anthony Purver was to correct the press for this sum, which he did, the proof-sheets being sent to him at Andover, where he continued to reside until his death.

He died at Andover, in 7th mo. 1777, and was buried in Friends' burial-ground there. His widow survived him many years.

JACOB BELL,

Friends' Magazine, 1831.

From JOHN PLAYER.

It may here be mentioned that before he left the neighborhood of Bristol he had declined his school, and employed his time chiefly in his favorite work, and at times so closely pursued it that he disregarded the necessary care of his health. It was not infrequent for him, when he met with a subject which the translators found it difficult to reconcile with the context, and which seemed in the common translation contradictory, to retire alone into a room and there wait for Him who had the key of David to unlock the mystery, being fully convinced that the Sacred Records were a sealed book to all who did not experience a degree of that Spirit by which they were revealed and in which they were penned, to preside over the mind, in order to open the understanding to the true knowledge of them and the intent of the Divine will through them.

Being thus persuaded, he has, in some of these his retirements, so far disregarded all care for the body as to sit alone for two or three days and nights, waiting for the Divine opening of the mystery. Twice in particular, whilst he resided near Bristol, I remember his wife sending for my father to come to persuade him from so close attention, being ap-

prehensive [that] it would impair his health or the faculties of his mind. But it was observed that after being thus sequestered he generally appeared more lively and conversible, though at best a bad orator, and slow.

From "THE YORKSHIREMAN," edited by Lu Howard. (Vol. iv. 1836.)

Two publications of great labor and expense known to have been begun and finished under Dr. Fothergill's patronage, the great "Botanical Dictionary" of Miller, and Purver's "Translation of the Bible." Of the latter, which was executed (solely at the doctor's expense) by a member of our Society in obscure life, it may be observed that it would have appeared to much greater advantage had the author been as well qualified to write English as he undoubtedly was to translate from the Scripture tongues.

Inelegant but faithful, and furnished with a great quantity of original notes and tabular elucidations, it has probably furnished unacknowledged help on many a difficult passage to more noted commentators.

From Wilson Armistead's "SELECT MISCELLANIES." (Vol. ii., page 272.)

Anthony Purver, who made a translation of the Bible, was by trade a shoemaker. He began to teach himself Greek and Hebrew with a book before him, and his work on this last in his lap.

Whilst drawing the thread through the leather was the opportunity he embraced lifting his eyes from his work to his book, at that portion of the time in which he was thus engaged in his humble vocation was the interval for meditating on what he had read.

Beside an innate and deep-rooted predilection for learning these languages, he possessed a strong memory and great perseverance, by which he was able to surmount those difficulties which would have confounded a common mind.

The present Bishop of Salisbury, (1852) one of the first Greek and Hebrew scholars of the day, has pronounced Purver's "Translation of the Bible" to be superior to all others for closeness to the original.

For "The Friend."

On Worldly Mindedness and Riches.

The Apostle John says—"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever. My mind has been exercised for some time past on account of a worldly spirit prevailing too much amongst us. We profess to be "spiritually-minded people." I feel to query with us, have we not become too much worldly-minded people? striving to be rich and to make a show in the world? Let the true witness for God in our souls answer "Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content. But they that will be rich, many shall fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the

of all evil; which while some coveted, they have erred from the faith, and need themselves through with many sorrows." "But thou, O man of God, (said the apostle Paul to Timothy,) flee these things; follow after righteousness, godliness, faith, patience, meekness." "Fight the good fight of faith, lay hold on eternal life." Have the cares of this life, and the love of other things, choked the good seed in too many, so that but little "fruit is brought forth to perfection?" and our "brightness much eclipsed thereby?" Our forefathers in the truth were determined to sit loose to the world. William Lundson says, "Wherefore, our care was cast off this great load and burthen, viz: that and gainful ways of getting riches, and lessen our concerns therein, that we might be ready to answer Christ Jesus our Captain, who had called us to follow Him in a spiritual warfare, under the discipline of his daily cross and self-denial." "Then the things of this world were of small value with us, so that we might be near the Lord; for the Lord's truth balanced all the world, even the most precious part of it. Then great trading was then, and great concerns a great trouble; needless things, fine horses, rich furniture and gaudy apparel, were an eye-sore." "Our being singly to the Lord, and to the increasing of his light in our hearts, this gave us the sight of the glory of God, which so affected our minds that it stained the glory of all earthly things; and they bore no more with us, either in dwelling, eating, drinking, buying, selling, marrying, or giving in marriage. The Lord was the object of our love, and we were all humble and low before Him, self being of small repute." "That we might become the people that profess to be; then would we become as lights in the world, as a city set upon a hill, which cannot be hid." Then let us one and all be faithful unto Him who is calling to glory and to virtue;" and as we are faithful to Him and obedient unto all his commands, "we shall know an overcoming;" and they that overcome, shall be clothed in white robes; and Christ will not blot their names out of the book of life, but will confess them before his Father and before his angels.

io, 1st mo. 2nd, 1853.

Strange History of a Will.—One has heard pills written on bed-posts, concealed in hay- and flower-pots, and other possible and impossible places, but probably no will has passed through stranger vicissitudes than admitted to probate by Sir James Hannen. The testator was an engineer on board a channel steamer, and made his will, giving everything to his wife, and gave the will to her. Some time afterward they had a quarrel, during which she tore the will up, and threw the pieces into the fire. The husband picked the pieces, and put them into an envelope labeled "Poison," but said he would make a will. However, several years afterward, died of small-pox on his steamer, and on his clothes being searched before burning, the will, with the pieces of will inside it was found and given to his wife. This will, plucked from the burning has now been put together, and will be deposited at Somerset House—a lesson to all time to wives not to let their tempers too far if they do not also to lose their husband's property, or to sue it only by a lawsuit.—*Pall Mall Gaz.*

For "The Friend."

LINES TO A FRIEND UNDER AFFLICTION.

Christian traveller! faint and weary,
Onward tread and still be cheery,
Though the pathway may be dreary.
It will end in Heaven at last,
When the storms are overpast,
Though the sky is overcast,
If faith fail not.

Upward look, raise thine eyes
To the home beyond the skies,
Where everlasting glory lies.
A crown for thee is there uplaid,
A crown of life that ne'er will fade,
A crown that Christ himself has made,
For thee to wear.

What more would'st ask? To thee is given
A passport safe to enter Heaven,
When every earthly tie is riven.
"Thy life is granted for a prey,"—
"No mean spoil," didst thou not say,
While journeying on thy Zion-bound way,
Face thitherward?

Onward press through life's great din,
Conquer every secret sin,
Fight in faith and victory win.
When that victory be won,
Labor finished, work all done,
A glorious Light beyond the sun
Will shine on thee.

No one numbers there by days,
But a song of ceaseless praise,
Ransomed souls forever raise,
To the Lord of life and light,
Who guides us here by day and night,
And blesses those with endless Light,
Who will obedient be.

Germantown.

E. S. L.

Selected.

THE YEAR OF RELEASE.

BY MARIANNE FARNINGHAM.

When the bells rang their peal through the wintry air,
And startled the worshippers hushed as in prayer,
When the people turned gladly to friends who were near

And whispered: "God give you a happy new year,"
A fiat went forth from God's chamber of peace,
"To some there is dawning the year of release."

They know not the sign that was put on their brow—
These happy ones soon in his presence to bow;
When the late light came in and began a new day,
They saw not the messenger placed in the way;
They said: "Will the toil and the sorrow increase?"
Nor dreamed they had entered their year of release.

With courage they patiently turned to their task,
For strength, not deliverance, dared they to ask;
They sighed as they took up their burdens again
Of sorrow and weariness, sickness and pain,
Nor ventured to hope that their troubles would cease,
Nor joy become theirs in this year of release.

Oh, could they but know what the new year will bring;
What glad songs of freedom and hope they would sing!
How willingly suffer and toil for a while,
Thinking aye of their Lord and his welcoming smile;
And "the patience of hope" would grow strong and increase,
As they counted the days of their year of release.

For, ere it has passed, the King's face they shall see,
And ever from sorrow and sighing be free;
The things that perplex them shall all be made plain,
And the evil of sin never touch them again:
They will gain the bright country of pleasure and peace,
Thrice happy ones living their year of release.

Who are they, thus near to the end of their way,
With sad faces meeting that wonderful day?
We know not, they know not, the Master alone
Sees who shall have rest in the joy of his throne:
We may say while our spirits grow strong in his peace,
"It may be—it may be—my year of release."

Let us live with that hope in our hearts day by day,
We can bear that which passes so swiftly away;
There is work yet unfinished, tasks yet to fulfil,
And lessons to learn of our Father's good will.
Let us spend, as for Him, the time shortly to cease,
And God make us meet for our year of release.

London Christian World.

For "The Friend."

Westtown Boarding School.

At a meeting of the committee held 4th mo. 9th, 1858, a communication was received from Jos. and Hannah Snowden, requesting to be released from the stations of Superintendent and Matron at the close of the next session. "The following named Friends are appointed to look out for suitable Friends to succeed them in that important department, viz: Nathan Sharpless, Thos. Evans, Henry Cope, Beulah H. Nicholson, Hannah Rhoads, Elizabeth Pierson," and others.

At a special meeting, 9th mo. 17th, 1858, Thomas Evans, on behalf of the above committee, reported "that they had received a communication from David and Rachel H. Roberts, (which was read) informing that they believed it would be right for them to offer themselves for those stations, and which they were united in laying before the committee. Upon consideration it was concluded to accept the offer of those Friends, and they were accordingly appointed to the respective stations. Thomas Evans, Nathan Sharpless, James Emlen, Beulah H. Nicholson and Sidney Coates, were appointed to inform David and Rachel H. Roberts of this conclusion, and introduce them into the school."

At this meeting an extract from the will of our late friend Jane Clark, was produced and read, as follows: "Item, I give and bequeath unto my executors, herein after named, and the survivors of them, &c., the sum of \$1000, lawful money of the United States, in trust to pay over the same without any deduction, into the hands of the treasurer for the time being of the Institution established at Westtown, Chester Co., Pa., under the care and patronage of the Yearly Meeting of the religious Society of Friends, commonly called Quakers, &c., for the school education and religious instruction of youth, &c., to be applied to the general use of that valuable Institution."

SAMUEL RANDOLPH,

On behalf of the Executors.

10th mo. 8th, 1858. In the will of our late friend Josiah Dawson, which since his decease has been duly proven, is contained the following bequest, viz: "I give and bequeath to my executors, and the survivor or survivors of them, four hundred (400) of my shares of the Mine Hill and Schuylkill Haven Railroad Company stock. In trust nevertheless to assign and transfer the same to such person or persons as the committee for the time being, having charge of Friends' Boarding School at Westtown by any minute of their proceedings, attested by the signature of their clerk, shall direct and appoint." This legacy, it was afterwards stated, was to be paid clear of deduction for collateral inheritance tax.

THOS. WILLIAMSON,

In behalf of Executors.

Thomas Evans and Jos. Snowden were appointed trustees to receive it.

Repairs and alterations being needed in the bath houses, cooking apparatus, and in the ventilation of the boys' chambers, Thomas Evans, Horatio C. Wood, Aaron Sharpless and Jos. Scattergood were appointed to have them attended to.

Information was received by the committee in 1859 of a legacy of \$500 from Ann Mifflin, and in 1860 of \$200 from Catharine W. Morris, deceased.

4th mo. 5th, 1861. "The committee to whom was referred the resignation of our

friends David and Rachel H. Roberts, proposed Dubree and Jane Knight to succeed them as Superintendent and Matron of the Institution, which on consideration was agreed to, and they are accordingly appointed to the respective stations, and are expected to enter upon the duties thereof, when David and Rachel H. Roberts leave the school. Jas. Emlen, Beulah H. Nicholson and other Friends, were appointed to inform them of this conclusion; introduce them into the school, and render them such assistance in the performance of the important duties which will devolve upon them as may appear necessary.

The preparation of the several articles, historical and otherwise relating to Westtown Boarding School, which have from time to time appeared in "The Friend," having been designed to bring to renewed notice the many advantages there offered for the education of the rising generation of Friends, as well as to enlist the continued interest of our members in its welfare every way, and finding on the Minute Book, under date of 1861, an interesting address on this subject, it has been thought they might with propriety be concluded by its publication—asking for it an attentive perusal by the members of our Yearly Meeting as well as others who may be concerned for the best welfare of the youth of our Society. This it is proposed to publish in the next and final number of this series.

Whoever passes away, the Lord will abide with his people, and the church will be secure. The grand old cause does not depend on one or two of us. God forbid! The truth was mighty in the land before the best man living was born, and when he is carried with funeral procession, sad and slow, to his resting-place, the truth will not be buried with him, but in its own immortal youth will still be powerful; yes, and fresh advocates will arise more full of life and vigor than we are, and greater victories will be won. If you cut down yonder noble oak which now covers so wide an area with its shade, there may spring up a dozen trees which else had been overshadowed by the giant and checked in their growth: the removal of one man is often the opportunity for the springing up of scores of others to do equal service. It is grand to say with Jacob, "Now I die, but God will be with you." Such language honors God and bespeaks a mind greatly trustful, and completely delivered from the self-conceit which dreams itself important, if not necessary, to the cause of God: So may we die trusting in the Lord, and meanwhile so may we live, reliant upon the divine power.—*Spurgeon.*

For "The Friend."

Religious Items, &c.

The American Bible Society.—This organization has been engaged for 66 years in circulating the Holy Scriptures without note or comment.

It has distributed above 40,000,000 of copies in more than 80 languages or dialects; thus reaching by its ministrations every quarter of the globe.

It has prepared at great expense the entire Bible in raised letters for the blind.

It has supplied hundreds of thousands of volumes to immigrants landing upon our shores, and hundreds of thousands more to the freedmen, and has paid special attention to

the spiritual wants of the North American Indians.

Its publications are furnished to those who wish to purchase them at the mere cost of manufacture, and at ten per cent. below cost to auxiliary societies and dealers in book. Thus the benevolent features of the Society's work are manifest, not in its grants only, but also in its sales.

It conducts an extensive system of colportage, not less than 170 persons being at present employed in this service in our own country, and 214 in foreign lands.

The Society is now engaged for the fourth time in the general supply of the United States with the Scriptures.

A Turkish Minister.—M. M. Mangasain by birth a Turk, has accepted "a call" to a Presbyterian congregation in Philadelphia.

The Church of Humanity, in London, it is said, is probably the smallest religious body in the world. According to count, there are just sixty members in the little dingy hall in Fetter-lane, where they meet to worship an ideal humanity. Though they are avowed agnostics, they aim at a ritual worship, and make an attempt to perpetuate the memory of saintly characters. Recently the "Festival of Holy Women" was celebrated, Dr. Conquer, the high priest of humanity, officiating. He read George Eliot's famous Postivist hymn: "O might I join the Choir invisible," and recited passages from "The Imitation of Christ." A prayer was offered to the "Great Power whom we here acknowledge as the Highest Humanity, the Love of Humanity, the Hope of Humanity, bring you comfort, and teach you sympathy; give you peace in yourselves and peace with others, now and ever. Amen."

A Finland Sect.—A new sect is gaining ground in Finland, having for its fundamental principle, the reversal of all ordinary ideas of government, and establishing all or more than the most enthusiastic advocates of women's rights ever pleaded for. With them the woman is the first of the family, and the husband undertakes to confess to her once a week. A similar sect called Purists is said to exist in Siberia.

For "The Friend."

Natural History, Science, &c.

White-Water.—The phenomenon known as the *white-water* of the Arabian Sea, is principally confined to a narrow belt to the eastward of the island of Socotra.

On a clear star-light night, a light here is suddenly discovered in the water as the ship moves rapidly along. In a short time this assumes a snow-white aspect, and in the course of a quarter of an hour extends to the horizon in all directions. The usually green color of the sea is replaced by a whiteness like that of milk. On drawing a bucket of the water, it is found to be beautifully clear, and not a vestige of anything white is visible.

This phenomenon has been attributed to reflection of color from the water, caused by a thin mist in the atmosphere. It probably arises from different causes, for in Kingsley's *Letters from the Tropics*, he mentions that one of his fellow-passengers who had witnessed it in the Indian Ocean, between Ceylon and Singapore, said that a bucket of water taken up was filled with the same half-luminous whiteness, which stuck to its sides when the water was drawn off.

Mouth-Breathing as a Disease Producer.—

Dr. Carl Seiler addressed the Philadelphia Pharmaceutical Association, at the College Pharmacy on the subject of "Month Breathing." He said that many ills that are ascribed to other causes are in reality due to the effect of this habit. Nature intended the nose to be used for inhaling and exhaling the atmosphere and fitted it up for that purpose. The mucous membrane contains glands, which give moisture to the air as it is inhaled, which is warmed and purified by its passage through the nose. When taken direct through the mouth into the lungs, the air apt, by reason of its lack of moisture, impurity or improper temperature, or all three to act as an irritant, especially in the larynx and in the air cells of the lungs.

Remedy for Chapped-hands.—Take from a teaspoonful to a tablespoonful of cider vinegar, and pour it into a quart of water, after using soap in washing your hands, give them thorough washing in this mixture, being careful to thoroughly apply it to the affected parts which is most always the back part of the hands and wrists. In a day's time almost the soreness will have left and the hands will soon become smooth. In order that the cure may be permanent, this mixture should be used every morning, especially during cold and windy weather.—*Marysville Bulletin, Ky.*

New Material for Paper.—A new branch industry has sprung up in Sweden lately, the fabrication of paper from moss, not from the living plant, but from the bleached and blanched remains of mosses that lived centuries ago, and of which enormous masses have accumulated in most parts of Sweden. A manufactory of paper from this material has begun operations near Joenkaeping, and is turning out paper in all degrees of excellence, from tissue to sheets three-quarters of an inch in thickness. These latter are harder than wood.

Monkeys.—Sir J. Bowring, in his admirable work on Siam, relates, that during a journey one of his suite fired at a monkey, wishing to secure the young one which she held in her arms. He did not kill her, and the wound mother retreated into the jungle, carrying her child with her. The rest must be told in Sir John's own words:

"Five men immediately followed her; but ere they had been out of sight five minutes we saw them hurrying towards us shouting *Ling, ling, ling, ling!* (i. e., monkey). As I could see nothing, I asked Hunter if they were after the monkeys.

"'Oh, no,' he replied; 'the monkeys are after them.'

"And so they were; thousands upon thousands coming down in the most unpleasant manner. As the tide was out, there was a great quantity of soft mud to cross before they could gain the boat. Here the monkeys gained very rapidly upon the men; and when at length the boat was reached, their savagery pursuers were not twenty yards behind the boat.

"The whole scene was ludicrous in the extreme, and I really think that, if my life had depended upon it, I could not have fired a shot. To see the men making the most strenuous exertions to get through the deep mud, breathless with their run and fire combined, and the army of little wretches drawn up in line within twenty yards of screaming! Besides there was the feeling that they had the right side of the question.—*J. G. Wood.*

THE FRIEND.

FIRST MONTH 27, 1883.

We have received a communication from an unnamed friend in Ohio, commenting on some remarks of Dr. John Fothergill, on Education, published in No. 20 of our present volume. The writer is evidently fearful lest the recommendation of *family worship*, as therein expressed, may be construed by some into an approval of stated prayers and similar formal practices which have ever been regarded as variance with the principles of our Society. Our views on these points are sound and good; we believe are the same as those held by Fothergill himself. In examining the article prior to publication, the same question presented,—as to the danger of the expression *family Worship*," being misunderstood; but accompanying remarks seemed clearly to show that it was not intended to recommend anything "inconsistent," as the article says, with our religious principles and practices. With our belief, that we cannot approach Almighty acceptably without a preparation from Him."

The concern of Dr. Fothergill is in accordance with the advices which have often been given by the Society of Friends to its members; *i. e.*—To read the Scriptures in their homes, "and to sit in reverent silence before Him in whom we live and move and have our being," and that heads of families in this land, reverential silence should seek for a qualification rightly to discharge their duties so dependent upon them. It is in accordance also with the views of our Ohio correspondent, who says he can fully unite in the practice, which he himself has followed for many years, "of having our families domestics collected daily, to have read to us a portion of Holy Scripture with our hearts turned to Him who gave them forth, and living desires after the true bread of life, whereby our souls might be nourished, and He might be pleased to enable us to offer acceptable incense unto Him, and to perform worship which is alone acceptable in his sight."

Any religiously disposed people, who do not hold the views of Friends as to the necessity of a fresh qualification for every exercise of worship, are in the practice of praying, exhorting, or exhorting in their families at stated times; and such labors are often spoken of as "family worship." In reference to such formal services, our correspondent makes the following judicious remarks.

I apprehend that if such a system were adopted it would be dangerous of our settling into a form of life, and although good as to form or words, might be at all acceptable to the Father. For 'they worship Him must worship Him in spirit and in truth.' Many of our worthy early Friends recommended the practice of reading the Holy Scriptures *privately* and were faithful in the performance of it, and no doubt such opportunities were often blessed in, in which they were at seasons enabled to be living high praises to the Lord. And I believe many times the dear children are made partakers of the same, and words of counsel and instruction are handed forth by parents or such as may be prepared and qualified by the ever blessed and true Head of the church.

True and acceptable worship is not confined to any place according to the declaration of our Redeemer to the women of Samaria, and I fully

believe, that when our hands are engaged in the performance of our lawful business, or we may be reclining on our beds in the darkness of the night when no mortal eye sees us; our hearts may be turned to the Lord with fervent desires that He may be pleased to enable us to walk acceptably before Him, and to perform acceptable worship in his sight. As parents and heads of families are thus engaged, I fully believe they will be enabled, both by example and precept, to instruct their beloved children in the way to the kingdom; in stillness and in patient waiting upon their Father who is in heaven. And as they may be brought by the instrumentality of rightly exercised parents, and the visitations of Divine love in their souls, to submit to the cross of Christ, they will see the necessity of denying themselves of the vain fashions of the world. My great desire is that there may be a more earnest exercise of spirit before the Holy One to be redeemed from all improper engagement in worldly things and to be more entirely devoted to the service of our Creator, from whom we receive *all our blessings*, both spiritual and temporal, and thus we might be favored to experience more fully a partaking of that river the streams whereof make glad the whole heritage of God."

We value such comments and criticisms, written in a friendly spirit, both because they furnish opportunities for correcting mistakes we may have made and removing apprehensions which may exist; and also because they tend to increase that necessary care to avoid expressions which are liable to convey a wrong impression.

In reading the articles forwarded by Charles Shieldstream, of Nebraska; and remembering that he was born and educated in Sweden among those of the Lutheran profession, and that since his removal to this country he has very rarely met with any one under our name; we have been much interested in observing the strong testimony that has been raised in his heart against the system of *Will-worship*, of which he constantly speaks as *Babylon*, the term very frequently applied to it by our early Friends.

The writings of William Penn furnish frequent references to this subject. In a *Tender Visitation* to the people of Holland, he says: "Babylon lives too much yet in every one, of all sorts of people or professors, by whom the truth is held in unrighteousness. When they see not through the Light of the Spirit of Christ, and when their knowledge and worship of God, is not received and performed by that same blessed Spirit; there I say is Babylon,—that is, confusion; oh, come out of her my people! saith the Lord, and I will receive you."

In a *Call to Christendom*, this passage occurs: "All that pray, preach, sing, worship, &c., and not by the Light and Spirit of Jesus, they go before Christ, before Christ cometh, before He prepareth their hearts, and toucheth their lips with a coal from his Heavenly altar; and perform worship in their own will, time and power, and stay not for his leadings. And therefore all such *rob* Christ of his office, who is the Leader of the true Christians; their Heavenly High-Priest to anoint them, and offer up their sacrifice to God for them."

In one of his epistles, William Penn remarks: "Will-worship is the offspring of the serpent and of the will of man; and it can never please God." It was this conviction that led him so earnestly to exhort others to avoid, what he terms this dangerous device of the enemy of their souls: "Are ye followers of the Lamb, that hath visited you, the Cap-

tain of your salvation? Run not in your own wills, wait for his word of command, do nothing of your own heads and contrivings, yet do all with diligence that He requireth. Remember what became of them of old that offered false fire."

"Touch not with man-made ministers, nor man-made worships, let their words be never so true. 'Tis but man, 'tis but flesh, 'tis but the will; and it shall have no acceptance with God."

"Remember that nothing bringeth to Christ, that cometh not from Christ. Wherefore all ministry that cometh not from Christ, God's great Prophet and High-Priest to all true-born Christians, cannot bring people to Christ. Man only gathereth to man, to hear and believe in man, and depend on man."

"True silence before the Lord is better abundantly than forward prayers and self-willed offers, or any traditional and formal performances. For, consider, that it is life eternal to know God. Now, no man can know Him, who has not heard his voice. And no man can hear his voice, who is not silent in himself, and waits not patiently for Him, that he may hear what God will speak to his soul."

There is scarcely anything in the political aspect of the affairs of this country that has been more satisfactory of latter times, than the general interest that has been awakened in *Civil Service Reform*, both as to the National Government and the municipal administration; and the practical advance that has been made in carrying that reform into operation.

We seldom refer in these columns to matters purely political, but this subject has important moral bearings also. The general tendency of the system which regards positions in the administrative employment of the country as the reward of efforts to secure the political success of certain parties or persons, is so thoroughly demoralizing in its character to all concerned, that we can but rejoice in the success of every proper effort to introduce purer methods of administration.

SUMMARY OF EVENTS.

UNITED STATES.—Five of the fourteen regular appropriation bills have passed both Houses, but of these the Agricultural bill is the only one which has yet been sent to the President for his signature. Three others, viz: The Indian, the Consular and Diplomatic, and the Military Academy bills, are in the hands of Conference Committees. The more important amendments to the Post-office Appropriation bill passed by the Senate on Seventh-day the 20th inst., are the following: Fixing Seventh mo. 1st, 1883, as the date on which the reduction of letter postage to 2 cents shall take effect, instead of First mo. 1st, 1884; striking out the House provision in regard to compensation of subsidized railroads for carrying the mails, and inserting an appropriation of \$185,000 for continuance of the existing "fast mail service."

On the 16th instant, Senator Dawes, from the Committee on Indian Affairs, reported a bill to provide for the allotment of lands in severalty to the Ottawas in the Indian Territory, "and for other purposes."

The Census Office has just issued a special bulletin showing the consumption of forest products as fuel in the United States during the census year. It appears that the number of persons using wood for domestic fuel was 32,375,074. The amount of wood so consumed was 140,537,439 cords, valued at \$306,950,040. The amount of wood consumed by railroads and steamboats, in mining operations and in manufacturing, was 5,240,698 cords, valued at \$15,012,333. In addition to this there were consumed 74,008,972 bushels of charcoal valued at \$5,276,736.

The Prohibitory amendment to the Constitution of Iowa, adopted by the people of that State last Sixth

month, was on the 18th inst. declared invalid by the Supreme Court, on technical grounds.

The total exports of breadstuffs from the United States during the year 1882, amounted in value to \$182,682,734, against \$224,124,832 during 1881.

The "blizzard" which prevailed in the Northwest during Sixth-day of last week, was the worst storm of the winter. It extended from Nebraska north to Manitoba, and from Wisconsin west to the Missouri river. Many railroad trains were abandoned on different roads, and the blockade continued on Seventh-day, the wind blowing the snow into the cuts and filling them up. The temperature in Minnesota was about 20 degrees below zero; in Dakota and Montana, 30 to 35 below, and in Manitoba, 40 to 45 below.

By an explosion of "giant powder," at Berkley, near San Francisco, on First-day last, 22 Chinamen and one white man were killed, and thirteen Chinese and one white man were injured, some of them fatally. Eight tons of powder blew up, leaving 200 tons intact. The cause of the explosion is not known.

A Southern Pacific express train, which left San Francisco on Sixth-day morning, was wrecked near Tehicapa Station, and 21 persons were killed and 13 injured. The train had stopped to detach an engine which assisted in pulling it up the grade. The air-brake had been taken off, and the men who tended the hand brakes "were away from their posts, one attending to switching the engine, and the other relighting his lamp." The cars ran down the grade at a fearful speed for four miles, when the hindmost sleeper left the track and went over a fifteen-foot embankment. The other sleeper and the mail, baggage and express cars followed, and were piled in a shattered heap, the wreck catching fire. Many of the victims were burned to death before the eyes of those who were unable to save them. Of the injured, nine were badly burned and one was not expected to survive.

It is now known that of 177 people said to be in the Newhall House, Milwaukie, at the time of the fire, 102 were saved, leaving the number lost at 75.

The gorge below the ice bridge at Niagara Falls is reported to be "almost completely filled" with ice. The cakes of ice thrown up along the shore have caused much destruction to property.

The Hamburg-American Line steamer *Cimbria*, which left Hamburg on the 17th inst. for New York, came in collision with the British steamer *Sultan* on Sixth-day, the 19th, off Borkum, an island of Prussia, in the North Sea, twenty-six miles northwest of Emden. The *Cimbria* quickly sank. At the time of making this Summary, 410 persons it was feared were lost, and 55 were known to have been saved.

Gov. Ordway, of Dakota, says in his Message to the Legislature, that the population of the Territory has doubled in two years, and now reaches 300,000, and that the amount of taxable property is \$50,000,000.

At a sale of Jersey cows and calves in this city on the 19th inst., fifteen of them sold for between \$600 and \$925 a-piece. Eighteen others brought between \$400 and \$545 each.

The deaths in this city last week numbered 407, which was 17 more than for the previous week, and 43 less than for the same period last year. Of the foregoing, 203 were males and 204 females; 66 died of consumption; 42 of pneumonia; 28 of diphtheria; 17 of bronchitis; 17 of old age; 13 of croup; 12 of typhoid fever, and 8 of small-pox.

Markets, &c.—U. S. 3's, 104; 3½'s 103½; 4½'s, 113½; 4's, 119½; currency 6's, 129 a 132.

Cotton.—There was no material change to notice in price or demand. Sales of middlings are reported at 10½ a 10¾ cts. per pound for uplands and New Orleans.

Petroleum.—Standard white, 7½ a 7¾ cts. for export, and 8½ a 8¾ cts. per gallon for home use.

Flour is in good request and firm. Sales of 3200 barrels, including Minnesota extras, at \$5.37½ a \$6; Pennsylvania family at \$4.75; western do. at \$5 a \$5.60, and patents at \$6 a \$7.50. Rye flour is quiet but steady at \$3.62½ a \$3.75 per barrel.

Grain.—In wheat there was very little movement, but prices were firmer. Sales of 4000 bushels red in ear lots at \$1.08 a \$1.18. Rye is firm at 65 cts. for No. 2 Pennsylvania. Corn is firm in the local market, with eight offerings. Sales of 8000 bushels at 65 a 69½ cts. Oats are in fair request and firm. Sales of 9000 bushels, in ear lots at 45 a 52 cts.

Beef cattle were rather dull this week and prices were a fraction higher: 3300 head arrived and sold at the different yards at 4½ a 7 cts. per lb., the latter rate for extra.

Sheep were dull and lower: 13,000 head arrived and sold at the different yards at 3½ a 6½ cts., and lambs at 4 a 7½ cts. per pound, as to condition.

Hogs were in demand: 5000 head arrived and sold at the different yards at 8¼ a 9½ cts. per lb., as to quality.

FOREIGN.—A number of the persons recently arrested in Ireland under the Crimes act, were examined on Seventh-day last. The *Times*, in a leading editorial, says: "It is evident that Saturday's proceedings in Dublin unveiled a conspiracy to murder executive officials. Although the secrets of the prosecution thus far have been kept with praiseworthy discretion, it is not believed that the counsel for the crown has begun with the strongest part of the case. The inquiry will probably be protracted for several weeks."

A cable despatch received in Boston recently from Dublin says: "The whole north of Ireland is in a most wretched condition, owing to the complete destruction of grain crops in September by a terrible tornado and the rotting of the entire potato crops, owing to constant rains. In one place such general destitution prevails that twenty tons of Indian meal per week are required to keep the people barely alive. Relief is coming slowly, and despair is universal."

Policemen sent to Glendale, Isle of Skye, to serve a process and arrest Crofters, were forcibly driven back.

The *Times* says: The scheme formulated by the Egyptian Government, approved by Lord Dufferin, and transmitted to the Foreign Office, proposes that the Khedive of Egypt shall have a Council of twelve responsible Ministers, and that a legislative Council of fourteen members shall be formed, half of whom shall be nominated by the Khedive and half chosen by the system of double election, such as that for which abundant precedents exist in the American Constitution and others. An elective Assembly of forty-four members is also proposed, to be convened to occasionally discuss special subjects.

The latter will not participate in legislation, but will assist legislation by giving voice to the classes hitherto inarticulate. The initiation of legislation rests wholly with the Council of Ministers; but its projects must be submitted to the Legislative Council before becoming law. In the event of irreconcilable differences between these two bodies, the decision will probably be left to the Khedive.

Prince Napoleon (Plon Plon), has issued a manifesto criticizing the present situation, and claiming the Napoleonic inheritance. The manifesto was also found placarded in several quarters of Paris. The Prince dwells on the impotence and incapacity of the Government, the disunion of Parliament, and the decadence of the army, and of the finances. He declares that religion is attacked, and that the observance of the Concordat can alone establish religious peace. The Prince rejects any compromise with Royalists. He adverts to the plebiscites by which the Empire was sanctioned. The manifesto was torn down by the police. Having appeared in the *Figaro*, that paper was seized. Prince Napoleon was arrested and imprisoned in the Conciergerie.

At the recent trial of the anarchists at Lyons, Emile Gautier, Bernard Bordat, of the Lyons Socialistic journal, *Etendard Revolutionnaire*, and Prince Krapotkine were found guilty and sentenced each to five years' imprisonment and to pay 2000 francs fine, to ten years' police supervision and to five years' deprivation of civil rights. Sentences varying in terms were passed in the cases of other persons convicted, and also several sentences in default of the appearance of the accused.

Four of the accused were acquitted; ten, including the printer Vaillat, were sentenced to pay 50 francs fine and to five years' deprivation of civil rights; nine to pay 100 francs fine, to a similar deprivation of civil rights, and one year's imprisonment; eleven, including Regis Faure, to be deprived of civil rights, to pay a fine of 200 francs, and to fifteen months' imprisonment; three to be deprived of civil rights, to pay a fine of 300 francs, and to two years' imprisonment; three to ten years' police supervision, to pay a fine of 500 francs, and to three years' imprisonment, and three were sentenced to four years' imprisonment, to pay a fine of 1000 francs, and to similar police supervision.

The following sentences were passed in default of the appearance of the accused to answer: Two were sentenced to two years' imprisonment, to pay 1000 francs fine and to five years' police supervision, and ten to five years' imprisonment, to pay 2000 francs fine, and to ten years' police supervision. There was a great tumult on the delivery of the sentences, and the court-room was cleared. It is believed that the condemned will appeal.

Three terrific explosions took place on the 19th in a gunpowder manufactory in the town of Muiden, in Holland, where nearly all the houses were unroofed by the concussion. The neighboring towns and villages are

much damaged. The loss of life is unknown, but feared that forty persons perished. The explosion heard in this city, which is eight miles distant from Muiden. Windows in the eastern suburb of Amsterdam were broken. Twelve bodies, victims of the explosion have been discovered. It appears that two workmen were in the building at the time of the explosion. The town is greatly damaged. The inhabitants are leaving their homes.

A despatch from Vienna says: A letter has been received here from Odessa, reporting the occurrence of a fire at Kherson, South Russia, on the 16th instant, which destroyed a great part of the city. It is supposed to have been of incendiary origin.

The Government of India did an admirable stroke of business when it established chinchona plantations. The cash profit on the Bengal plantations alone last year was \$40,700, besides \$16,500 saved on quinine furnished to the troops—that sum represents the difference between the cost of production and market price.

Lima, 1st mo. 22d.—It is authentically stated this soon as the Cajamarca Assembly names the officers of the Northern Departments, the Chilians will evacuate them, leaving the Government to Gen. Iglesias; that the Diplomatic Representatives desirous of peace have agreed to write to their respective Governments that the only hope of securing peace is by a joint representation at Santiago on a basis of the cession of Tacapa, leaving all other questions for the present.

NOTICE.

A meeting of the Teachers' Association of Friends of Philadelphia, will be held on Seventh-day, Second 3d, at 2.30 p. m., at the Boys' Select School, 820 Chestnut St. The subjects to be discussed are *Written Examinations and Methods of Teaching Geography*; and other time permit.

The attendance of Friends interested, is invited.

CORRECTION.—In the last No. of "The Friend" on page 188, middle column, in the 3rd line of the stanza, for *angles* read *angels*.

WANTED,

At Westtown Boarding School, in the Girls' Department, a teacher well qualified to give instruction in Reading and Grammar. To enter on her duties at the opening of next summer session.

Application may be made to

REBECCA G. PASSMORE,
Concordville, Del. Co., Pa.

ANN ELIZABETH COMFORT,
Fallsington, Bucks Co., Pa.

HANNAH EVANS,
P. O. box 129, Moorestown, Burlington Co., N. J.

DIED, on the 27th of 9th month, 1882, MARIA, of Wm. P. Dewees, in the 58th year of her age, a member of Springville Monthly Meeting, Iowa. She was a useful member of our Society, filling acceptably several years, the stations of elder and overseer. She bore a lingering illness with remarkable patience and resignation, leaving to survivors the consoling evidence that her end was peace.

—, on the 5th of 11th mo. 1882, at the residence of his son-in-law, William P. Dewees, Linn Co., Ia. JOSEPH EMBREE, in the 84th year of his age, a member and elder of Springville Monthly Meeting of Friends. This dear Friend possessed great meekness and humility which attended him through life, ever bearing a faithful testimony against innovations upon the principles of our Society, and when laid upon a sick bed, was able to endure a protracted illness with patience leaving a well-grounded hope that his end was peace.

—, at his home in Pennsville, Morgan Co., Ohio, on the 20th of 12th mo. 1882, WILLIAM LLEWELYN, son of Thomas and Martha Llewellyn in the 15th year of his age, a member of Pennsville Monthly and Particular Meeting. His afflictions were many weeks of great suffering, which he was enabled to bear with a good degree of Christian patience and resignation. On one occasion he interceded for help to enable him to bear his sufferings with patience. A short time before his close he seemed sensible his end was near at which he did not seem alarmed. His family friends feel a comfortable hope that his end was peace.

WILLIAM H. PILE, PRINTER,
No. 422 Walnut Street.

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PHILADELPHIA.

For "The Friend,"

Pennsylvania History.

the Projected Palatinate of Sir E. Plowden.
(Continued from page 194.)

What a theme so lofty as the History of Pennsylvania, and demanding for its proper treatment a combination of qualities rarely covered should have found no worthy pen dared to essay it, is not surprising. When we remember how few who have aspired to become historians have deserved the name, and how many have fallen short of their promise, we have proved but partisan advocates, spelepleaders, or writers of "romance founded on fact," we may persuade ourselves that the work of the historian has not been properly cultivated, or that philosophy has not yet prepared the way for the full comprehension of the principles upon which it should be founded. "Those who regard the histories of societies as the history of their great men, and think that these great men shape the fate of their societies, overlook the truth that such great men are the products of their societies. Without certain antecedents—without a certain average national character, they could never have been generated nor could have they formed the culture which formed them. If their society is to some extent remolded by them, they were, both before and after birth, molded by their society—were the results of all those influences which fostered the ancestral character they inherited, and gave their own early life, their creed, morals, knowledge and aspirations."

The experience gained by Penn in his earlier attempts at colonization in New Jersey is doubtless of essential value, and any attempts to describe the origin of Pennsylvania's liberties would but imperfectly present the history, were the story of the birth of her Commonwealth ignored.

In his "Concessions, &c., to the settlers of New Jersey," which was colonized by leading friends of the period, he proved his attachment to the principles of civil and religious liberty which he afterwards displayed upon a more extended scale in Pennsylvania, where his genuine Christian spirit led him to improve his opportunity for the exhibition of philanthropy and lofty sense of justice in true liberty. The "Charter of Liberties" granted his new Commonwealth, was an outgrowth of the "Concessions" to the New

Jersey colonists; and in New Jersey and Pennsylvania was the example earliest set for imitation by sister States, showing how it is possible to enjoy one's own religious convictions without disturbing the peace and conscience of one's fellow-citizens. Thus were erected on the opposite banks of the Delaware, two Christian Commonwealths, similar in spirit and design, and unlike any other compacts or attempts to form a government that had proceeded wholly from the will and skill of man. The superiority of Penn's legislation arose from the fact that "his jurisprudence was not drawn from the Old Testament" but from the New. "He had made religion the business of his life, and the world is more indebted to his religion than to his talents, great as they no doubt were, for the excellence of his institutions." "The policy of his government grew out of his religious principles." "Greater than the divinity that doth hedge a king, is the divinity that encompasses the righteous man and the righteous people," says Charles Sumner, and "the flowers of prosperity smiled in the blessed footprints of William Penn." "This pattern of a Christian Commonwealth never fails to arrest the admiration of all who contemplate its beauties." * * "Every ingenuous soul in our day," says the same just and eloquent writer, "offers his willing tribute to those celestial graces of justice and humanity, by the side of which the flinty hardness of the Pilgrim of Plymouth Rock seems earthly and coarse." "Penn," says Upham, "was a man not only of deep religious sensibility, but of vast grasp of intellect. * * * he had a soul of great dimensions, which took in the past, the present and the future, and which, moved as it were, by Divine inspiration, foresaw, anticipated, and in part regulated the destinies of humanity." Drawn from the source of pure wisdom—the immediate revelation of the Divine mind—we need not wonder that "in the early constitution of Pennsylvania are to be found the distinct annunciation of every great principle; the germ if not the development of every valuable improvement in government or legislation which has been introduced into the political systems of modern epochs." (*T. I. Wharton's Discourse before the Penn Society, 1826.*) It was from the Constitution of Pennsylvania, and not from that of any New England colony, that the noblest features of our National Constitution were drawn,* features which have elicited the enthusiastic admiration of the ablest and wisest who had made legislation and statesmanship the theme of study or discourse. "The Ameri-

* To Penn, we believe, belongs the merit of having been the first to propose a union of the separate settlements which were to become States. As early as 1697, he appeared before the Board of Trade, of which John Locke was a member, to advise an annual congress of two delegates from each American province, to determine the ways and means for supporting their union, providing for their safety, and regulating their commerce.

can Constitution," says Gladstone, "is the most wonderful work ever struck off at a given time by the brain and purpose of man."

The biographers of William Penn have cursorily treated of his connection with New Jersey, and have permitted his successful efforts to establish a colony of his own, and to found a city, to overshadow the part he took in influencing the legislation of the minor and more agricultural province, of which, though not the founder, he was the master spirit of its fundamental law.

An important addition to our knowledge of his connection with the efforts to relieve from their difficulties the colonists who had followed Fenwick and his unstable fortunes, has recently been given us by Judge John Clement, of Haddonfield, N. J. More than seven years before he received the grant of his Sylvania, Penn became interested in the efforts to establish this colony of Friends in New Jersey. He was early called upon to act as an arbitrator between John Fenwick and the creditors of Edward Byllynge, who believed that the latter had employed their funds in improperly aiding Fenwick in his purchase. A decision was reached and Fenwick was obliged to be satisfied with ten parts, while to Byllynge's creditors, who were mostly Friends, were awarded ninety parts of the one hundred into which the lands had been divided; and Penn was pressed to continue to act and become the trustee of the latter party. A controversy fierce and unrelenting arose and continued a long time, and has been involved in mystery, but the arrangement of facts in chronological order by Judge Clement, has thrown some light upon it.

To aid the settlement of diverse claims, William Penn became the purchaser of certain rights, and through his wise and conciliatory course, litigation was brought to a close, but not until he had become governor of his new State. It was while thus engaged, in 1676, he assisted in framing a government acceptable to the adventurers and to the proprietors of the soil. This is known as "The Concessions and Agreement of the proprietors, freeholders and inhabitants of the Province of West New Jersey;" and therein is exhibited the breadth and Christian spirit of Penn and his associates, who thus became the pioneers in efforts to establish the true basis of representative government, by placing "the power in the people." The valuable paper by Judge Clement has been published by the Pennsylvania Historical Society, in the *Pennsylvania Magazine of History and Biography*—1881. Vol. v., pp. 313-333.

In 1877, there appeared by the same antiquarian author, "Sketches of the first emigrant settlers in Newton township, old Gloucester county, West New Jersey." This is an interesting body of information respecting many of the English pioneers of one of the important centres of early settlement, with notice of many of their descendants, giving an

outline sketch of two hundred years. Many familiar names of residents of West New Jersey and Philadelphia appear therein, whose representatives would do both themselves and their posterity a favor by procuring copies of it while it is in their power to do so. A century hence Judge Clement's work will be very highly valued by the grand-children of the living named therein. Another work of similar intent, and very interesting to the families of those named and described in its pages, is a "History and Genealogy of Fenwick's Colony," by Thomas Shourds, of Hancock's Bridge, Salem Co., New Jersey, 1876; and is a timely effort to trace the descent of many of the early adventurers of that unhappy pioneer colonist.

"A sketch of the life and character of John Fenwick," the founder of Salem, N. J., the earliest successful English colony, in which we have for the first time a clear account of the career of this remarkable man, has appeared from the pen of Judge Clement, and was published by "Friends [Hicksite] Historical Association of Philadelphia," in 1875: a pamphlet of 95 octavo pages. This is a very interesting contribution to New Jersey history, and is the result of research among the original records of courts, Friends' Meetings and elsewhere. Previous to the effort of Fenwick, a colony of English from New Haven, Connecticut, had, in 1634, settled on Salem creek, but finding that the territory was claimed by the English Earl, Sir Edmund Plowden, under grants from King Charles I., they swore fealty to Sir Edmund, as the "Palatine of Albion," though the country was claimed by the Dutch and possessed by the Swedes. This earliest English colony was much annoyed, their houses burnt and goods confiscated and themselves made prisoners; but they were finally permitted to remain and build and continue in their chosen field until the arrival of Fenwick in 1675.

(To be continued.)

For "The Friend."

Thoughts about the Eternal Gospels and the Falling Babylon.

TRUE MINISTRY.

The 4th chapter of Paul's letter to the Ephesians reads: "I, therefore, the prisoner of the Lord, beseech you to walk worthily of the calling with which you are called, with all lowliness and meekness, with long suffering, forbearing one another in love, giving diligence to keep the unity of the Spirit in the bond of grace. There is one body, and one spirit, also even ye were called in one hope of your calling—one Lord, one faith, one baptism, one God and Father of all, who is over all and through all, and in all. But unto each one of us was the grace given according to the measure of the gift of Christ, wherefore He saith: When He ascended on high, He led captivity captive, and gave gifts unto men. (Now this, that He ascended, what is that but He also descended first unto the lower part of the earth? He that descended is the same also that ascended, far above all heavens, that He might fill all things), and He gave some to be apostles, and some prophets, and some evangelists, and some pastors and teachers; for the perfecting of the saints, unto the work of ministering unto the building up of the body of Christ, till we all attain unto the unity of the faith, and the knowledge of the Son of God, unto a full-grown man, unto the

measure of the stature of the fulness of Christ, that we may be no longer children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and in craftiness after the will of error, but speaking truth in love, may grow in all things unto Him, which is the Head, even Christ, from whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase in the body unto the building up of itself in love."

Now, impartial reader, I ask thee, how can any one, no matter what organization of men calling itself the church, he belongs to, unless he is called and qualified by Christ himself, be an apostle, prophet, evangelist, pastor or preacher, or aid his brethren in attaining unto the unity of faith and knowledge of the Son of God, unto a full grown man, unto the measure of the stature of the fulness of Christ?

The true ministers who are sent by Christ, they turn the people to Christ, the true Light; and when they follow the manifestation of the Light, Spirit and Grace in their own hearts, then they own Christ to be their free Teacher, Prophet, High Priest and King, and they sit down in heavenly places in Christ Jesus.

Now when ministers undertake to represent divine things by their imagination and notions, which they never have witnessed or handled, are they not like actors on a stage representing events they have never seen? It has not been uncommon to hear a revivalist say, "I imagine that I am seeing men, women and children go right into hell;" and so describe hell as if he had been there; and tell the people, "come just now, just as you are, willing or not—come to the mourning-seat and be prayed for," &c. It is awful to think how many scare-crows such blind leaders of the blind have put before the excited imagination of their hearers. But the gospel, the true Gospel, is not imaginary, but stands in the Light and power of Christ, and is reality. The Spirit of God is the Spirit of full assurance, and in a child of Light there is no imaginary or uncertain sound.

It is a most affecting consideration, that when men live and move and have their being in God, who sent his beloved Son into the world for a Light and a Teacher, near all and in all, then men reject Him, their Saviour, and will not have Him to rule over them; but still claim to be a Christian people, and build temples of wood and stone to God, to whom no such a house can be built; and hire preachers to preach about God and Christ in their houses. Yes, they hire preachers taught by men, who keep up will-worship, and keep their hearers depending on their words; though some of them never have attained to the knowledge of the Truth; but led by their own will and imagination, run out farther and farther from the truth. Oh how infinitely good and wise is God! and has he not made men right—but they seek many inventions? Such preachers sometimes have no more true knowledge of divine things than their hearers, not having listened to the voice of God in their own hearts, but making up a way of salvation according to texts expounded in their own carnal wisdom.

How can a child of man dare to steal the words of holy men, and make a trade of them? How do people dare to hire a carnally minded man, how learned soever according to human

wisdom, to be their instructor in divine dom, when they have the true Light which enlightens every man who cometh into world?

There is nothing more true, good, sub and perfect on the earth, than man brought into unity with his God, Creator and deemer; walking in the Light, and worshipping God in spirit and in truth. In silence and reverence he hears the voice of God, but indeed the temple of God. And there is nothing more imperfect on the earth than a man who professes God according to his own natural notion, and resists and rebels against Light; and honors an unknown God with will-worship; yet pretends himself to be a teacher of others, and talks about himself as God's minister.

Rabbits in New Zealand.

BY A RUN-HOLDER.

About a score of years ago an immigrant to Invercargil, a town in the south of New Zealand, brought with him from England seven rabbits. He offered them for sale to the authorities of the former province of Southland; and they, thinking it would be a good thing to have some furred game on the sandhills which abound on the coast, gave him a small sum of money to turn them there. I believe that rabbits were also turned out further north in Otago; but those were the progenitors of the mighty swarm which has infested the country.

For some years the rabbits seemed to be about the sandhills, where there was good shooting, and little was thought of them. When they got very thick, they fed so close to the ground that the covering sward which held the sandhills together was destroyed, and the sand began to be blown inland, stealing a good deal of ground. The rabbits themselves also become a nuisance to the farmer near the coast; but these holdings are small, and by trapping and shooting, the farms can be kept moderately clear. The country looking from the coast is a plain for twenty or thirty miles. Then come rolling grassy hills, which begin the sheep-runs. Further back are mountains of about five thousand feet, fit for sheep and farther still is the great backbone of New Zealand, so high and rough as not to be fit for any stock but rabbits. Among the hills and smaller mountains are many plains of considerable extent. The rivers Oreti and Aparima have exceedingly wide and shifty beds, and flow through flats for almost their courses. The sandhills where the rabbits were turned out are between the mouths of those two rivers.

In 1876 the evil had grown to such an extent that the colonial government appointed a Commission to inquire and report on the state of the rabbit nuisance, and to suggest remedies. The Commissioners travelled through the country, and made many inquiries. Their Report said what every one knew ready—that matters were very bad, and likely to be much worse. An Act was then passed by the legislature which gave a bonus of halfpenny for every rabbit-skin exported, and empowered the inhabitants of any district badly overrun with rabbits to elect a Board, whose duty it was to see that all hold of land destroyed their rabbits. In case a holder failed to do so, the Board was to do it done at his expense.

It is hard for any one not acquainted

For "The Friend."

Gleanings from Quaker Annals.

Daniel Wheeler experienced some remarkable preservations, to which he often referred as the merciful interpositions of an overruling providence on his behalf; of these, one in particular appears to have arrested his attention. A vessel in which he was appointed to sail, and which was considered a remarkably fine one, was exceedingly crowded, from the preference given to her by many of the officers. One morning after they had been some weeks at sea, a collier (being one of the vessels hired as transports,) coming along side, he proposed to one of his friends, that they should go on board of her. His fellow-officers ridiculed the idea of preferring an old collier to the noble ship in which they then were; but he and his friend persisted and transferred themselves to her. The same evening a hurricane arose, and the vessel they had quitted was never heard of afterwards. In connection with this period he once remarked to a friend, on being questioned as to the means made use of in the divine hand for effecting 'a new birth unto righteousness' in his heart,—that he could not remember any outward means having been employed, unless indeed, he might except a storm at sea, during which his mind was deeply affected; and when, under a feeling of his own lost condition by nature, he was mercifully enabled also to see the remedy, and the entire spirituality of the Gospel dispensation. In accordance with this feeling, he remarked, "I was at this time convinced of Friends' principles, they being neither more nor less in my estimation, than pure Christianity. I remember when the Friends visited me on my application for membership, I told them I was convinced at sea; for I verily believed in looking back, that this had been the case; no human means were made use of; it was altogether the immediate work of the Holy Spirit upon my heart." Under these feelings he became dissatisfied with the military profession, and resolved that if permitted again to reach the shore, he would endeavor to lead a life of more circumspection, and which should tend to the glory of that Being, who had thus mercifully visited him by his free grace. To this resolution he adhered:—he quitted the army in the early part of the year 1796.

For some time subsequently, to this event, he became an inmate in the family of his eldest sister, Barbara Hoyland; who was settled in the neighborhood of Sheffield in Yorkshire. She had married a member of the Society of Friends; and before the period of Daniel Wheeler's joining them, had herself become convinced of their principles, and united to them. While residing with these near relatives, his mind became renewedly impressed with the importance of Divine truth; and in the course of a few months, he was led openly to espouse those views of it, of which, in after years he was an unflinching advocate. The little meeting which he attended in the early part of his religious course, that of Handsworth Woodhouse, was usually held in silence; and he has been often known to refer to some of these solemn seasons, as seasons of peculiar instruction to his mind; in which the power of the Lord was sensibly felt, and his Truth revealed.

Being made a partaker of the great privilege enjoyed by those who are of the flock of Christ, in being able to distinguish between

subject to understand the desolation wrought by apparently so small a plague. It is to be remembered that the population in the greater part of the interior of Otago is very sparse—houses being seldom less than seven miles apart—that a run of fifty thousand sheep is often worked by half-a-dozen men, and that rabbits breed once a month for eight months of the year, having from four to eight young ones at a time. The surest test of the plague is the decrease of sheep, and there are several runs where the decrease is three-fourths of the former stock. One run I know where the stock has diminished from twenty-five thousand. A sheep-run is generally a tract of country belonging to the Crown, and the owner, the run holder, for a yearly rent or assessment, has the sole right of rearing stock. In the last year or so, the rabbit-plague has grown to such an extent that many runs have been utterly abandoned as worthless by the holders, who of course have ceased to pay rents to the Crown. All sheep-farmers have been much impoverished, and many ruined. The license to occupy runs are generally for a period of ten years; and as these runs have only, in many cases, a short time to run, it does not pay the tenants to go to the expense in killing rabbits.

The run-holders, as a rule, have done their best to keep down the rabbits, and have tried many different plans. The principal one has been to employ men with large packs of dogs to kill at so much a skin—the skins being properly stretched and dried. These men are generally from twelve to twenty dogs each, and of course cause incessant disturbance to sheep. The dogs, too, often get away from their masters, and worry the stock. Sometimes men are employed to shoot, ferret, or trap. The cost of killing has generally been about twopence a head, and the produce of the sale of skins a good deal less.

Various other plans have been tried for getting rid of the nuisance, and ingenious inventors have devised many traps of the most absurd and fantastic description. It was proposed to introduce weasels and other vermin, and one gentleman brought some mongooses from India. The worst of this plan was that while the vermin were getting numerous enough to keep down the rabbits, we were all very certain to be ruined.

Various chemical means have been proposed for smothering the rabbits in their holes. The first plan was suggested by Dr. Black, Professor of Chemistry in Dunedin College, to use bisulphide of carbon. This chemical is exceedingly volatile; and if some cotton-waste, sheep-skin saturated with it, is placed in a hole, and the outlets are carefully stopped, the rabbits inside will be certainly killed. And many people used this plan to a considerable extent; but it was too expensive to attempt by its means to exterminate rabbits, or to keep them in check over large blocks of hilly country.

The last plan, and that which we all hope is the salvation of the country, has been in use for upwards of a year. It is to sprinkle the ground with phosphorus wherever there are rabbits. At first, crushed wheat was used, and a certain quantity of oil of rhodium and sugar was added, to make the bait attractive. On experience, however, it has been found that oats—about one-third of the price of wheat—are better, and that the use of rhodium and sugar are not necessary.

The process of mixing is now simple and safe. At first, people used to stir the mixture over an open boiler, and so ran great risks from the fumes of phosphorus. A better way is to put the oats into a barrel with a close-fitting lid, saturate them with boiling water, pour in the phosphorus—which has been fused in a small pan of hot water—and then roll the barrel backwards and forwards for a quarter of an hour. The poisoned grain will be fit to lay out when cold. It is usual to sell the poison to men who lay it out on the runs. They collect the skins of the rabbits, and are paid, generally, twopence apiece for them properly stretched and dried.

The cure is certainly wonderful. Wherever the poison has been properly laid, the rabbits have well nigh disappeared, and the nuisance has become a perfectly manageable one. The skins at present prices bring more than it costs to obtain and prepare them, so that any one can afford to clear his run, however short his lease may be. All this good is worked without disturbance to the sheep, and the packs of hideous mongrels which have for years infested the country may at last be done away with.

The objections to the cure are of course obvious. All imported and native game will suffer severely where poison is laid. The rabbits *must*, however, be put down, or else the greater part of the South Island will be made useless. Better import game at some future time, than be driven out of the country. The native birds will not be exterminated. There is too much wild country which is not occupied, and is not likely to be occupied for many years. There they will be left in peace; and when the rabbits are no longer a curse, the birds will return to the occupied country. As far as I can judge by experience, even where poison is thickly laid, birds do not take it very freely. I hear English larks singing over it every day, and I have never seen a poisoned native titlark, a bird which abounds everywhere. None of the wood-birds are likely to suffer much. Paradise ducks, wekas, and pukekas will feel it most. The pukeka is a kind of land-rail, very numerous and destructive to grain, both when growing and in the stack. The weka is a curious rail which cannot fly, and has already suffered much from rabbiters' dogs. I am sorry for the weka and the Paradise duck—the latter a beautiful bird. But the destruction will not be so great as some people fear. Ever since the poison has been laid, I have seen or heard of very few poisoned birds. We must accordingly hope for the best. People are certain to continue laying the poisoned grain till some one invents a better remedy.—*Chambers' Journal*.

"No human beings can be placed closely together without at times mutually and severely jarring against each other." One of the most holy and universally beloved persons I ever knew, once said to me in her old age, "My child, seek faith with your whole heart, and obedience to God; for however amiable and devoted those around you may be, there is much need of forbearance with the innocent infirmities of human nature, fully enough to try that faith and love at times to the utmost."—*M. A. Shimmelpennick*.

Prayer is the vital breath of faith.

the voice of the good Shepherd and that of the stranger, he was earnestly desirous that obedience should keep pace with knowledge. He waited patiently on the Lord for instruction in his various steppings; and being brought into a state of deep humility and prostration of spirit, he was made sensible, that *the only path* in which he could walk with safety, was that of self-denial. Much mental conflict was at this time his portion; but peace was only to be obtained by *an entire surrender of the will*; and in conformity with what he believed required of him, he adopted the plain dress. He once recounted to a friend in lively terms, the trial it was to him to put on a different hat to that which he had been accustomed to wear; especially as in going to the meeting at Woodhouse, he generally met a number of his former gay acquaintances, whom he crossed on their way to a place of worship, which he had previously been in the practice of attending. In this instance it was hard to appear openly as a fool before men; he thought that if his natural life might have been accepted as a substitute, he would gladly have laid it down; but this was not the thing required. He diligently examined his heart, and believed he clearly saw the Master's will in the requisition; and that it was a discipline designed to bring him into a state of child-like obedience and dependence. In great distress he called unto the Lord for help; and a passage of Scripture was powerfully applied to his mind,—“Whosoever shall confess me before men, him will I confess also before my Father which is in heaven; but whosoever shall deny me before men, him will I also deny before my Father which is in heaven.” His resolution was immediately taken:—he put on the hat, and with his mind stayed upon the Lord, set out to join his friends at meeting. His difficulties vanished,—sweet peace was his covering; and he was enabled experimentally to know the fulfilment of that declaration,—“greater is He that is in you, than he that is in the world.”

In the course of the year 1797, he was received into membership into the Society of Friends; and about the same time he entered into business in Sheffield in the seed trade. To this novel occupation he applied himself with that energy and assiduity, which characterized all his pursuits; and by the divine blessing on his exertions, he soon succeeded in obtaining a business fully adequate to his very moderate desires. It was striking to some of those around him, to observe how readily he adapted himself to this total change of habits; and with what true content and cheerfulness he engaged in the drudgery and toil of a retail shop; the daily attendance in which, rested for some years exclusively on himself. He has been frequently heard to refer to this period of his life, as one of great peace and comfort, and it appears to have been a time, in which his *experience of the reality and power of divine grace* was deepened and enlarged. It was his daily practice, at those intervals when the attendance in his shop could be dispensed with, if but for a few minutes at a time, to retire to a small apartment behind it, and in a prayerful spirit to explore the contents of the sacred volume; the light which shone upon the many passages as he read, and the clear and strong views of religious truth which were then unfolded to his seeking soul, were such, as greatly to confirm his faith, and strengthen him to

persevere in that strait and narrow path, into which his feet had been so mercifully turned. The perusal of many of the prophetic books of holy writ, was at this time the means of great comfort and encouragement to him; and the extensive and accurate knowledge of these parts of Scripture, for which he was afterwards conspicuous, was then chiefly acquired.

It was his uniform practice, from his first commencement in trade, to close his shop during the hours of worship on week days; and though this must have required a strong exercise of faith; at a time when his future support seemed to depend on his assiduity and exertion, he was never satisfied to neglect the worship of Almighty God, from the prospect of any outward advantage; and he has often expressed his belief, that a blessing had rested on this sacrifice of apparent interest to duty.

For “The Friend.”

“Rejoice, oh young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes.”

Whatever difficulty the learning of the schools may find in arriving at the meaning of these words, is immaterial, for the “wisdom of this world is foolishness,” &c.; but he who is tempted to walk in the ways of his heart, and in the sight of his eyes, need have no difficulty in understanding the meaning of the succeeding words: “But know thou, that for all these things, God will bring thee into judgment.”

Selected.

AT THE BEAUTIFUL GATE.

Lord open the door for I falter,
I faint in this stifled air,
In dust and straitness I lose my breath;
This life of self is a living death,
Let me into thy pastures broad and fair.
To the sun and the wind from the mountains free;
Lord, open the door to me!

There is holier life, and truer,
Than ever my heart has found;
There is nobler work than is wrought within
These walls so charred by the fires of sin—
Where I toil like a captive blind and bound;
An open door to a freer task
In thy nearer smile I ask.

Yet the world is thy field, thy garden;
On earth art Thou still at home.
When Thou bendest hither thy hallowing eye
My narrow work-room seems vast and high,
Its dingy ceiling a rainbow dome.
Stand ever thus at my wide-swing door,
And toil will be toil no more.

Through the rosy portals of morning
Now the tides of sunshine flow,
O'er the blossoming earth and the glistening sea,
The praise Thou inspirest rolls back to thee.
Its tones through the infinite arches go;
Yet crippled and dumb, behold we wait,
Dear Lord, at the Beautiful Gate.

I wait for thy hand of healing,
For vigor and hope in thee.
Open wide the door, let me feel the sun,
Let me touch thy robe—I shall rise and run
Through thy happy universe, safe and free,
Where in and out thy beloved go,
Nor want nor wandering know.

Thyself art the Door, Most Holy!
By thee let me enter in,
I press towards thee with my failing strength,
Unfold thy love in its breadth and length!
True life from thine let my spirit win!
To the saints' fair city, the Father's throne,
Thou, Lord, art the way alone.

To be made with thee one spirit,
Is the boon that I lingering ask—
To have no bar 'twixt my soul and thine;
My thoughts to echo thy will divine;
Myself thy servant for any task.
Life! life! I may enter through thee, the Door,
Saved, sheltered forevermore!

Select

HE LEADETH US.

AN UNPUBLISHED POEM BY ALICE CARY.

“Shall I be prophet, Human Heart?
Shall I tell thee sorrow stands
Ready, with cold and cruel hands,
Thee from thy chiefest loved to part?”
My soul was chilled with sudden pain;
Yet thus I made reply:
“My Chiefest Loved can never die!
And even earth's friends shall live again.”

Old Time smiled sternly: “Thou art young
And hopeful. What if sickness pale
Makes nerve to bend and heart to fail,
Which now with buoyant life are strong?”
“My strength lies not in hope or youth;
The childhood of immortal years
Cannot be struck with mortal fears;
Even Death hut rends the veil of Truth.”

“‘Death,’ thou presumptuous one! perchance
Within those dooms of gloom
He waits, dread shadow, till thou come;
Watches thy heedless steps advance
Even to the open tomb!”

“I will not tremble! I will trust!
My days are thine, O Saviour dear!
Thou seest all this coming year,
Thou lovest me and thou art just;
Thy poor child will not fear.”

Time touched; the massy gates swung wide;
I paused—a voice not all unknown
Spoke to my heart in sweetest tone:
“Child, I will be thy guide;
Fear not to travel on.”

1870.

—The Independent

A Story of Four Boys.—The Constitution printed many a story of denial, energy, heroism, but none more deserving than story of the Green boys.

These four boys started a few years selling newspapers. They made ten a piece the first morning they went to work and for two winters thereafter they went footed through the snow and sleet in the fringing dawn on their morning rounds. From very first they saved a certain percentage their earnings, which they wisely invested Atlanta real estate. The oldest of them now eighteen years of age, and the youngest twelve. They have supported an invalid father and their mother all the time, and have property worth considerably over \$50,000, houses from which the rent is \$20 a month and \$200 stock in a Building and Loan Association. They have educated themselves meanwhile, remaining from school this in order that they might work the harder to build a home for their parents, that is to say a front parlor and a bay window in it. The little fellows have been carriers, new errand boys, and apprentices about the Constitution office, and one of them is now assistant mailing clerk. Their net savings from their sales and salaries, exclusive of rents, has been \$20 a week for this year. Next year they can do better, and by the time the oldest of the brothers is of age they ought to have a comfortable little fortune.

What these boys have done other boys do. The whole secret is steadiness, sobriety, industry, and economy. There are few sons more important for boys than the smallest income—no matter how small—make a man independent if he will only

de of it, and compound his surplus. It had been discouraging to these young men when it took them a month to lay up a dollar, and it was heroic in them when they laid this dollar up and went barefooted on frozen ground rather than use it to buy shoes with. It is easy now, when they are comfortably clad and housed, and everybody about them is comfortable, and their savings amount to twenty times a week more than they were formerly able to save in a month. They have conquered life almost before they entered it, and if they will only keep only hearts and genial souls, and broad, hearty impulses, they will be not only rich, but useful men.—*The Atlanta Constitution.*

Faith the Basis of Knowledge.

It has been claimed, and it is claimed anew every day, that in the natural sciences, for instance, men are dealing with hard facts, and that knowledge so gained springs directly from contact with nature, with no intervening element of faith. We are pointed to the mathematics as to a province of investigation in which no room is left for conjecture, but in which every process leads to a definite result, which is to be accepted as certain and infallible knowledge. In the sphere of religion, however, we are told that all this is changed; that we have no facts on which to build; that the domain of faith, and faith is—what any man chooses to believe. And Christian people accept this distinction as real, and allow every other system of knowledge a degree of certainty which is denied to religious knowledge.

But does this distinction really exist in fact? Is it true that we have a clear line of certainty to guide us in secular matters, but only a wavering, marsh-light as our guide in the journey of the soul? No, the distinction is unreal. The culties which lie at the base of religious knowledge are common to all knowledge. The facts which are claimed in justification of religious skepticism, if their force is admitted in this sphere, lead logically to universal skepticism. The mathematical reasoner may endeavor to demonstrate the immortality of the soul; but so long as the keenest mathematical intellect is unable to prove a single axiom of mathematics,—so long, for instance, as the sole truth that “two straight lines cannot enclose a space” actually stands logically unshakable,—we shall not be hasty to conclude that what is unprovable must be false. The naturalist may point to his chemicals, and ask for a tangible proof of the existence of God; so that as he himself cannot vindicate the bare pretence of matter before the subtle dialectic of Berkeley, we need not be confounded because God is greater than our logic,—because, searching, science cannot find Him out to detection.

Perhaps the greatest need alike of believers and skeptics, at the present day, is some sane conception of just what reason can do, and of what it cannot do. Reason has been exalted to the discoverer and test of all truth; and in many minds it has become a vague unknown entity, omnipotent to wreck or to build up the truth is, that reason is nothing more than a kind of higher arithmetic. It is useless in arranging knowledge, in detecting contradictions in apparent knowledge, and in bringing forth all that is necessarily implied in its premises. But that is all. It cannot

discover any independent truth; it has absolutely no function until truth, derived from some other source, is given for it to work upon. You can never get out of it what you did not first put into it. If man is to know anything at all, that knowledge must come from some other source than reason.

Let the dogmatist in morals or in science strive to conceal it as he may, no system of knowledge can be established on a purely rational basis. Let the first principles of mathematics or of science or of metaphysics be *granted*, or let their truth be intuitively perceived and accepted, and it is easy to demonstrate that, since these first principles are true, certain consequences follow. But these first principles are incapable of proof, and who is to certify them? If nothing is knowledge except what is capable of logical demonstration at every stage of its genesis, then it is time that we all—religionists, philosophers, and scientists alike—give up all pretensions to knowledge, and confess that nothing which is in the heaven above or in the earth beneath, is capable of being known. There is no use attempting to build a house if we cannot even lay a foundation. If we *must* have proof, who is to demonstrate to us that the operations of our senses and the processes of our minds are trustworthy? If we are dependent upon reason for our knowledge, we may as well give ourselves up at once to the dreariest skepticism in regard to earthly as well as heavenly affairs; we must say with the old Greek skeptic: “I know nothing, and I do not even know that I know nothing.” The so-called Agnosticism of the day would be a system of reverent and childlike faith in contrast with that self-destructive skepticism which would be the inevitable outcome of any consistent attempt to find a purely rational basis for knowledge.

The fact is that the principles of all knowledge are seen and received by faith alone. In a sense, they are the revelation of God. They are not established by any formal demonstration; they need none. And this is as true of the every-day facts and principles which we handle in ordinary life,—as true of the scientific systems which the wit of man has built up, as it is of the truths of religion. The scientist justly refuses to permit the natural sciences to be destroyed by skepticism because the first principles on which they are founded are incapable of demonstration; and the believer in revealed religion can also afford to smile when he is met with the puerile demand for an infinite chain of proof which never existed and never can exist. If the apostle finds comfort in the thought that God is greater than our heart, why should we not find equal comfort in the knowledge that God is greater than human logic and the human brain?

Only the eye can catch the thousand varying pictures which the light paints for us; only the ear is sensible of the harmony of sweet sounds. The eye cannot fulfil the office of the ear, nor the ear that of the eye. So is it with faith and reason. Faith is the revealer of knowledge; it is the office of reason to defend that knowledge and to preserve it pure. Independent knowledge—the knowledge that comes not through faith—whether it be of things earthly or things heavenly, never can be ours.

“We have but faith; we cannot know,
For knowledge is of things we see.”

Yet if we will, the living knowledge—the

knowledge which comes of faith—may be ours in religious things also, as it is already in earthly things. The light of God is falling around us; and all we have to do is to open our eyes and see. And of that knowledge and of that light we can pray;

“Let knowledge grow from more to more,
But more of reverence in us dwell;
That mind and soul, according well,
May make one music as before,

“But vaster. We are fools and slight;
We mock Thee when we do not fear;
But help thy foolish ones to bear;
Help thy vain worlds to bear thy light.”

Long before Anselm of Canterbury had uttered the watchword, “I believe, in order that I may understand,” inspiration had written, “The fear of the Lord is the beginning of knowledge.” And after centuries of conflict between faith and unbelief, the words of the Hebrew sage stand seathless as the clear affirmation of an everlasting truth. Only as we trust in the bodily perceptions which God has given us, do we have any knowledge of the material world. Only as we come to God in quiet waiting trust, content to see in the light of the Spirit, willing to receive through faith the message of God, can we attain to any spiritual knowledge. And the assurance granted to us regarding spiritual things is firmer and more definite than that regarding material things. For though by faith we understand that the heavens and the earth were framed by the word of God, by faith we also know that while these shall pass away the word of the Lord will endure forever.—*S. S. Times.*

For “The Friend.”

A Remarkable Awakening.

An extract of a letter from Jacob Grave, in the State of Indiana, to his uncle Jonathan Grave, in the State of Delaware:

“On Fifth-day, 10th of Tenth month, 1822, on my return home from the Yearly Meeting, I fell in company with Moses Hockett, from Wabash, a member of Blue River Quarterly Meeting. In the course of conversation, he gave me the following relation of a man that had been a confirmed deist, (his name I have forgotten.) One morning he said, I am sixty years old to-day, I will go to Quaker meeting. He accordingly went to the meeting. After the meeting was gathered and still, [a woman minister] arose and spoke as follows: “I am sixty years old to-day, I will go to Quaker meeting.” These words were spoken this morning (I believe) by one that is now present, whose mind is in a dreadful situation. I know not who it is. She then described his situation; and as arguments would arise in his mind, she would refute them as pointedly as if she had heard him speak them (as he afterward said), until he was entirely disarmed of them all. She then sat down and after a few minutes arose again, and stated that she had gained her point; that he or they were disarmed of the false arguments wherewith they had fortified themselves, and unless they again solicited a revival of them, they might live in the way that leads to peace and salvation.”

“On the next meeting-day he attended, and when [the same Friend] knelt in supplication he also knelt: which very much astonished the audience to see the old deist join in supplication. After meeting he made known the situation of his mind, and soon

requested to be joined in membership with Friends. Since which time he has continued a sober religious Friend.

I thought the above worth penning down, which I have endeavored to do as correctly and concisely as I was capable of.

JACOB GRAVE."

For "The Friend."

Religious Items, &c.

Presbyterians in Greece.—The Southern Presbyterians have decided to build a house of worship at Salonica, Greece, the ancient Thessalonica, for their mission.

Chinamen.—The Central Presbyterian congregation Denver, Colorado, has sixty Chinamen in its First-day school.

A Theatre-going Christian an Absurdity.—The *Christian Advocate*, (Methodist,) has the following item:

"Some Munchausen started a story that a play, the composition of John G. Whittier, would soon be put on the stage in Boston. The venerable poet says that 'it is a foolish lie,' and adds a very suggestive phrase, 'A Quaker playwright is an unspeakable absurdity.' A Quaker, Baptist, Methodist, or Presbyterian theatre-goer, is an unspeakable absurdity, but they can be found. Some years since a Methodist from the country visited a relative by marriage who lived in great style in the city. On his return he said to a friend, 'I think John — isn't much of a Methodist nowadays, is he?' 'Why not?' 'O, he doesn't have family prayer, ridicules class-meeting, plays cards, and goes to the theatre.' We may quote from Whittier, and say that such a Methodist is an unspeakable absurdity."

Light Reading.—The epidemic of light reading is spreading very rapidly. A friend who has hung around the cheap book-stalls, and asked questions of the venders of novels at prices ranging from five to twenty-five cents each, tells us that from two to four novels a week are bought by a number of persons large enough to insure the sale of from twenty thousand upward of any cheap reprint of an English story. Ladies and servant-girls and small boys and girls are the chief purchasers. This reading is a vice like the use of opium and its effects on the mind are hurtful.—*Selected.*

The Established Church in England.—R. S. Foster, a Methodist Bishop who has been travelling in Europe, publishes his impressions of the religious condition of the English Established Church, and of the hurtful effects of its ceremonial observances. A part of his remarks are reproduced here as a testimony against formalism and ritualism; though we hope the spiritual condition of the members of that Society is better than the remarks would indicate.

"The least profitable service I attended was in the great Cathedral—empty, pompous, spiritless—a form without the essence, in which most that appeared was art, without heart. The sermon did not rise above the ritualistic show; altogether it was a spectacle to make one sad. Sir Christopher Wren has left a lasting memorial of his great skill, which must continue to be the admiration of ages; but, judging by all that was visible on the [day] I attended service within its majestic walls, it may be doubted whether it has not been perverted from any valuable Christian use. England of the nineteenth century, the foremost of the Christian powers, needs some-

thing better and more worthy than a parade Christianity—a ceremonial show.

The Established Church has many noble Christians, but it has such entangling alliances as to leave it uncertain whether, on the whole, at home and abroad alike, its influence is favorable or detrimental. This may seem a hard judgment, but no one can study the whole bearings of the problem without reaching some such conclusion. This does not deny that many are benefitted even by its ritualism; but where it benefits in one direction, it harms in ten. It substitutes form for power; it nourishes pride and exclusiveness; it puts baptism for regeneration; it engenders neglect and contempt of spirituality; it harbors immorality and infidelity."

For "The Friend."

Natural History, Science, &c.

Spider-webs.—The material of which the web is made is a glutinous fluid secreted by certain glands in the body of the spider as the silk of the silk-worm is in its body. On being exposed to the air this fluid hardens. On the under side of the abdomen of the spider, near its hinder end, may be seen several small protuberances called spinnerets. Each of these is pierced with a multitude of minute openings, out of which the spider can force the glutinous fluid at its pleasure; and this hardens as it comes into the air and forms a thread from each opening. These very fine fibres unite with each other to form the spider's lines, which we see, somewhat as the separate fibres of flax or cotton unite in the formation of a rope. Thus the very finest thread of the smallest spider, is composed of numerous finer ones collected into one strand.

The strength obtained by this form of structure of the web is very great.

At this time of year the spiders are generally safely concealed, but in warm weather one can readily find plenty of living specimens, and can examine for himself the spinnerets from which the thread issues, especially with the aid of a pocket microscope; but the small openings are so minute that it requires a high magnifying power to make them visible.

Those who deal in microscopes and microscopical preparations, keep for sale among their slides specimens of the spiders' spinnerets mounted on glass. These are beautiful objects when examined with a magnifying power of 100 diameters. From each of the many small openings of the spinneret of the garden spider arises a spine-shaped hair which is really a tube, ending in a point so fine that the opening at its end is too small to be seen. From the extremities of these hair-like tubes the glutinous material of the web issues, forming the threads of which we have spoken.

African Coast Surf.—One of the peculiar dangers in landing at any place on the Gold Coast is caused by the heavy, raging surf. It is ever a wonder and a danger as it rolls in from the South Atlantic, and breaks on a thousand miles of coast without leaving a single cove or harbor where a ship could find refuge in a storm. Right along the whole line of the coast the foaming surf waves roar and bellow as they sweep toward the shore in unbroken lines of furious grandeur. On they roll with resistless swell until they reach the shore, and there they lash themselves into a maddening foam as they dash upon the unyielding, immovable rocks, and retire disbanded and broken, with scattering spray and fallen dig-

nity, bearing their unconscious testimony to the unchangeableness of the declaration, 'gave to the sea his decree, that the waves should not pass His commandment.'

Discovery of Potatoes in Arizona.—Among the discoveries made during the botanical tour of John G. Lemmon in the mountain ranges along the Mexican frontier of Arizona were two or three varieties of indigenous potatoes. They were found in abundance in very elevated meadows, walled round by peaks 10 feet above the level of the sea. In size they did not exceed that of walnuts.

Scientific Progress in Japan.—Japan is keeping fully abreast of Western nations in the introduction of new inventions. One of the latest signs of this is the extensive use of electric light in several of the Government establishments at Yokohama.

The enthusiasm of a Naturalist.—During my very first walk into the forest at Batchelor had seen sitting on a leaf out of reach, a immense butterfly of a dark color marked with white and yellow spots. I could not capture it as it flew away high up into the forest. I at once saw that it was a female of a species of "bird-winged butterfly," the people of the Eastern tropics. I was very anxious to get it and to find the male, which in my genus is always of extreme beauty. During the two succeeding months I only saw it again, and shortly afterward I saw the male flying high in the air. I had begun to despair of ever getting a specimen, as it seemed so rare and wild; till one day, I found a beautiful shrub with large white leafy bracts and yellow flowers, and saw one of these noble insects hovering over it, but it was too good for me, and flew away. The next day I went again to the same shrub and succeeded in catching a female, and the day after a male. I found it to be as I had expected, perfectly new and most magnificent specimen, and one of the most gorgeously colored butterflies in the world. Fine specimens of the male are more than seven inches across the wings, which are velvety black and fiery orange. The beauty and brilliancy of this insect is indescribable, and none but a naturalist can understand the intense excitement I experienced when I at length captured it. Taking it out of my net and opening the iridescent wings, my heart began to beat violently, the blood rushed to my head, and I felt more like fainting than I have done with apprehension of immediate death. I had a headache the rest of the day, so great was the excitement produced by what will appear to most people a very inadequate cause.—*Malay Archipelago.*

A Kind Redbreast.—A little redbreast came to our doors all through the winter for his meals, and a most friendly welcome he has been. One spring morning when a robin did a deed of charity that more than ever endeared the little bird to our hearts. It had been a bitterly cold night, and our servant going down stairs to fetch some wood to light the fires, she found a poor little bird, shivering and frightened in the eaves. She called me to see the bird; it had only just left the nest, and it was so weak that it could not fly. I tried to coax it to eat, took it into the fire, offered it bread crumbs, seeds, &c., but no! the starling would not be tempted.

Breakfast time came, and with it the robin. We thought that if we put the bird out of doors its mother might con-

for her lost child; then came the fear of n—he was so *very* pugnacious. Well, we ed it, keeping a very strict watch over the ing's safety. Robin eyed it for a moment then flew away; still the little baby-bird d on one leg shivering, and no mother ed. Presently robin came flying back, with something in his beak too. Hop, he came to where the baby-starling was ering, and popped a worm in its beak, h it opened, just as if robin had said, open mouth, here is some breakfast; and away ew, and again returned with some food e young bird, and then they both flew y. We never saw the starling again, but little robin's deed made him more loved ver in the house.—*Hardwicke's Science ip.*

THE FRIEND.

SECOND MONTH 3, 1883.

"The Friend" for 12th mo. 16th of last , were printed some comments on a pro- tion to employ a minister of cultivated lect to officiate in a Friends' Meeting at n, Massachusetts, with the hope that such ep would have the effect of attracting ners, and thus increase the number of bers. Believing that such a proposal ld not have been made, if there had been l appreciation of the nature and objects ospel ministry, and of the power and in- ace which leads man to seek for and ob- salvation, and which alone can build up ing Church, we think it may be profit- to some to revive at this time the account Isaac Penington gives of the early sters in our Society, and of the secret of r marvellous success in turning thousands a darkness to light, and from the power atan unto God. It must be borne in mind, Isaac Penington was a man of learning, moved in refined society, and who was and critical even in such minor points as of correct pronunciation. After speaking of the formality and dead as to the life of religion, which preceded ise of our Society, he commemorates "the ous breaking forth of the Lord" to some hom He opened the state of the people, gave them "the everlasting gospel to eh to the inhabitants of the earth, promis- them that *his Spirit and power should go y with them.*" Those who were thus com- ioned and endowed, were not in a general persons of culture and intellect whose ts, eloquence or learning would make attractive as religious lecturers. Isaac nton says of them:— They were for the most part mean, as to outward; young country lads, of no deep rstanding or ready expression, but very e despised everywhere by the wisdom an, and only to be owned in the power of life wherein they came forth." "Their preaching was repentance, and about a t within, and of turning to that, and pro- ing the great and terrible day of the to be at hand. *Wherein I confess my exceedingly despised them.*" "Yea, they selves were very sensible of their own ness and unfitness for that great work service wherewith the Lord had honored , and of their inability to reason with ; and so (in the fear and in the watch of

their spirits) kept close to their testimony, and to the movings of his power, not matter- ing to answer or satisfy the reasoning part of man."

Very beautiful is the description which fol- lows, of the effect produced by the ministry of these poor, illiterate men, *contemptible* in the eyes of the wise and learned professors of that day.

"Oh, how did the Lord prosper them in gathering his scattered, wandering sheep into his fold of rest! How did their words drop down like dew, and refresh the hungry, thirsty souls! How did they reach to the life in those to whom they ministered, raising up that which lay dead in the grave, to give a living testimony to the living voice of God in them! How did they batter the wisdom and reasonings of man; making the loftiness thereof stoop and bow to the weak and foolish babe of the begettings of life! Eye hath not seen, ear hath not heard, nor hath it entered into the heart of man to conceive, *what the power of life hath wrought* through them, in the hearts and consciences of those who have longed after and waited for, the Lord. Oh! the breathings and meltings of soul, the sense of the living presence of God, the subject- ing of the heart unto the Lord, the awaken- ing of and giving strength unto his witness, the falling down and weakening of the powers of darkness, the clear shining of the light of life in the heart, and the sweet running of the pure streams thereof into the enlivened souls, which hath often been known and sealed to from the powerful appearance of God in their ministry! Indeed when I have considered these and such like things in my heart, and narrowly marked them in my con- verse with them, I have been often forced to cry out concerning them, *Truly here is man very weak and contemptible; but God very glorious and powerful.*"

As the dependence of these ministers was placed in the Lord, He was not wanting to give them all that was needful to enable them to perform the service that He required. So that the time came in which I. P. could say of the same men he had once despised, "They now abound with strength, and abundantly surpass the knowledge and wisdom both of the world, and of other professors of religion. The Lord indeed hath adorned them, putting his beauty upon them, and causing them to grow up in his strength, and in his wisdom * * making them mighty and honorable with his gifts and abilities."

It is the Light of Christ revealed in the heart of man which shows him his sins, leads him to repent and forsake them, gives him power to walk in the way of holiness, and enables him to experience the forgiveness of sins that are past through the mercy of God in Christ Jesus, our Lord. The ability of a minister to turn the attention of his hearers to this Light, to awaken them to a sense of their condition, to arouse, to encourage, to comfort and instruct in the way of righteous- ness, depends on the holy anointing, the Di- vine power which accompanies his ministry; and not on the beauty of language, grace of delivery, richness of thought, or any other of the accompaniments of culture and intellect.

We much desire that the concern expressed by the apostle Paul should ever prevail among us—that our faith should not stand in the wisdom of men but in the power of God.

We do not undervalue the proper cultiva-

tion of the intellect, or the refinement result- ing therefrom; believing them to be of great value in the transaction of our outward busi- ness, in our intercourse with others, and, when sanctified by Grace, in the performance of various religious duties. But we regard it as a serious mistake to think them *essential* to the exercise of a living and powerful ministry. To place our reliance on them in that work is a fatal error. Therefore, it has at times been felt to be a cause of thankfulness, that the Lord is still pleased to bestow the gift of a baptizing ministry on weak and unpolished instruments.

One of our readers, who was interested in the article on Spider Showers, in No. 22, asks, from what part of the body of the spider its threads are emitted—whether "from its mouth, or from some other factory, where the spinning, reeling, and expulsion must have been both curiously and admirably per- formed."

He may find an answer to his inquiries, under the heading "Spiders' webs," in the Natural History column of the present num- ber of "The Friend."

SUMMARY OF EVENTS.

UNITED STATES.—Both Houses of Congress have devoted considerable time in considering the Tariff bill. No vote has been taken as yet in either house.

Secretary Folger has written a letter to Speaker Keifer calling attention to the necessity for either providing more vault room in the Treasury Department for the storage of silver or else discontinuing the coin- age of the standard dollars.

Thomazin, a priest of the Chippewa Indians in Min- nesota, has been in Washington to protest against a bill introduced by Representative Washburn, of that State, for the consolidation of several tribes and their removal to the White Earth Reservation. Thomazin says the object of the bill is to enable speculators to obtain con- trol of 1,000,000 acres of pine land.

During 12th mo. 1882, the value of the exports of merchandise from the United States amounted to \$92,- 960,433, or within a small fraction of \$3,000,000 a day. This was exceeded but once before, viz: 12th mo. 1880. The excess of the value of exports over imports during the six months ended 12th mo. 31st, 1882, amounted to \$54,572,222, as against an excess of \$25,902,683 during the fiscal year ended 6th mo. 30th, 1882.

A joint resolution, submitting a Constitutional amend- ment forbidding the payment of the State Railroad Aid, Levee and Hatford bonds, has passed the Arkansas Legislature and gone to the Governor. The amount repudiated by the resolution is about \$11,000,000.

Twenty-six men were killed by the powder explosion at Berkely, near San Francisco. All the bodies have been taken from the ruins. The coroner's inquest has thrown no light upon the cause of the explosion.

The Chinese companies of San Francisco, Cal., intend to test the constitutionality of the ordinance which pro- hibits the maintenance of laundries within certain limits, and the performance of labor in such places during certain hours. The intent of the ordinance seems to be to harass the Chinamen.

The Augusta Chronicle published on the 26th ultimo, gives official statistics showing the agricultural growth of Georgia, and contrasting her products of 1870 with those of 1882. According to these figures, the State shows an increase of over 200 per cent. in corn, 600 per cent. in oats, 200 in wheat, 75 in rye, 100 in Irish po- tatoes, 800 in cane and sorghum, 400 in sweet potatoes, and a similar increase in the yield of other farm and garden products. In 1870 Georgia raised 473,934 bales of cotton. In 1880 the State raised 814,441 bales of cotton, nearly 100 per cent. increase in ten years, ranking as the second producing State. "In 1882 the cotton production grew to 925,443 bales, the increase being accomplished with diminished acreage. The crop of 1880 was raised on 2,617,138 acres, while that of 1882 was raised on 2,365,425 acres. Horses have in- creased 20 per cent., mules 51 per cent., milch cows 36, other cattle 32, sheep 26 and swine 49 per cent. In 1870 Georgia had 70,000 farms in 1880 she had 139,-

000. The estimated value of farm products in 1870 was \$80,000,000, in 1880 it swelled to \$125,000,000.

The Albany Evening Journal estimates the present season's yield of ice on the Hudson river at 3,000,000 tons, "one of the largest harvests, if not the largest, ever taken from the Hudson."

A telegram from Lynchburg, Virginia, says the unprecedented cold weather has produced widespread destitution among the poorer classes there, "and especially among the negroes, hundreds of whom are out of employment, owing to suspension of work in tobacco factories on account of tax agitation and unfavorable weather."

On the morning of the 24th ult., an extensive "cave in" occurred in the Delaware and Hudson mine, situated in the Second Ward of Wilkesbarre. About forty acres of the mine beneath the surface went down, and on the surface cracks appeared for several acres in every direction. A number of houses settled down from six inches to two feet, causing the inmates to flee from fear of danger. No person was injured. Most of the caved in space is covered with dwellings and other buildings. The disaster is accounted for by the "robbing" of the pillars supporting the mine. It is said on the other hand that the props put in the mine several years ago to sustain the roof have rotted away. The damage to the property of private individuals is estimated at \$30,000.

An advance in the prices of nearly every kind and grade of dried fruit in this market has occurred within the past few days, although the prices had been in many instances 100 per cent. higher than at this time last year. The cause is attributed to a scarcity due to short crops, and dealers expect that prices will keep moving upward until spring. The exception is peeled peaches, of which the supply seems to meet the demand at present, though a movement in this fruit is anticipated; they are now quoted at from 20 to 25 cents. For unpeeled peaches, which were abundant this time a year ago at 3 a 3½ cents for quarters, 7 a 8 cents is the price now asked, with a corresponding advance in rates for choice Georgia and North Carolina grades. The same remarks apply to dried apples, which quoted but a few days ago at 6½ a 7 cents for four quarters, and were obtainable at half those prices this time a year ago, and are stiff at 8 a 8½ to 12 for fancy sliced apples. Blackberries and raspberries are exceedingly scarce and high, and pitted cherries are almost a blank. Large dealers express the opinion that the advance is not an artificial or speculative one, but due to the scarcity of dried fruits. The market for green fruits, such as oranges, bananas, &c., is without special feature, the supply and prices being about ordinary.

The deaths in this city last week numbered 398, which is 9 less than for the previous week, and 36 less than for the same period last year. Of the whole number 206 were males and 192 females: 63 died of consumption; 35 of pneumonia; 30 of diphtheria; 16 of old age; 14 of debility; 14 of apoplexy; 10 of typhoid fever; 10 of Bright's disease and 8 of scarlet fever.

Markets, &c.—U. S. 3's, 104½; 3½'s 104½; 4½'s, 113; 4's, 119½; currency 6's, 129 a 132.

Cotton.—There was no essential change to notice in price or demand. Sales of middlings are reported at 10½ a 10¾ cts. per pound for uplands and New Orleans.

Petroleum.—Standard white, 7½ a 7¾ cts. for export, and 8½ a 8¾ cts. per gallon for home use.

Flour is in fair demand and firm. Sales of 2300 barrels, including Minnesota extras, at \$5.50 a \$6; Pennsylvania family at \$5; western do. at \$5.25 a \$6, and patents at \$6 a \$7.50. Rye flour is quiet but firm at \$3.87½ per barrel.

Grain.—Wheat was dull and rather lower. Sales of 3900 bushels red in car lots at \$1.08 a \$1.16½. Rye is nominal. Corn is in moderate request and firmer. Sales of 8500 bushels, in car lots, at 62 a 70 cts. Oats are quiet and weak. Sales of 9000 bushels, in car lots, at 46 a 51 cts.

Hay and Straw Market, for week ending 1st mo. 27th, 1883.—Loads of hay, 302; loads of straw, 48. Average price during the week—Prime timothy, \$1 to \$1.10 per 100 pounds; mixed, 90 cts. to \$1 per 100 pounds; straw, 65 to 75 cts. per 100 pounds.

Beef cattle were in fair demand and prices were rather higher: 2500 head arrived and sold at the different yards at 4½ a 7 cts. per lb., as to quality.

Sheep were a fraction higher: 10,000 head arrived and sold at the different yards at 4 a 6½ cts., and lambs at 4 a 7½ cts. per pound, as to condition.

Hogs were in demand, and 25 cts. per 100 pounds higher: 4300 head arrived and sold at the different yards at 8½ a 10 cts. per lb., the latter rate for extra.

FOREIGN.—A steamer reported wrecked near Swansea on the 27th of 1st month, proved to be the Agnes

Jack, bound for Sardinia, with lead. The witnesses of the disaster, who were unable to render any assistance, saw the crew, numbering 12 men, swept one by one from the mast. The steamer was out of the reach of rockets and unapproachable by boats. All hands perished, including the captain, who, it is believed, stripped for the purpose of swimming ashore.

The trial of twenty-one persons charged with a conspiracy to murder Government officers, is in progress at Kilmainham, Ireland.

Reports have reached Sligo, Ireland, of deaths by starvation in the island of Innismurray, off the coast of the County Sligo. A gunboat has been sent with provisions for the inhabitants.

Crofters on the Island of Barra, Scotland, have seized upon grazing land belonging to other persons, and are in communication with the crofters on the Isle of Skye. A settlement of the question between the land-owners and the crofters at Glendale, Isle of Skye, is expected, as arbitration has been decided upon, and thus there will be no necessity of sending another expedition of police to serve processes—such as was recently repulsed.

The heaviest floods that have occurred in the British lake district for twenty years now prevail. Lakes Derwentwater and Bassenwaite are joined, and a portion of Keswick is submerged.

An order has been made for the voluntary winding up of the Honduras Inter-Oceanic Railway Company.

Paris, 1st mo. 27th.—At a Cabinet council to-day the Ministers decided to accept the compromise between the Government and the Committee of the Chamber of Deputies on the question of excluding pretenders, based upon M. Fabre's proposal, which prohibits pretenders from exercising the elective function. Admiral Jaureguiberry then resigned. General Billot, Minister of War, announced that he should oppose the measure, but consented to remain in office provisionally, in order to avoid a Ministerial crisis. The committee, on being informed of the resolution of the Cabinet, agreed by a vote of 6 to 5 to support Fabre's proposal. Marcotte then resigned the post of reporter of the committee. Fabre, who was chosen in his place, was instructed to submit the report to the Chamber of Deputies before the close of to-day's sitting.

Fabre's proposal is a reproduction of the Government bill, with the additional clause prohibiting pretenders from exercising the elective function.

Paris, 1st mo. 27th.—Midnight.—Duclerc declines to accept Fabre's compromise, and insists upon the retention of the Government's proposals in their original form. He communicated his decision to-night to President Grevy and Ministers Fallieres and Deves. It is asserted that Gen. Billot shares Duclerc's views.

Paris, 1st mo. 28th.—The Ministers met at the Elysee this morning and tendered their resignations, which have been accepted by President Grevy.

London, 1st mo. 29th.—The Times, in a leading article this morning commenting on the resignation of the French Ministry, says the news is of a most momentous character. Even its immediate consequences cannot at once be divined. The resignation of the Cabinet exhibits a catastrophe which threatens the political arrangements of the country and renders the substitution of a more powerful Ministry a matter of exceeding difficulty.

The Berlin correspondent of the Morning Post states that the cost of realizing the proposal of the Bi-Metalists to recoin the silver of Germany is estimated at 20,000,000 marks.

The Berlin correspondent of the Morning Post says the visit of De Giers to Vienna has resulted in a complete understanding between Russia and Austria on the leading political questions, and also in the arrangement of the differences regarding the navigation of the Danube.

Some miles south of Rome has been discovered an ancient aqueduct six feet high, and varying in width from one and a half to two and a half feet. Its line has been followed for several hundred metres from north to south, and then eastward along the side of an ancient grotto, until a point was reached where it divided into two branches. The earth having fallen in at that point it could be followed no longer. Scratched inscriptions were found upon it, one of which mentioned a year and Consul corresponding to the end of the second century of our era.

A letter from Manila states that a disease which is not contagious, has broken out in the Philippine Islands, but that all who are attacked with it succumb in a few hours.

The Government organ of the Mexican State of Chiapas publishes a long article on the choleraic disease which has ravaged that State, and has not yet disappeared. The General Government is asked for assist-

ance, want and misery being prevalent where the disease raged. Sanitary cordons confined the disease to the hot region. It is said that "whole families died a single night. On some plantations there are three or four people left alive. The town of Tuxtla has 8000 inhabitants, 600 of whom are dead. Of the 100 in Tonola, upwards of 1000 are dead. The town of Chiapas suffered most severely, twenty to thirty perishing daily."

NOTICE.

A meeting of the Teachers' Association of Friends Philadelphia, will be held on Seventh-day, Second 3d, at 2.30 P. M., at the Boys' Select School, 820 Chestnut St. The subjects to be discussed are *Written Examinations and Methods of Teaching Geography*; and other time permit.

The attendance of Friends interested, is invited.

WANTED,

At Westtown Boarding School, in the Girls' Department, a teacher well qualified to give instruction in Reading and Grammar. To enter on her duties at opening of next summer session.

Application may be made to

REBECCA G. PASSMORE,

Concordville, Del. Co., F.

ANN ELIZABETH COMFORT,

Fallington, Bucks Co., F.

HANNAH EVANS,

P. O. box 129, Moorestown, Burlington Co., N.

FRIENDS' ASYLUM FOR THE INSANE

Near Frankford, (Twenty third Ward,) Philadelphia. Physician and Superintendent—JOHN C. HALL. Applications for the Admission of Patients made to the Superintendent, or to any of the Board of Managers.

DIED, on the 22d of 9th month, 1882, at the residence of her sister, Philena Y. Smedley, Media, Pa., L. H. YARNALL, in the 50th year of her age, a member of Media Particular, and Chester Monthly Meetings, Friends, Pa.

—, at the residence of Mary V. Miller, in B. Springs, Kansas, on the 7th of 11th mo. 1882, MA B. HOLLOWAY, in the 40th year of his age, son of David and Rachel Holloway, a member of Coal Creek Monthly Meeting, Iowa. He was esteemed by all knew him for integrity of character and upright amongst men. He endured a protracted and sufficient illness with great fortitude and Christian resignation.

—, on 12th mo. 3d, 1882, at her residence in Wren Co., Iowa, CHARITY, widow of the late Wm. Maxwell, in the 84th year of her age, a member of Creek Monthly Meeting. Her friends have a convincing evidence that her end was peace.

—, on 3rd of First month, WILLIAM G. HOS of Philadelphia, in the 75th year of his age, a member of the Western District Monthly Meeting.

—, 1st month 6th, 1883, at the residence of his John H. Ballinger, JOSHUA BALLINGER, in the year of his age, a member of Cropwell Particular Upper Evesham Monthly Meeting of Friends, "Thou shalt come to thy grave in a full age, like shock of corn cometh in in his season." His friends have the comforting belief that his end was peace.

—, at Glenville, Harford Co., Md., on 1st n. 19th, 1883, after a long and lingering illness, SUSAN COOK, widow of the late George P. Cook, in the year of her age, a member of Deer Creek Monthly Meeting of Friends.

—, 1st month 20th, at West Chester, where he gone for medical advice, JOSHUA JACOB, a member of West Grove Particular, and New Garden Monthly Meetings, Chester Co., Penna., formerly of Lim Ireland, aged 42 years. An attack of malarial followed by pneumonia, reduced the strength of dear Friend so that he gradually sunk into unconsciousness before the close, but it was evident from his marks during his illness, that he "was preparing the solemn change, and that it found him with his trimmed and burning, ready for the final sum." For some time previous to his decease, those who him could see the gradual loosening from the this earth; the service of his Redeemer seemed the thing uppermost in his mind. In the social relations of life he was exemplary, an affectionate husband and tender father, a kind considerate employer.

—, on the 23rd of 1st month, at her residence Burlington, N. Jersey, ELIZABETH DUGDALE, widow of Samuel W. Taylor, in the 61st year of her age, a member of Burlington Monthly Meeting.

THE FRIEND.

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PHILADELPHIA.

For "The Friend."

Pennsylvania History.

the Projected Palatinate of Sir E. Plowden.

(Continued from page 202.)

The claims of Sir Edmund Plowden to be regarded as an historical personage have been tested, and his work and character understood. "As late as 1784—5," says Judge Kent, "a person named Charles Varlo came to Philadelphia claiming to have an interest in the Palatinate, and enlisted that able jurist James Rawle in his behalf, making some among the holders of lands once claimed by Plowden by reason thereof. One faithful and industrious antiquarian of that day, John H. Johnson of the city just named, made the matter a specialty, bringing his knowledge and experience to the purpose to accomplish what so many others had failed in; but at last despairing of success he pronounced the whole matter a fabrication, and Sir Edmund Plowden an imaginary being." This was the day of "Notes and Queries," and the publication of the results of delving among ancient records of the mother country and sister colonies. Recent research has resulted in bringing to light much information respecting this hitherto by some esteemed historical personage, and his existence and claims are found upon record, the authenticity of which is unquestionable.

In 1632, before the grant of Maryland to Lord Baltimore, Plowden and others petitioned for a grant of Long Island and thirty square miles, to be called Syon. In another petition this is called Isle Plowden, and designated as "near the continent of Virginia, at sixty leagues northward from James River, without the Bay of Chesapeake," and at thirty leagues square of adjoining continent as the nature of a county Palatine, by the name of New Albion, to be held of his majesty's crown of Ireland, &c. One month after the grant of Maryland was given to Cecil, the Lord Baltimore, King Charles I. ordered that the request of the petitioners be denied.

For Leonard Calvert and his "overwhelmingly Protestant colony," as the Jesuits accompanied it declared it to be, sailed for the Chesapeake, captain Thomas Young received a special (dated 23 Sept. 1633) commission from the king to fit out armed vessels on voyage to Virginia, and take possession,

in the king's name, of all territory discovered, not yet inhabited by any Christian people, establish trading posts, with sole right of trade, and to make such regulations as were necessary to establish civil government. In the spring of 1634 this exploring expedition departed, having as lieutenant Robert Evelyn, a nephew of Captain Young. Their object was to explore the Delaware or Charles river, as it was called, out of compliment to the king, and to ascend it until they should reach the great lake which was said to be its source, and to find the Mediterranean sea, which the Indians reported to lie four days' journey beyond the mountains. Captain Young found obstructions to his explorations in the Falls of Delaware, near Trenton, on 1st of Sept. 1634. He remained in the Delaware river until the fall of 1636, having sent Evelyn with despatches to England. Evelyn returned to Virginia next year, and became one of the councillors and surveyors of that colony. At this time his brother George Evelyn came to Kent island, Maryland, as the agent of the London partners of William Clayborne, and produced no little stir in this settlement, which was a rival of that of Lord Baltimore. He seemed to have visited Kent to sow discord, impoverish the people, and blast the prospects of those who had befriended him. Having succeeded in placing Kent island in the hands of the Marylanders, his mission appears to have ended.

When Robert Evelyn was in England, in 1635, Edmund Plowden was disquieted through family quarrels, and persisting in denying his wife her alimony, was thrown into Fleet prison, where he lay in May, 1640, and was in no condition to advance his interests in New Albion, hence Evelyn's desertion of his cause. About the close of 1641 Plowden came to America, and after remaining seven years returned to England. He is described as harsh and of ungovernable temper, and a pest to his neighborhood. About this time he left the Church of Rome and conformed to the Church of England. This act destroys the historic accuracy of the late attempt to show that New Jersey was colonized by Catholics,—a fiction set forth by a writer in *The Catholic World*, of Nov. 1881. A previous attempt had been made to show that Maryland was settled by a colony of two hundred persons, chiefly Roman Catholics, but the publication of the records of the English Jesuits proves that they themselves declared the colony to have been "overwhelmingly Protestant."

Robert Evelyn again returned to England, and in 1641 wrote "Directions for adventurers and true description of the plantation of New Albion, in North Virginia," &c. This he addressed to Plowden's wife, and therein states that, "Sir Edmund, our noble governor and Lord Palatine, persists still in his noble purpose to go to his plantation on Delaware or Charles river, just midway between New

England and Virginia, where my uncle Young and I several years resided." He describes Sir Edmund's patent as extending "from the north side of Delaware unto Hudson's river, just between New England and Maryland and that ocean sea, I take to be about 160 miles." In 1637, and again in 1642, "A Description of Albion," appeared by one styling himself Beauchamp Plantaganet, who, revising his former work and adding the later results of his extensive travels, came again before the public in 1648. In this last edition he reprints Evelyn's letter, and sets forth the wonderful qualities of the region he desired to render attractive to the adventurers he hoped to draw to the colony of New Albion. A unique copy of this work is in the Philadelphia Library, and has elicited so much interest that it has been reprinted by Peter Force, at Washington, in 1837, and again in the "Evelyns in America," Oxford, 1881.*

In chapter III. of this curious book may be found a detailed description of New Albion, which the author calls part of "North Virginia lying between about 39 degrees at Delaware Bay, and situate in the best and same temper, and as Italy, between too cold Germany, and too hot Barbary; so this lying just midway between New England, 200 miles north, and Virginia 150 miles south, * * * is freed from the extrem cold and barrenness of the one, and heat and aguish marshes of the other, and is like Lombardy, and a rich fat soil, plain, and having 34 rivers on the

* "The Evelyns in America," lately printed but not published, contains a reprint of Plantaganet's New Albion, and also presents us with a new issue of the Memoirs and Letters of Capt. W. G. Evelyn, and accounts of Capt. George and Robert Evelyn, who were prominent in the early days of Maryland and Virginia. The extensive appendix, beside other matter, contains valuable documents preserved in the Evelyn, Montresor and Harcourt families, to which the editor and annotator has had access through the liberal kindness of their representatives. This beautiful work so highly creditable to its projector, our former townsman, G. D. Scull, now resident at Oxford, England, is adorned by autotype illustrations of Wotton House, once the residence of the excellent John Evelyn, who by his "Sylva, or a Discourse on Forest Trees and the Propagation of Timber," "did more than any earlier writers to promote and strengthen that taste for rural occupation among the enlightened classes which has happily become a national characteristic."

The "Evelyns in America" was privately printed, 250 copies only have been issued, but is accessible at some of our public libraries.

It is gratifying to observe that one American gentleman, resident abroad, has employed his leisure and talents in the services of his country, instead of dancing attendance at operas and theatres, or pursuing a round of dissipation and empty and unsatisfying amusements, falsely called pleasures. "The most common error of men and women is that of looking for happiness somewhere outside of useful work. It has never yet been found when thus sought, and never will be while the world stands; and the sooner this truth is learned the better for every one. If you doubt this proposition, glance around among your friends and acquaintances, and mark those who appear to have the most enjoyment in life. Are they idlers and pleasure-seekers or earnest workers?"

main land, and 17 great isles, and partaketh of the healthiest aire and most excellent commodities of Europe, and replenished with the goodliest oaks, and all timber for ships and masts * * after 17 years trading and discovery there and trial made, is begun to be planted and stored by the Governour and Company of New Albion." In chapter iv. follows a detailed description of the New Albion Patent, which seems to grow as it is again and again described. It now appears "the bounds is a thousand miles compasse of this most temperate rich province, for our south bound is Maryland north bounds, and beginneth at Aquats, or the southernmost or first cape of Delaware Bay, in 38 and 40 minutes,* and so runneth by, or through, or including Kent Isle, through Chisapeack Bay to Pascataway, and including the falls of Pawtomecke river to the head or northernmost branch of that river, being 300 miles due west, and thence southward to the head of Hudson's river fifty leagues, and so down Hudson's river to the ocean sixty leagues; and thence by the ocean and Isles across Delaware Bay to the south cape fifty leagues; in all seven hundred and eighty miles." A very vague description of an estate, the reader may remark, but he will remember that the entire region was a wilderness of forests, swamps, mountains and valleys impenetrable, and that the great rivers and the ocean could alone be made available as land-marks, as they remain to be the best to this day. When we consider the difficulties under which he labored, we may esteem Plantaganet's outline description and characterization of the country and its climate worthy of commendation. We know that he had found the choicest lands on the Atlantic coast, and a climate that we would not exchange for that on either our northern or southern borders. That the explorers remained long enough in New Albion to become well acquainted with the character of the climate and its healthiness is apparent, since the description conforms so accurately with what we know at this distant day must have been their experience.

(To be continued.)

For "The Friend."

Gleanings from Quaker Annals.

In the year 1723, died Alexander Seaton, who was born in the shire of Aberdeen, about the year 1652. He was one of those students of the University of Aberdeen, who joined the Society in consequence of being convinced of the scriptural rectitude of their principles, when they were publicly advocated by Robert

* E. F. Slafter has recently shown that the early latitudes of places on the Atlantic coast are generally untrustworthy to within a single degree; that anterior to the middle of the 18th century the minutes or fractions of a degree are never to be relied upon. The sources of the errors of latitude are to be found in the rudeness and coarseness of the instruments then in use, which were graduated to degrees only; one degree occupying about one-tenth of an inch of space, which was not subdivided into sixty parts or minutes, and necessitating a dependence for minor divisions of the degree should be upon an absolute and sheer guess. The zodiacal ephemeris, moreover, was not graduated in minutes, and consequently the exact point of the sun in the zodiac could not be determined. The tables in connexion with this instrument, moreover, were not calculated oftener than once in thirty years, so that they became obsolete long before they were put by reason of the precession of the equinoxes. These sources of inaccuracy have led to several interesting geographical and historical questions which early accuracy would have wholly prevented.

Barclay and George Keith, against the sophistry of his fellow-collegians. The candid confession which he published under his own signature, at the end of the account of this controversy, is not unworthy of perusal: it is as follows: "I also declare, (who, being a student at that time in the Old Town College, was present at the dispute, and heard the same with attention,) that the students, in their account, have grossly belied the Quakers in many things. And although since that, it hath pleased God to join me unto that people, yet at that time I had no mind to be of their way. However, when I saw their account, I did approve it, as ingenuous as now also I do; and disapprove the students', as false in many things.—Alexander Seaton." While we are given to understand, that the bright example set before him in his relations, Alexander Forbes and wife, under whose roof he lodged while attending college, had *previously* had some favorable effect on his mind; yet, it is clear by the above language, he was by no means prepared to acknowledge the religious views of Friends, until after this public exposition of them had taken place.

Thus nobly beginning to confess Christ, the Truth, before men, while yet about 23 years of age, he grew and became established in Him, so that, cleaving to His all-sufficient grace, the persecution and close imprisonment, which shortly after became his portion, only served to enlarge his experience of the power and goodness of God towards him. Being thrust into Aberdeen jail, he was soon called upon, it is said, in rather a remarkable manner, publicly to give testimony by the word of exhortation, to *that* which had wrought so effectually in him. He is represented to have been a sincere and weighty man, of good understanding and solid judgment; a faithful, zealous, and sound minister of Jesus Christ; especially exemplary in humility and lowliness of mind, living in peace and unity with his friends, well esteemed likewise among his neighbors. He used daily to devote some part of his time to religious retirement; and, although a scholar, was not much known to be such in his public ministrations, valuing *that* learning but little in comparison of *the cross of Christ and the operation of his Holy Spirit*. After his marriage, from a sense of duty, he removed to Glasgow, where the few Friends in that city were undergoing some sharp trial, as well by abuses from the magistrates, as from the rude rabble. Here his faithfulness and constancy were further put to the test, and proved of considerable use, both in comforting and strengthening his friends, and overcoming the malice of their enemies. At length, in 1699, he settled with his family in Ireland; and it appears that his character and services were, in several respects, much appreciated by the Society in that land.

In the latter part of his life, after various exercises and labors in the gospel of his Redeemer, he was visited with much bodily affliction. He bore all with remarkable patience, and before he left the world uttered these comfortable expressions. On one occasion, his family being about him, he said, "Do not put off repentance and amendment of life until the time of a dying bed; for, commonly, it hath enough to do for itself. The Lord hath been very good to me, even from my youth, and hath followed me with his good-

ness, and never left me in the time of difficulties:—his presence is near; and is manifested to me, that when my departure comes, it shall be in peace. The Comfort is near, and will endure, while these afflictions will have an end." To some Friend who came to see him—"I have partaken the earnest of that joy, which will never have an end: my Rock, my Fortress, my strong Tower, dwelleth with me, and does not let me nor forsake me; blessed be his name, hope to be with Him forever,—and that more than a thousand worlds. There is a mansion of glory prepared in my Father's house; said Christ, 'There are many mansions; if it had not been so, I would have you'—there has been a discovery of a mansion of glory!" Some Friends coming to meet him, he observed, "Job hardly put to it, and his friends were all taken, in that they did not believe, that the Lord did afflict man without a sinful cause."

Sometimes being much pained with his order, he would say, "Lord! give me strength, or take me to thyself! O Lord! patience; sustain and support me under thy sharp afflictions: let the lifting up of my hands be as the evening sacrifice, accept unto thee! O Lord! thou art my Rock—shadow of a mighty rock in a weary land. The Lord hath promised to be with his children through the region of the shadow of death, and to bring them to a lasting eternity where there is joy for evermore." Again addressed those about him—"The Lord has been good to me from my childhood: He bore to place his fear in my heart very early. The Lord never fails those who trust in Him: He will be with them to death, and through death unto eternity. Fear God, and serve Him; prefer his fear above all things, and he will provide for you." Some little time before his decease, several Friends who had been at meeting, coming in to see him, after a season of silence, and one present had spoken a few words, Alexander, being very much broken into tears, said, "It is *the invisible power* that supports under affliction: Men endure, as seeing Him that is invisible."

His distemper was tedious, and at times exceedingly painful, but he was preserved to the last, and in great peace and quietness, yielded up his earthly being, concluded in exchange for an endless inheritance, on the 23rd of the 1st month, about 71 years of age.

The Queen and Governess.—The following anecdote of Queen Victoria is from the pen of Grace Greenwood: When in England I have heard several pleasant anecdotes of the queen, and her family from a lady who had received them from her friend, the governess of the queen's children. This governess, a very interesting young lady, was the orphan daughter of a Scottish clergyman. During the first year of her residence at Windsor her mother died. When she first received the news of her mother's serious illness, she applied to the queen to be allowed to resign her situation, feeling that to her mother she owed even more sacred duty than to her sovereign. The queen, who had been much pleased with her, would not hear of her making this sacrifice, but said, in a tone of most gentle sympathy, "Go at once to your mother, child; stay with her as long as she needs you, and then come back to us. Prince Albert and I will hear

ren's lessons; so in any event let your be at rest in regard to your pupils." The rness went, and had several weeks of t, mournful communion with her dying er. Then, when she had seen that dear laid to sleep under the daises in the kirk-, she returned to the palace, where the iness of royal grandeur would have oped her sorrowing heart beyond endur- had it not been for the gracious woman-mpathy of the queen—who came every to her school-room—and the considerate ness of her young pupils.

For "The Friend."

Seeking Out Inventions.

o learn from Wisdom "that God hath o man upright; but they have sought out y inventions." The lesson here taught at human inventions sometimes lead from and uprightness. Man was created in image of God, holy and upright, but he fallen from his original state of purity holiness into the ways of darkness and n. Alas, for the inventions that have devised to improve upon the perfect physically, intellectually, morally, as me from the hands of his Creator! As ere were many mistakes made in the ion of the "human form divine." The ead Indians compress the forehead in ey; the Chinese women compress the while even in enlightened and Chris- zed nations, some are unwise enough to press the vital organs by tight lacing. o would fail me to tell of the precious ls, the paints and cosmetics and other les employed in beautifying (?) and other- adorning (?) the human form: with refer- to which we may again quote from lom: "Vanity of vanities, all is vanity." e great plan of salvation has been instil- and given to man in all its simplicity purity, sufficient for every son and daugh- f Adam, so plain that the wayfaring man, gh a fool, need not err therein; and yet ns have been the inventions sought out n man to devise and climb up some other until religion has lost much of its power, worldliness has prevailed over many;— gh pure religion changeth not, neither s with the world.

hile we live in an age of progress and ovement, adding much to the happiness prosperity of man, yet many inventions een sought out that do not add to the n's welfare. Adulterations have been ed in nearly every article of merchandise, lothing, food, &c. Railroad and other polies have been planned. Fraudulent rpeities under the cover of the law have contrived, and thousands of other in- pus and deep-laid plots to rob and defraud ty, until honesty and integrity have been ight of by many, in the grand march of ress and improvement.

ith this introduction, dear Friends, I now e the subject home to you. You are a and peculiar people; among the foremost e varied sects in upholding the principles ace, friendship, plainness, integrity, tem- ee, charity and truth; and in advocating licity and purity in worship, doing away all needless forms and ceremonies, wor- ing God in spirit and in truth, and pro- ing "*Holiness to the Lord.*" With all the s that may have been put forth in the

"seeking out inventions" to improve upon the principles of Quakerism, as laid down by Fox, Barclay, Penn and other of its noble founders, I ask, what has been gained there- by? Has the denomination improved in its power for good? Has any attempt to add a little here and take away a little there, or in any way to change or alter or find some easier way, been productive of any real benefit? True, it may not be necessary in this latter day to follow the early Quakers in all the non-essentials which belonged to the customs of ancient times and localities, and did not arise from their religious principles; but we must be firm in retaining all the real essentials, as plainness of dress and speech, worshipping the Lord as the Holy Spirit may direct, and observing a straightforward, honest, consistent Christian life, in word, thought and deed.

A tree is known by its fruits, and we know the fruits of old-fashioned Quakerism by the way men lived, and by the way they died. If its principles are founded upon the Truth, any inventions and additions will be like adding dross to pure gold. If the religion of the founders of Quakerism has so gloriously saved them, it will save us and gain for us as for them, a ready passport to the skies; for thus saith the Lord: "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

O. A. PRATT.

Greene, N. Y., 1st mo. 18th, 1883.

Making a Show Falsely.

While it is true that one's real character is liable to be disclosed by a single glimpse of his face, of his conduct, or of his possessions, there are very few who are willing to be known just as they are; who do not want to appear to somewhat better advantage than the bald reality would justify.

Only a Cromwellian vigor of independent manhood makes one ready to stand out on the canvas in his rugged naturalness, and be judged by his face, with its blemishes and defects—"great wart" and all—truthfully exposed to view.

"Paint me as I am," said Cromwell—
Rough with age, and gashed with wars—
Show my visage as you find it;
Less than truth my soul abhors."

The commoner wish was satirically suggested by Fitz Greene Halleck, in a conversation with the writer concerning a well-known engraving of famous American authors, when that was in course of preparation. "They wrote to me from New York, a few days ago," said Mr. Halleck, "asking what picture of myself I would prefer to have copied for that engraving. I wrote back to them to pick out the best-looking picture of me they could find, and improve on that. I am not desirous of a good likeness; but I do want to be shown as a good-looking man. Fifty years hence it will make very little difference with those who look at that picture whether my portrait looks like me; but it will make a great deal of difference to my reputation whether I appear there to advantage." That is the way that most men feel about their pictures, whether they say so or not. The more an artist flatters them in their portrait, the more they think of his skill.

And what are all the cosmetics used for, if

not to make claim to another face than one's own? Enamel and rouge and hair-dyes are designed to deceive as to one's expression and age. They are not like replaced teeth, or a mechanical substitute for a lost limb—a matter of usefulness as well as of restoration; nor are they like added hair in the dressing and adorning of the head. They are specifically designed to remove, or to conceal, the lines of character and the traces of experience in one's face; or to give the appearance of other years than one's own. And for this very reason it is that these appliances have always the *show* of deception. A whitened forehead or a painted cheek is never natural or pleasing. The more refined and delicate the face, the greater the harm to its expression from anything that covers or conceals its natural complexion; or that suggests the thought of an acted anachronism.

Even in church-building, this striving after a reputation above one's deserts shows itself in the planning and finishing of houses of worship far beyond the ability or the readiness of the congregation to make payment. Every church mortgage or church debt is an evidence of the builders' purpose of making more of a display of devotion and generosity than their contributions would justify. For their own satisfaction, or for the deception of other people, they have insisted on putting up and furnishing a building which they do not pay for, but which—with its frescoing and its mortgage—is to honor the Lord, and reflect credit upon their large-heartedness. To have a less imposing sanctuary would humble their pride. To lift a mortgage would cost too much. The alternative is a church debt, and a fresh lesson in deceitful appearances.

It is a good sign that all want to appear well. There is an element of hopefulness in the very proneness of men to crave a good reputation even while they lack a good character. As Rochefoucauld puts it: "Hypocrisy is a sort of homage that vice pays to virtue." A professional thief prefers to be called a "kleptomaniast"—as the amateurs are. He doesn't like the old Saxon term "stealing" for his business. And the average liar in the community wants to be spoken of as a man with an active imagination, who is not always exact in his statements. But, after all, it is a great deal better to seek to deserve well, than to strive to appear well. And it is a great deal safer also; for in the long run men and women are rated at what they are worth. Their manipulated photographs do not make *them* any better looking. Their cosmetics and dyes offend more eyes than they deceive. Their sanctuary pretences blind neither God nor man. Their church mortgage harms their good name more than it helps. Their conduct is judged by its nature, rather than by any name which is given to its most objectionable features. God has so ordered it that men are constantly stepping into testing scales in the presence of the public, and showing just how far they fall short of the standard of absolute right.

"If there is anything bad about you, tell it yourself," is a pungent saying of the Talmud, in suggestion of the folly of attempting to conceal your true character from your fellows. Or, as our Lord gave the warning: "Beware ye of the heaven of the Pharisees, which is hypocrisy; for there is nothing covered that shall not be revealed; neither hid that shall not be known."—*S. S. Times.*

For "The Friend."

Religious Views and Tenets.

I believe that the same God that said in the beginning, "Let there be light and there was light," has made ample provision through the light of the glorious gospel of his dear Son, for the restoration and redemption from the effects of the fall, of all mankind. His love is unbounded. God so loved the world that He gave his only begotten Son, &c. And He now shines in our hearts, in the new creation, to give us the light of the knowledge of the glory of God in the face, or appearance of Jesus Christ. He is now the life and the light of men. But the darkness does not comprehend it. But "while we have the light, we must believe in the light, that we may be the children of light." For it is "the true light, which lighteth every man that cometh into the world." "Light is sown for the righteous, and gladness for the upright in heart." For "in thy light shall we see light." And this same Jesus, who once spoke to the outward ear, while on earth, now speaks spiritually to the inward ear. And to all who have an open ear to hear, and a willing heart to believe and obey the Word, it becomes the power of God unto their salvation. And if they escaped not who refused to hear Moses, the old lawgiver, when he "spoke on earth, much more shall not we escape if we turn away from Him that speaketh from heaven." And while I believe that this inspeaking Word of faith is, upon the broad basis of the gospel, preached to every intelligent creature under heaven; and as it is revealed from faith to faith, bringing life and immortality to light, it becomes the power of God unto salvation to all who obey it. Yet I believe it is hid from the wise and prudent of this world—from the mighty and noble; because their faith stands more in the wisdom of men than in the power of God. Therefore He leaves them to their choice, but sends spiritual leanness into the soul. The heavenly light and life that enables us to see and do heavenly things, must come from the heavenly fountain. And the spiritual man must receive his supplies from that before he can be strong in the Lord, and in the power of his might. The machinery of the various churches (ours not excepted) seems to run heavily. It needs the anointing oil of divine grace to make it run smoothly. It needs the energetic power of the gospel to propel it forward through the rubbish of the world. The mere cultivated intellect of man, though he may have the tongue of an angel, and "also ordinances of divine service and a worldly sanctuary," yet without the baptizing power of Christ and his gospel, it amounts to nothing towards raising the sin-sick soul from earth to heaven. The polish of man may cause the church machinery to glitter more brightly before a deluded world, and lead its votaries onward, in a self-confidence, towards what Milton calls "the Paradise of fools." But it only leads to bewilder, and dazzles to blind. All is not gold that glitters. Every thing that is true has its counterfeit. It is said that "Babylon is built in the likeness of Zion, but by another spirit." It is said that the leaders of the people in old times, caused them to err, and destroyed the ways of the ancient paths.

There is a ministry now threatening to lay waste our goodly heritage, and which I fear is increasingly current amongst us; that if not checked, will tend to fill the minds of the

hearers with things like "the abomination of desolation," spoken of by Daniel, that would fain stand in the holy place where it ought not, making it destitute of vital religion, and true spiritual Christian worship. And why? Because the living faith is too much departed from, and faith in the wisdom and worship of man substituted. A portion of the ministry which we now have palmed off upon us for the gospel, appears to be mainly from the power of man instead of the power of God.

The temple at Jerusalem had great splendor and show of "a worldly sanctuary." So it was thronged with people. But Jesus told the Jews that it was left to them desolate, or destitute, not of people, but of the living presence of the living God. The holy shechinah no longer dwelt there—the cherubim of glory had departed, "Ichabod" might have been inscribed upon it. And all because they had departed from the faith of their forefathers, "Who through faith wrought righteousness, had trial of cruel mockings and scourgings; yea, moreover, of bonds and imprisonments." Some may think these are hard sayings, who can hear them? But if they are not true, then the Lord has not spoken by me. I believe the times demand plain dealing. We need faithful watchmen on the walls of our Zion. And if they give not the alarm in times of danger, the woes of the Lord will be upon them. But if a deaf ear is turned upon the warnings, his servants will be clear. It does seem to me that the abominations which are now making so many of our meetings destitute of the presence of the Lord, are set up and standing in the place of true Christian religion and worship in many places. So that the living Word can no longer have free course and be glorified. The harps of many of the true mourners in Zion appear to be hung, as it were, upon the willows in the midst of the rivers of Babylon, or streams of confusion.

It is with the heart that man believeth unto righteousness, while it is only with the mouth that confession is made. And confession may be made with the mouth while the heart is far from the Spirit of God. The difference between a heart religion and a head religion, is as great as light is from darkness. The one is from the earth, and is earthly; the other is from heaven, and is heavenly. The one kindles up an earthly life in the earthly or impulsive man. The other fans up the heavenly flame in the heavenly minded man. Spiritual death and darkness, and the abomination that makes desolate are abroad in the land. But life and immortality are brought to light by the gospel. Christ is the resurrection and the life. He is the first resurrection by raising the soul from death to life. Blessed is he that hath part in Christ, the first resurrection. On such the second death hath no power. The first death is the separation of the soul and body. The second death is the separation of the soul from God. The first introduces the Christian into eternal life—to a joy unspeakable and full of glory. The second forever banishes the sinner from the presence of the Lord, and from the glory of his power.

D. H.

Dublin, Ind., 1st mo. 17th, 1883.

After all that can be said of material and intellectual advantages, it remains true that moral causes lie at the root of the greatness of nations.—*Lecky.*

Balance Sheets.—An honest balance sheet consists of a true statement of assets, and liabilities, and accurate footing. It then shows what the person or firm, whose accounts represented, is actually worth. A dishonest sheet shows only what the maker of it intends that it shall show. This is the time of year when business men make an estimate of the profits or losses of the business of the year, and determine what to change in the policy, in order to make more or lose less in 1883 than in 1882. It was said of a certain merchant that he never took an account of stock, and that when asked why, he answered, "It makes no difference. I owe no debts, I own all that I have." Yet it did make a difference, for he allowed large quantities of dead stock to accumulate, and neglected through partial knowledge of what he had in hand to improve the best opportunity to dispose of many things.

Morally, a man may be very far astray; think himself in the right path. It was in prayer for which every one has a reason, when the man of God cried, "Who can understand his errors? Cleanse thou me from secret faults."

It will not do to say, "I have no debts; I own all that I have, and no examination is necessary." In a religious way, every man is an agent; he is doing business on borrowed capital. His Lord is now gone into a country, but will return and demand an account of his stewardship.

Several items should be taken into the account by Christians. A man should ask himself, Have I, during the past year, allowed an evil habit to get or keep control of me? This question, honestly answered, might terrify some of our readers, like a sharp pain at the heart. Have I been fair and just in my business transactions, or been dishonest in little or much? Have I been liberal in proportion to my prosperity, or do I give less as I get more? Have I been faithful to my family, left my children to themselves, under pressure of business engagements? Have I prayed in secret and communed with God? Has my religion been a mere Sunday parade? Have I earnestly co-operated with the Church in its efforts to save men? Are my thoughts more or less upon the world, more or less upon Christ and spiritual things than before?

Where does the Sin Commence?—To drink deeply—to be drunk—is a sin; this is not denied. At what point does the taking of strong drink become a sin? The state in which the body is when not excited by intoxicating drink is its proper and natural state; drunkenness is the state furthest removed from it. The state of drunkenness is a state of sin; at what stage does it become sin? We suppose a man perfectly sober who has not tasted a thing which can intoxicate; one glass excites him, and to some extent disturbs the state of sobriety, and so far destroys it; another glass excites him still more; a third fires his passions, loosens his tongue, inflames his passions; the fourth increases all this; a fifth makes him foolish and partially insane; a sixth makes him savage; a seventh or eighth makes him stupid—a senseless, degraded mass; his reason is quenched, his faculties are for the time destroyed. Every noble and generous and high principle within him withers, and the image of God is polluted and defiled! This is

sin; "for drunkards shall not inherit the kingdom of God." But where does the sin lie? At the first glass, at the first step towards complete intoxication, or at the sixth, seventh, or eighth? Is not every step from the natural state of the system towards the state of stupid intoxication an advance in sin, a yielding to the unwearied tempter of the soul?—*John Bright.*

A FOGGY MORNING.

BY CLARA DOTY BATES.

Selected.

A small, close world it seems to-day,
With fog about us, chill and gray,
As if had giant spiders spun
Their webs between us and the sun;
Nor any wind had strength to stir
Their leagues on leagues of gossamer.

Dim shapes of elm and locust wait,
Like shadowy sentinels, at the gate,
They outline 'gainst the ghostly white
The utmost limit of our sight;
There is no street, no passer-by,
No spire, no mountain-peak, no sky.

And yet a strong wind rushing forth,
With cool fresh breath from out the North,
Would part this cobweb veil in twain,
And bring the sweet world back again—
The blue of sky, the fervid sun,
And all bright things he shines upon.

As these gray mists, so doubts arise,
Vague, yet with chill to blot the skies;
A power to shadow and efface,
To shut the soul in narrow space,
Impalpable, and yet so vast,
That all the world is overcast.

But let the word of truth be sent,
The dreary folds are shaken and rent;
Again beams forth the blessed sun;
Again the world's blithe work goes on;
Hope brightens as the barriers fall,
And God's blue sky bends over all.

—*S. S. Times.*

MAD RIVER, IN THE WHITE MOUNTAIN.

BY HENRY WADSWORTH LONGFELLOW.

TRAVELLER.

Why dost thou wildly rush and roar,
Mad River, O Mad River?
Wilt thou not pause and cease to pour
Thy hurrying, headlong waters o'er
This rocky shelf forever?

What secret trouble stirs thy breast?
Why all this fret and flurry?
Dost thou not know that what is best
In this too restless world, is rest
From over-work and worry?

THE RIVER.

What would'st thou in these mountains seek,
O stranger from the city?
Is it perhaps some foolish freak
Of thine, to put the words I speak
Into a plaintive ditty?

TRAVELLER.

Yes; I would learn of thee thy song,
With all its flowing numbers,
And in a voice as fresh and strong
As thine is, sing it all day long,
And hear it in my slumbers.

THE RIVER.

A brooklet nameless and unknown
Was I at first, resembling
A little child, that all alone
Comes venturing down the stairs of stone,
Irresolute and trembling.

Later, by wayward fancies led,
For the wide world I panted;
Out of the forest dark and dread
Across the open fields I fled,
Like one pursued and haunted.

I tossed my arms, I sang aloud,
My voice exultant blending
With thunder from the passing cloud,
The wind, the forest bent and bowed,
The rush of rain descending.

I heard the distant ocean call,
Implying and entreating;
Drawn onward, o'er this rocky wall
I plunged, and the loud waterfall
Made answer to the greeting.

And now, beset with many ills,
A toilsome life I follow;
Compelled to carry from the hills
These logs to the impatient mills
Below there in the hollow.

Yet something ever cheers and charms
The rudeness of my labors;
Daily I water with these arms
The cattle of a hundred farms,
And have the birds for neighbors.

Men call me Mad, and well they may,
When, full of rage and trouble,
I burst my banks of sand and clay,
And sweep their wooden bridge away,
Like withered reeds or stubble.

Now go and write thy little rhyme,
As of thine own creating,
Thou seest the day is past its prime;
I can no longer waste my time;
The mills are tired of waiting.

—*Atlantic Monthly.*

For "The Friend."

A Contrast.

"Happy is the man that findeth wisdom, and the man that getteth understanding."—Prov. iii. 13.

In the summer of 1876, a friend at whose house I was visiting said to me, "Do you ever visit the sick who are sick in soul as well as in body?" "O yes," I replied, "when I feel that I am sent." "Then," she said, "while you are here I would like you to go with me to see one who will never rise from her bed." The matter was not mentioned again, but it so remained with me that, two days later, I alluded to it myself, and in the long twilight of a hot day we went. A walk of three or four blocks brought us to the spacious dwelling, the luxury of which impressed you ere you had entered it. The bell was answered by a servant, whose soft tread and hushed voice indicated the presence of suffering in the house. We ascended the stairs and were shown into the apartment where the sufferer lay. I cast my eyes casually about as I entered. Nothing seemed wanting to complete the rich appointments of the room.

But, in the midst of this abundance, what a sight met my eyes! Partly reclining on the bed was the panting, bloated, dropsical one whom we had come to visit. As we entered she turned her white face and extended her hot waxen hand toward us, saying, "I am so glad you have come again Mrs. R., and who is this you have brought to see me?" "Some one who, I thought, might help explain some of those things of which we were talking when I was here last," explained my friend. Her remark at once introduced the theme of greatest moment to us all. But how can I give my readers any idea of the frame of mind in which we found the sufferer? It seemed simply negative, blank darkness. She "was not sure there was a God, because if there was, why did He permit such disorder as was seen all around us?" She had "little idea there was a future," and "could not see how we were so satisfied that there was a soul to live on and on forever." To her, "death seemed the end of all things." She appeared quite

inclined to talk, and was courteously kind, showing in every thing the world's culture and polish. She was very willing to listen, too, and asked a great many questions. Still, I could see that while she listened courteously, she yet steeled herself against the replies, and was really easting about for an argument to overthrow what was said to her.

O, how my heart yearned that she might see light in his light! and to Him I silently sent up this cry which He answered by appointing me with the spirit of prayer. I rose and stepped to her bed-side, and taking her hand in mine said, "I believe there is a God who is a dear, kind Father to all who will come to Him and permit Him to adopt them into his own royal family, that thereby He may bestow upon them eternal riches and an inheritance that fadeth not away. And I believe that God and Father loves you and is now yearning over you with a tenderness of which you have no conception, longing to fold you in his tender embrace and bear you close to his heart across the cold stream, that its waves may not chill you, and into an eternal and beautiful city, where you will know neither pain nor sorrow nor sighing, I shall have to go now soon, and I cannot talk longer to you, but I want to kneel just here by your side and speak to Him before I go. She made no resistance, and still holding her by the hand I knelt and poured out my desire to Him who, in his own way can make darkness light. Presently her hand began to tremble, and a low sob attested that she was hearing the voice of the Spirit as it talked with her own soul. When I rose from my knees I stooped over and pressed a kiss on her brow. Her eyes were still closed, but I saw the tears coursing down her cheeks. I beckoned my friend to be silent, and we slipped away without a word, leaving her in communion with One who, if she would but commune with Him of "all that was in her heart," could answer all her hard questions for her, and speak peace to her soul. Three weeks later she cast off the earthly house of her tabernacle, and with the words, "I know that my Redeemer liveth," departed to abide in that "building of God, a house not made with hands." But O, what a short space she had left in which to learn the many lessons that every soul needs to know! But we turn to another picture.

A few months later in the same year, when the snow lay on the earth, I was among the mountains, and at the close of a meeting a young girl said to me, "I would be so glad if you would come and see my grandmother; she is very ill." "O, yes, I said, "I will go;" and so I asked the friend who had taken me to the meeting to drive that way. And how shall I describe the contrast between this and the former picture? We stopped before an humble little dwelling of but three or four rooms and were ushered into a plain, low room, on the floor of which was a well worn rag carpet, and scattered about were a few chairs, while a table stood near the wall. In a corner of the meagre room stood a bed on which lay an aged one, but as her grand-daughter brought me to her bed-side she turned her soft eyes upon me with a look of such melting tenderness as I shall never forget. I smiled and said, "well, you are almost home." "O, yes; and what a beautiful home it is!" and her face shone with the glorious light of its Sun. "I cannot read now, but as I lie awake in the night I recall the descriptions given us of the

home prepared for them that love Him, and it seems so real." As we talked on I quoted to her the promise, "The Lord will strengthen him upon a bed of languishing; thou wilt make all his bed in sickness." "O yes," she said; "how beautiful that is! and what a soft, tender hand is his, and his touch so gentle, as He soothes and comforts in the time of pain and suffering!"

I never was so struck with the bright, beautiful, cheerful, child-like simplicity of a christian life as while by that bed-side, where one seemed to breathe the very air of a heavenly presence. And I thought, ah, this is as it should be. He is not an "austere man," a "hard task-master," binding upon us burdens grievous to be borne. It is our own wilfulness binds the burdens upon us, and one of its worst burdens is the burden of fear. But this yoke had been taken from off her neck, and she was free in Christ, and I felt as one who might sit at her feet and learn. As I look back at it now it seems to me the most cheerful room I ever entered. There was no fear of death, for death had "lost its sting"—death was "swallowed up in victory."

I read a portion of Scripture to her at her request, she making comments now and then, and when I had finished she said, "it has been a good while since I have been able to read much myself, but I read the Bible much when young, and committed much of it, and now it comes to mind in the nights when I can't sleep, and I see so much new meaning in it that I am constantly refreshed and strengthened."

I could go on and write much of her conversation, if it would not occupy too much space; but before I close I want to say a word to the young, in love to whom I have chiefly written this. I wish they might be helped to see, by the contrast of the two pictures given, that a Christian life is not the dark, sombre thing they have been so wont to picture it. Which of these two was in the dark, and consequently in unrest? Ah, in that humble home soon to be exchanged for a glorious mansion, there was a light and joy that far outweighed in value any home of luxury that earth can give, for there comes a time when the trappings of earth fail to satisfy. It is written, "As ye sow, so shall ye reap," and how it was exemplified in the two cases! One had sown the seed of doubt and unbelief, and the harvesting left her garners bare of light. The other had, in the morning of life, "ere the evil days come," begun to sow in confidence and trust the seed of truth, and now her harvest was so full of peace and joy that all who came in her presence felt the exaltation and triumph of its influence. May I entreat you, seek the same "Wisdom." "She is more precious than rubies; and all the things thou canst desire are not to be compared unto her." W.

Philadelphia, 1st mo. 19th, 1833.

I have thought that true religion consists more in the *condition* of the soul than in devoted Christian labor. It is true that from a heavenly condition of soul good works must flow, but good works [in the common acceptance of the term] may be performed without this heavenly condition; so we have to pray for the fresh and repeated anointing of the Holy Spirit, that by his grace we may be enabled to use all the gifts bestowed, in a manner which may be pleasing to our dear Lord, and promotive of his glory. I am persuaded

that it is when actions have become the outflow of the new nature, that they have a leavening influence on those around,—an influence which is real, though often unperceived by those who exert it." Hence the necessity of what, alas, in a long life of much activity, I have been deficient in, of seeking more earnestly *to be* rather than *to do*. I write this, fully believing that the doing will follow the being, and the most effectively; and in a deep sense we are indeed unprofitable servants, if servants at all, and that our only rest is in the mercy of our God in Christ Jesus.—*Christine M. Alsop.*

For "The Friend."

Religious Items, &c.

Religious Condition of Germany.—Berlin is a great city, the proud and beautiful capital of a great empire. It has grown immensely in beauty and importance under the empire, and takes rank with the first capitals of the world; but brings to view, in a concentrated form, the great evils which inhere in the civil and religious fabric of the empire itself, which are portentous and alarming, and which may culminate disastrously in possible contingencies which may arise suddenly. Take a fact which is just now attracting the attention of thoughtful statesmen. There are about 1,300,000 in the capital of this great Christian power. To meet the religious wants of this vast mass of population, there are but forty-nine places of worship, with a sitting capacity of not more than 75,000; and in a public meeting to consider the religious wants—broadly the religious problem of to-day—no less an authority than Christlieb declared that probably not more than 50,000 attended divine service, and not more than 10,000 children were gathered in [First-day] schools; that is, not more than one in 20 comes under any proper church care.

I asked several thoughtful gentlemen, some of them well-known beyond Germany, and occupying positions which enable them to speak understandingly, to give me their view, both of the significance and course of this sad state of things, and of its inevitable outcome if not soon remedied. I asked, specifically, was it indicative of prevailing infidelity? The answer in each case was prompt and confident, "No." There are violent infidels, but the masses are not so; it is mere indifference. I asked, then, what is the explanation of such wide-spread indifference? Here the answer was confused. That the educated mind of Germany has been saturated with doubt cannot be disputed; that it has debauched the masses to a greater or less extent is equally certain; but I do not believe that real infidelity is widely diffused. The present condition of things can be fully explained without that supposition. There is doubt and indifference, of which the Church is itself possibly, the chief and direct source. There is disaffection and actual infidelity, traceable, probably, to the same cause. Neither the doubt and indifference, nor the infidelity and disaffection, are to be attributed to convictions resulting from investigation. The debate has not gone against Christianity. Nothing is more certain than this, and hence there is no occasion for fear of the issue.

The Church, by being the creature of the State, has bartered away or neutralized all her spiritual power, so that it is no longer in the proper sense a Church, and, by usurping

the place of a Church, leaves the nation without one. Any faith that survives is despite the enslaved Church, and any hope for a reform must spring from without the Church. I will name the reasons for this view.

1. The State undertakes to provide for the spiritual care of the nation, (1) by providing for the place of worship, (2) by indirectly regulating the instruction, (3) by procuring the instructors, (4) by determining the times and seasons, and all this by sanction of law and taxation.

2. The theory is established, that baptism administered to the infant, initiates him in the Church, and the sacraments are saving.

3. The people are left to feel that they are not responsible for what is done or left undone and that in any event their salvation is secured by the magic of their connection with the Church.

4. The support of the Church, being by taxation, awakens opposition, and creates a sense of personal obligation in the premises.

Given these data, it is not difficult to show a nation nominally Christian may be practically pagan; how doubt and disaffection should inoculate the best mind, and indifference and neglect seize all the rest. When religion degenerates into a form, and sacraments become magical, common sense revolts against it, and educated mind repudiates. When it becomes the creature of the State, it sinks both into a superstition and contempt. Taxation for such an ecclesiasticism becomes oppression, and awakens hate. The priests of such a system become creatures of hire. The ignorant will retain faith in the magic, but cease to have an interest in the meaningless farce, and look on as indifferent spectators. No Church has a right to exist and call itself Christian under such conditions.

The State machine that has brought about the sad state of the nation will never, except by revolution, remedy it. To make the Church alive, it must be composed of living members; to awaken an interest in it, it must cause the individual to feel some personal relation to it, and some personal responsibility with regard to its work. It must be a community of real believers and partakers of the divine life before it can propagate the divine life.—*Bishop Foster in Chris. Age.*

The Reformed Episcopalian Synod at Chicago adopted a resolution in reference to the First-day of the week, in which they speak of rest from labor, and the cultivation of the spiritual faculties as a protection against materialism and degradation; and recommend their members an avoidance of all unnecessary labor and a rigorous exclusion from the houses of what are called "Sunday papers."

For "The Friend."

Natural History, Science, &c.

Flowers Changing Position with the Sun. While the fact that sunflowers turn their faces towards the sun in its course during the day is as old as our knowledge of the plant, I am not aware that any record has been made to the time of night that they turn to the east again after their obeisance to the setting sun.

One evening during a short stay at a villa in Colorado, in the summer of 1881, I took a walk along the banks of a large irrigation ditch just as the sun was setting. The variety [of sunflower], *Helianthus annuus*, grew abundantly there, and I observed that the broad faces of all the flowers were, as

al in the clear sunset, turned to the west. turning by the same path less than an hour onwards, and immediately after the day gone, I found to my surprise, that much greater part of those flowers had already shed their faces to the east, in anticipation of the sun's rising.—*C. A. White in Nature.*

Infection from Funerals.—Where funeral services are held in private houses, it is a common thing for the undertaker to provide chairs or camp-stools. These are carried from house to house, and are liable to become carriers of infection.

The ice boxes in which the dead are laid until the time of burial comes, are still more liable to carry the germs of disease.

Where death has resulted from infectious diseases, whatever has been used at the funeral should be carefully disinfected before being again used.

Marine Roots.—The most extraordinary trees of the Batchian forests are a kind of fig, the aerial roots of which form a pyramid near a hundred feet high, terminating just where the branches out above, so that there is no trunk. This pyramid or cone is formed of roots of every size, mostly descending in straight lines, but more or less obliquely—and crossing each other and connected by cross branches, which grow from one to another, as to form a dense and complicated net-work.—*Wallace's Malay Archipelago.*

Language in Wasps.—At breakfast time, the pieces of the white of egg were left on the plate. A wasp came in at the window, after flying about for a while, alighted on the plate, went to the piece of egg, and tried to carry it off. Wishing to see what the insect would do, I would not allow it to be disturbed. After several unavailing attempts to lift the piece of egg, the wasp laid it down and flew out of the window. Presently another wasp came in, flew direct to the plate, picked up the piece of egg, and in some way either contrived to get it out of the window. These were evidently the first wasp and a companion whom it had fetched to help it. I had a kind of suspicion that when the wasps reached their home they would tell their companions of their good fortune, and I put some more egg on the plate and waited. In a very short time wasp after wasp came in, went to the plate without hesitation, and carried off a piece of egg. The number of wasps was so regular that I was able to trace them to their nest, which was in the ground about half a mile from my house.—*J. Wood.*

Submarine Life.—Passing up the harbor of Amboyna, the clearness of the water afforded one of the most astonishing and beautiful sights I have ever beheld. The bottom was lately hidden by a continuous series of corals, sponges, actiniae, and other marine productions, of magnificent dimensions, varied colors, and brilliant colors. The depth varied from about 25 to 50 feet, and the bottom was uneven, rocks and chasms and little hills and valleys, affording a variety of stations for the growth of these animal forests. In and among them moved numbers of blue and red and yellow fishes, spotted and banded and striped in the most striking manner, while at orange or rosy transparent Medusae floated along the surface. It was a sight to be at for hours, and no description can do justice to its surpassing beauty and interest. Once the reality exceeded the most glow-

ing accounts I had ever read of the wonders of a coral sea.

The fishes of Amboyna are perhaps unrivalled for variety and beauty by those of any one spot on the earth. Dr. Bleeker has given a catalogue of 780 species found at Amboyna, a number almost equal to those of all the seas and rivers of Europe.—*Wallace's Malay Archipelago.*

The Great Comet of 1882.—The comet is about disappearing from the gaze of the unaided eye. It will yet be followed for months by the telescope, for the sake of the accurate determination of its orbit. It is rather disappointing to know, after the dire predictions concerning it, not only that it did us no harm, but that it is certain not to return for hundreds, perhaps thousands of years. It has given us much new data, from which some of the mysterious questions of the physics of comets may be settled; but at present these seem only to deepen the mystery. That it passed unusually close to the sun, and swept around it with great rapidity, requiring but about three hours to pass through 180 degrees of its orbit; that it followed closely in the tracks of the comets of 1843 and 1880; that its orbit is an immense ellipse, very much flattened with the sun close to one end, and the other end billions of miles beyond the orbit of distant Neptune; that when near the sun its active gases contained sodium in a glowing state, but that latterly the active constituents are carbon and hydrogen united as in the blue inner part of the flame of a candle, are the facts which have been learned concerning it. That it is *not* a return of the comets of 1843 and 1880, and that it will, therefore, *not* come again in a few months and plunge into the sun, causing unimaginable trouble; that the atmosphere of the sun did *not* delay its velocity appreciably, also now seem to be certain. The computation of its orbit, based on observations since perihelion and applied to positions previous to that time, do not show that it was moving in one orbit before, and another after, passage through the solar atmosphere. There is, doubtless, some reason why the three comets follow each other in the same track. That reason may be found in the fact that they are portions of one great comet, shattered in past ages by an internal explosion, as Biela's was, and scattered along its track.

One interesting and unique observation comes to us from Cape of Good Hope. Late in the afternoon of 9th month, 16th, two observers were watching the comet close to the sun's limb, at about the time of its greatest intrinsic brightness. They found it was approaching the sun's limb with considerable rapidity, and that, even when in the same field of view as the sun, it could be distinctly seen. One of the observers says: "By keeping the sun's limb at the edge of the field, I was able to follow the comet right into the boiling at the limb. I lost sight of it suddenly at 4h., 50m., 58 sec., Cape mean time, when the sun's limb was boiling all about it." The observers did not know at the time whether the comet was passing behind or in front of the sun, but they scanned his face carefully to see any traces either as a dark or a light spot. We now know that the comet passed in front of the sun, and the failure of the observers to see anything proves either that it was equally bright with the sun's disk, or that its solid matter was so slight as not to intercept any appreciable amount of light.—*I. S. in Ledger.*

Our Reserved Forces.—The human heart beats about seventy times in a minute. When any great effort is required, it may run up to more than one hundred beats without any injury, if a person is in good health. Here is a reserved force of one-third.

In ordinary respiration, only about one-third of the lungs is required. The other two-thirds are reserved for speaking, running or any great exertion.

Without these reserved forces, we could accomplish nothing beyond the daily routine of life. With these forces properly applied, what mighty results have been acquired!

There is nothing that destroys the reserved forces of man more generally than the use of intoxicating beverages. These increase the frequency of the pulse so that the man who drinks a pint of whisky or other strong alcoholic beverage will have his heart beating 125,000 pulsations in twenty-four hours, instead of 100,000 which is the healthy standard, and in this one item he loses almost all his reserved force.

The use of tobacco also exhausts the reserve forces and leaves man less able to accomplish the work that he ought to do and could do if he maintained the highest standard of health.—*Ledger.*

Artificial Fruit.—The London Times says that it is a mistake to suppose that fruit is absolutely necessary to the manufacture of preserves. A visit to a large jam-producing factory, showed that the work was being carried on without the aid of fruit at all. Jams of various kinds were being produced—currant, plum, strawberry, apricot, raspberry and gooseberry. Yet neither currant, plum, strawberry, apricot, raspberry or gooseberry was in the building. Turnips served the purposes of the fruit. The flavoring matter was extracted from coal-tar, and the resemblance to raspberry and strawberry jam was further produced by mixing the boiling compound with small seeds of some cheap innocuous herb. A common cheap sugar is used, and this is the only honest ingredient of the mess. These preserves are offered as made from "this season's fruit."

THE FRIEND.

SECOND MONTH 10, 1883.

In the article on Pennsylvania History in No. 25 of "The Friend," there is printed what purports to be a letter from Cotton Mather, recommending the interception of William Penn and his company on their way to this country.

When this pretended letter was first made public some years ago, we rejected it as a fabrication, because it did not seem to us to carry on its face the evidence of being genuine. Our impression of its character has always remained about the same. But as the article in which it appeared in our columns was written by one whose literary and historical knowledge far surpasses our own, we did not like to cut it out without communication with the author, which, at the time, we had no opportunity of having. We therefore simply appended a note expressive of our doubt.

Since then we have received information from one of the officers of the Pennsylvania Historical Society, which satisfies us that our doubts were well-founded, and that the

letter was really written, within a few years. Reference hereupon may be had to the printed Proceedings of the Massachusetts Historical Society for Sixth month, 1870, in which evidence as to the non-authenticity of the paper is given.

We make this correction, because we are very desirous that the columns of "The Friend" may ever continue to be a *reliable* source of information to its readers.

The receipt of an obituary notice of a Friend who deceased about 18 months ago, leads to the expression of the desire that, in such cases, the relatives or friends would *promptly* forward to the Editor the requisite information.

SUMMARY OF EVENTS.

UNITED STATES.—The public debt statement shows a decrease of \$13,636,883 in the First month. The Secretary of the Treasury has issued a call for fifteen millions of extended fives.

The Post-office Appropriation bill, on the 30th ult., was reported back with the Senate amendments, and some of them were concurred in, others being rejected. Among those rejected were the amendments appropriating \$185,000 for the continuance of the special mail service, and designating the 1st of 7th month next as the date when the reduction of letter postage to 2 cents shall go into effect.

Major Dewees has been ordered to Fort Reno by General Pope, to prevent intruders from settling on the ceded lands in Oklahoma. The "Walden Colony" left Oklahoma on Sixth-day last week, for the ceded lands, and Captain Payne, with 400 followers, was to start from Arkansas City on Seventh-day.

A mass meeting, under the auspices of the National Indian Association, was held in this city last week. Herbert Welsh and others made addresses, and a petition asking Congress to grant to the Indians the same rights of property and education now enjoyed by the white race was adopted.

Professor Hilgard, of the Coast Survey, is going to the South Sea Islands to observe the eclipse of the sun.

The Board of Education of New York city have finally decided to close the colored schools after the 1st of Fifth month next. They say these institutions have been maintained at a heavy expense, and, as the colored people do not avail themselves of their advantages as freely as was expected, it would be worse than useless to continue them. The question now arises, what is to be done with the colored children who will thus be turned adrift? The preponderant popular feeling here has always been against mixed schools, but now that the feeling, or prejudice, is confronted with a question of dollars and cents, it may possibly think better of it.

There is much excitement at Warsaw and Leroy, New York, over the large salt productions developed in that region. A telegram from Rochester says: "Hundreds of barrels are daily being manufactured from two wells at Warsaw. Agents of Syracuse, Auburn and Canadian syndicates are on the ground to make large purchases of land and sink wells. Over 1000 barrels of salt have already been shipped from Warsaw to Buffalo, and hundreds of barrels to other points east of here."

Destructive floods have occurred in Pennsylvania and Ohio, caused by the melting of ice-gorges and recent rains.

The Wytheville (Va.) *Dispatch* says that the extent to which the scarlet fever is spreading throughout the Valley of Virginia is appalling. About a month ago it broke out near Staunton, and has since reached that city, and spread to such an extent that many of the schools have been forced to close.

A disease among horses, ending in pleuro-pneumonia, and frequently resulting fatally, is reported to prevail in Rochester, New York.

The deaths in this city last week numbered 417, which was 19 more than during the previous week, and 16 less than for the same period last year. The number of males was 216, of females 201: 72 died of consumption; 36 of pneumonia; 24 of old age; 19 of diphtheria; 15 of small pox; 13 of typhoid fever, and 9 of scarlet fever.

Markets, &c.—U. S. 3's, 104½; 3½'s 104; 4½'s, registered, 112½; coupon, 113½; 4's, 119½; currency 6's, 132.

Cotton.—There was no material change to notice in

price or demand. Sales of middlings are reported at 10½ a 10¾ cts. per pound for uplands and New Orleans.

Petroleum.—Standard white, 7½ a 7¾ cts. for export, and 8½ a 8¾ cts. per gallon for home use.

Flour is in fair demand and firmly held. Sales of 2200 barrels, including Minnesota extras, at \$5.50 a \$6.50; Pennsylvania family at \$4.75 a \$5; western do. at \$5 a \$5.75, and patents at \$6.25 a \$7.50. Rye flour is firm at \$3.90 a \$4 per barrel.

Grain.—Wheat is in better demand and a fraction higher. Sales of 4000 bushels red in ear lots at \$1.08 a \$1.18. Rye is nominal. Corn is in fair request and stronger. Sales of 8500 bushels, in ear lots, at 57 a 68 cts. Oats are quiet but firmer. Sales of 9000 bushels, in ear lots, at 46 a 51 cts.

Hay and Straw Market, for week ending 2d mo. 3rd, 1883.—Loads of hay, 362; loads of straw, 73. Average price during the week—Prime timothy, 95 cts. to \$1.05 per 100 pounds; mixed, 90 to 95 cts. per 100 pounds; straw, 60 to 70 cts. per 100 pounds.

Beef cattle continue in fair demand at about last week's prices: 3000 head arrived and sold at the different yards at 4½ a 7 cts. per lb., as to quality.

Sheep were dull, owing to the large receipts: 13,000 head arrived and sold at 3 a 6¾ cts., and lambs at 4½ a 7½ cts. per pound, as to condition.

Hogs were dull and unsettled: 4000 head arrived and sold at the different yards at 8 a 10 cts. per lb., according to quality.

FOREIGN.—The trials of the Irish prisoners at the Kilmahnam court house has not yet been concluded. The *Times*, reviewing the circumstances of the agrarian difficulty in the Isle of Skye, says an accident at any time may open up a new and more bitter phase of the controversy. The Government has refused the request of the authorities of Inverness for military aid to execute legal processes in the Isle of Skye.

A meeting of the Channel Tunnel Railway Company on the 31st ult. approved the bill and instructed the directors to proceed and endeavor to obtain the consent of Parliament to the enterprise. This is a rival scheme to that of Sir Edward Watkin, and provides that the exit of the tunnel shall be three and a half miles inland from Dover.

During the excavations in connection with the construction of the new drainage system, at Brentford, in England, a large number of antiquated horse shoes of various shapes were found embedded in the gravel at a depth of eight feet. Antiquarians in the district suppose that they are the shoes of the cavalry horses which took part in the battle fought at Brentford in the year 1642, during the war with Charles I. and the Parliamentary party.

Still another important Canal is talked of in Europe. By it is contemplated nothing less than the separation of England and Scotland by a waterway from the Solway Firth to the River Tyne. An engineer is at present working on the surveys, and estimates are promised for early publication. This canal would have a length of only eighty miles, or twenty miles less than the Suez. It would, of course afford a very convenient short cut across the country for ocean steamers. Some forty years ago a scheme of the same kind was talked of.

The preliminary investigation in Prince Jerome's case has been concluded. The Court of Indictments will probably decide by the end of the week whether or not the case should be proceeded with, and in what manner. The printer of Prince Jerome's manifesto has been fined 400 francs. During the removal of Prince Jerome to Auteuil a strong guard was placed to prevent his escape. No visitors are allowed to enter the asylum where he is placed. It is stated that the Prince has become very much dejected.

A Paris despatch to the Exchange Telegraph Company says a report is current that the Orleans Princes have drawn up a manifesto in which they protest against the charges made against them, and declare their readiness to sacrifice their personal interests for France. It is stated that, should a necessity arise, they will publish the manifesto, and at the same moment quit the country.

In the French Chamber of Deputies, on the 1st inst., Fabre's compromise bill was passed by a vote of 343 to 163. The bill prohibits the Princes from filling any civil or military post; empowers the President to expel them; and imposes a penalty of one to five years imprisonment for the violation of a decree of expulsion. The *Soir* anticipates that there will be a majority of fifteen votes against the bill in the Senate. Public uneasiness is increasing. The impression prevails that the army does not like the expulsion bill. An intimation to this effect has been conveyed to President Grévy.

Switzerland has rejected the Naturalization Treaty proposed by the United States, according to which na-

tionality is forfeited by residing for a certain period abroad, on the ground that this clause of the treaty is contrary to Swiss law.

The Danes are conducting a vigorous war against drunkenness in their capital, Copenhagen. The number of public-houses are to be reduced from 1350 to 70. No showily dressed girl is to be allowed to stand behind a drinking bar. Landlords are forbidden to sell out drink to any person under eighteen years of age, male or female, or to any one already under the influence of drink. A drunken person is to be conveyed to his own dwelling in a cab or covered carriage at the expense of the landlord in whose house he took the glass.

A Berlin despatch says the Emperor William is suffering from a severe cold, and will be obliged to remain indoors for several days. His condition creates considerable anxiety. A later despatch reports the Emperor considerably improved.

Prince Bismarck's illness, although not dangerous, attended with much pain, and will confine him to room for several weeks. He is subject to fits of depression, when he declares that his life has been a failure, that he has never made any one happy, neither himself, his family or the nation at large. "If it were not me," he once said, when in a despondent mood, "the world would have seen three great wars less, and eight thousand who died in their bloom might have lived, and how many parents, brothers, sisters and wives would have been spared their grief and tears!"

A serious railway accident has occurred in Hung Six cars fell down a steep mountain. Seven women and some men were killed, and many persons were injured. The accident happened on a railway running up hill to the Salgo and Tarjanato coal mines. The line is constructed on a principle similar to that of the Rigi railway. Some of the teeth of the engine wheel broke, and the train, which contained a number of miners and women, began to recede, gaining a fearful velocity. Most of the miners jumped out in time to save their lives. The seven women who were killed remained on the train.

The Ansonia, a large Italian steamer, has been wrecked on the coast of Tripoli. Twenty of the crew perished. The rest of the crew and the passengers were saved.

A Berlin despatch to the *St. James' Gazette* says: "Gierns, on resuming the direction of the Foreign Office, issued a circular to the Russian Representatives explaining that the result of his personal exchange of opinion with the German, Austrian and Italian Foreign Ministers was satisfactory, and tends to the preservation of peace. The *Vestnik* (newspaper) says a famine exists in the Government of Kherson, Russia.

Cetewayo has been reinstated as King of Zulul. About 5000 Zulus were present at the ceremony. Most of the Chiefs expressed great dissatisfaction at the conditions on which he was restored.

WANTED,

By 4th month 23rd, 1883, a teacher for Bradford parative Meeting School.

Address, LYDIA D. WORTH,
Marshallton, Chester Co., I.

WANTED,

At Westtown Boarding School, in the Girls' Department, a teacher well qualified to give instruction in Reading and Grammar. To enter on her duties at the opening of next summer session.

Application may be made to

REBECCA G. PASSMORE,
Concordville, Del. Co., I.
ANN ELIZABETH COMFORT,
Fallsington, Bucks Co., I.
HANNAH EVANS,

P. O. box 129, Moorestown, Burlington Co., N.

DIED, at her residence in Woodland, North Carolina on the 19th of 7th month, 1881, SARAH E., wife of Ephraim Griffin, aged 72 years, a beloved and exemplary member of Cedar Grove Particular, and 1 square Monthly Meeting. She was in feeble health several years, and unable to attend meeting, but in quiet room was frequent in reading her Bible and perusing the writings of early Friends; and so much concerned at the condition of things in the Religious Society at the present time. She sympathized with the sick and suffering among her neighbors was willing to lend them a helping hand. The day before her death, she said to a friend, "I have labored for the mark of the prize of the high calling in Ch-

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For "The Friend."

Pennsylvania History.

the Projected Palatinate of Sir E. Plowden.
(Continued from page 210.)

the author or assumed author of the "De-
bation of New Albion," has been ridiculed
revealed as a landless adventurer, an idle re-
vate and pennyless tramp, and some have
scrupled to add a reckless romancer; but
ingenuous reader of his book will, I believe,
that the story of Sir Edmund Plowden's
has been made known, unite with us in
rding to Plantaganet the merit of sincere
entions and fair statement. That he had
a great traveller appears from his pre-
also a diligent student of all books on
English colonies, and an enquirer among
ers and planters respecting the character
ne new lands beyond the seas. Stimulated
length, and as he quaintly and poetically
es it, "Having been blasted with the whirl-
d of the late unnatural and civil English
seeing the Storm more likely to increase
to calm, I recollected my former Jour-
and Manuall notes of my Travels by Land
Sea forty years since in Italy, France,
many, Poland and Belgia * * * I con-
ed with my fellow patients of knights and
tlemen, my kindred and neighbours, and
ecting the true state of all our colonies;
while thus musing I stood all a maze un-
lved, the storm grew far more tempestu-
with thunder and lightning, black and
ible gusts and spouts that made the rivers
and my friends to hide; for the roarings
be cannon beat down their walls and
ses, and the Musqueteers, Dragoons and
old horsemen swept all Ca *** and their
ds afore them * * * new names and terms
an unknown tongue * * called Cava-
s, Engagers, Independents, Roundheads
Malignants. * * * These having plun-
ed, and put upon us new Laws and Ord-
ices, called Contributions, Excise, Quarter-
and Sequestrations, my friends were now
rightly by God's Providence made light
not troubled or incumbered with much
to travel with, nor Farms, Tenements,
Copyholds, and for our sins our pride
ted, our hearts humbled; our afflictions
le us pray heartily, and call to God to di-
us, to infuse contrition and true sorrow
purpose of amendment to follow his call
* * * "I resolved to be a Neuter in the

quarrell, not to kill Englishmen and Chris-
tians, but with Christ to fly into Egypt, and
like the Apostle Paul to fly out of one city
into another and get out of the fire; at last
my seven knights and gentlemen employed
me, the oldest and boldest traveller, to see all
English Plantations, by warrant to buy in the
healthiest and best for us eight and for a hun-
dred servants, and twenty of our old tenants
and families." * * * "I viewed Barbadoes
and St. Christopher, Bermudoes, New Eng-
land and Virginia and Maryland. * * I sailed
to New England where I found three months'
snow, hard winter but lean land; in general
all along the sea-coast well peopled Towns,
the people very thrifty, industrious and tem-
perate. * * I went to Virginia, passing 310
miles along the shores and Isles of New Al-
bion, by Manhatas Isle, by Long Isle, Cape
May, and the two Capes of Delaware Bay, &c.,
* * * to Newport News. * * I viewed
Kent Isle, too wet and plashy, having bad
water, but there * * and chiefly in New
England they related of the excellent temper
and pure aire, fertility of soile, of hills that
sheltered off the North-west winds and blasts,
vallies of grapes, rich mines and millions of
Elks, Stags, Deer, Turkeys, Fowl, Fish, Cot-
ton, rare fruits, Timber and fair plains, and
clear fields, which other Plantations want,
thus excelling all others; and finding it lay
just midway between Virginia, too hot and
aguish in the blasted plains, on one side, and
the cold New England on the other, and in
the same situation of Naples, the Garden of
Europe; after one hunting voiage and ** 60
miles on one side of Albion, and 310 miles on
the other side, and Long Isle, finding the
countries better and pleasanter than related,
I made my addresses to the Lord Governour
of Albion, and having obtained under the
Province Seal my grant of my Manor of Bel-
vill, containing 10,000 acres, * * * I resolved
to return to Holland, and to transport my
friends, where went happily the second time
meeting his Lordship and perusing by his
noble favor all his cards and seaman's draughts,
17 journals, books of discoveries, voiajes,
huntings, tradings, &c. * * In fourteen days
having, with the two former books printed of
Albion, 1637 and 1642, made a full abstract
and collection agreeing with my own view
and in the Depositions and M. Evelins and
other voiajers of Virginia and New England,
I thought it most necessary for the good of
all the company and many volunteers in Hol-
land, distressed in England * * to publish
this my labor, &c."

Plantaganet had evidently travelled in the
region afterwards known as Pennsylvania
and New Jersey, and was thus the earliest
eulogist of

"That delightful land which is washed by the Dela-
ware's waters,
Guarding in sylvan shades the name of Penn the
apostle."

His outlines of New Albion include all of

New Jersey, three-fourths of Delaware, half
of the eastern shore of Maryland, nearly all
the remainder of that State, all of Pennsyl-
vania east of the Laurel Hills and a line drawn
north-eastward to the head of the Mohawk
and Hudson river proper, which would in-
clude most of the State of New York, a right
royal domain, and the choicest territory on
the Atlantic border.

It is interesting to observe the liberal views
professed by Plantaganet and those who fos-
tered the undertaking to plant New Albion.
His language is of the Protestant stamp and
not of the Roman Catholic, and is said to cor-
respond to that held by the Virginia Puritans
who, with their leader, Thomas Harrison,
settled in the Valley of James River, but after-
wards agreed with Lord Baltimore to move
to the shores of the Chesapeak Bay, on con-
dition that they should enjoy the free exer-
cise of their non-conformist religion. Similar
language was afterwards embodied in the
oath of office of 1648, and the act of 1649 of
the Maryland Legislature. In his garrulous
and we may say sprawling English, he writes:
"But it is material to give a touch of Religion
and Government to satisfy the curious and
well-minded Adventurer. For Religion is
being in England yet unsettled, several Trans-
lations of Bibles, and those expounded to each
man's fancy, breed new sects. I conceive
the Holland way, now practised, best to con-
tent all parties; first by Act of Parliament or
Grand Assembly, to settle and establish all
the Fundamentals necessary to salvation—as
the three Creeds, the Ten Commandments,
Preaching on the Lord's day, and great days,
and Catechising in the afternoon, the Sacra-
ment of the Altar and Baptism. But no per-
secution to any dissenting, and all such as
to the Walloons free chapels; and to punish all
as seditious, and for contempt as Bitter, rail
and condemn others of the contrary; for this
argument or persuasion all Religion, cere-
monies or Church-Discipline, should be acted
in mildness, love and charity, and gentle lan-
guage, not to disturb the peace or quiet of
the Inhabitants, but therein to obey the Civil
Magistrate."

That Sir Edmund projected a colony on the
banks of the Delaware is plainly apparent from
many existing documents, English, Dutch and
Swedish. In 1642 he appears to have sailed
up the Delaware and visited the Fort given
over by Captain Young and Robert Evelyn.
His claims to sovereignty were resisted by
John Printz, who arrived the following year
at Fort Christina (Wilmington). In the Co-
lonial Records of New York it is stated that
in the time of Director Kieft and General
Stuyvesant, a certain Englishman calling him-
self Sir Edmund Plowden, pretended that the
country on the west side of the North river,
as far as Virginia, was his property under a
grant of King James of England, and that
he, Plowden, having been offended by John
Printz on the South river, "he would take an

opportunity of resenting and possessing himself of the South river." [Delaware.]

Governor Winthrop records in his journal, 1648: "Here arrived one Sir Edmund Plowden, who had been in Virginia about seven years. He came first with a patent of a County Palatine for Delaware Bay, but wanting a pilot for that place, he went to Virginia, and there having lost the estate he brought over, and all his people scattered from him, he came hither [Boston] to return to England for supply, intending to return and plant Delaware if he could get sufficient strength to dispossess the Swedes." To further his cause he probably employed a fellow-adventurer who styled himself Beauchamp Plantaganet, to write and publish the "Description of New Albion." This name a writer in the *Gentleman's Magazine* of Aug. 1840, admits to be fictitious.

The settlement made by the pioneers of Plowden's colony was at Fort Eriwomeck, which is recognized as situated at the mouth of the Penshaukin. This fort was so named from an Indian Sachem, Chief of the Amarrongs settled thereby. Here, as early as 1633, with thirteen others, they traded with the Indians, and are said to have worked an unprofitable gold mine. For four years a trading post was kept up here by the English, until 1637, when it was occupied by a Swede. After the expulsion of the New Albion subjects in 1642, the lands embraced in their claim in New Jersey were cause of controversy between the Dutch governors of New Amsterdam and the Commissioners of the United Colonies of New England.

In 1634, and again in 1640, a colony from New Haven, Connecticut, attempted to settle in Salem county. "Now for choice seats for English," says Plantaganet, "Wahessit [Salem] first, where were seventy English, as Master Miles deposeth, he swearing the officers there to his Majesties allegiance and to obedience to your Lordship as Governour, being twenty-one leagues up Delaware Bay in Charles river." This was undoubtedly the New England settlement at Salem already referred to under notice of the predecessors of John Fenwick. Perhaps the acknowledgment of Earl Plowden incensed the Dutch, who appear to have driven the colonists away. Encouraged by the terms of a subsequent treaty between Governor Stuyvesant and the Connecticut authorities, the New Haven adventurers again, in 1651, attempted to settle on the Delaware, but stopping at New Amsterdam (New York) they were arrested by the treacherous Stuyvesant and compelled to promise to return home. The Dutch threatened to resist any English encroachments upon the South river, even to the shedding of blood. It must be borne in mind that the Dutch were then and had long been masters of the sea.

(To be concluded.)

Zion's Herald furnishes us the following beautiful memorial incident of the home of one of New England's gifted writers: "The relation between Lydia Maria Child and her husband was very tender. For twenty-two years they lived alone, without a servant, in their humble but pleasant home in Wayland, Mass. Once, when he said to her, 'I wish for your sake, dear, I was as rich as Cræsus,' she responded, 'You are Cræsus, for you are king of Lydia.'

For "The Friend."

Gleanings from Quaker Annals.

About this time, (1668), Lilius Skene, wife of Alexander Skene, one of the magistrates of Aberdeen, a woman held in high estimation there for her religious attainments, and especially by George Meldrum the minister,* was brought under a great concern of mind to join herself in society with the despised Quakers. A material circumstance attending her conviction merits observation. While her mind was deeply exercised in a serious inquiry after the way of Truth, she found her progress impeded by notions and prepossessions against that people, industriously instilled by the preachers into her mind, and into the minds of others of their hearers; as, *that they denied the Scriptures, and did not pray in the name of Jesus*. This impediment was removed in the following manner. She happened to be taken ill, and kept her chamber, in an apartment under the same room where Barbara Forbes dwelt. Barbara Forbes, was an individual particularly favored of the Lord, endeavoring to live in communion with Him. She had found her way into fellowship with the Friends, having measurably arrived at that difficult attainment, which Alexander Jaffray desired for her—namely, *that she might behave and quiet herself as a child that is weaned of its mother*. At her house, the Friends were accustomed occasionally to meet, so near to the apartment of Lilius Skene, that she could distinctly hear what passed. Attentively listening on one occasion, she plainly heard two English women exercised both in preaching and prayer, whose lively testimonies she observed to be *full of Scripture expressions*, and their petitions put up *in the name of Christ*, as well as accompanied by his life and power. Thenceforward, she was effectually reached by the Truth, and brought under subjection to it; being also thoroughly convinced of the falsehood of those slanderous accusations, with which the preachers whom she formerly admired, had been accustomed to calumniate the Friends.

This valuable woman had not long entertained and adopted such a change in religious views, when her husband, Alexander Skene, from a zealous opposer of this people, became a sincere convert to their Christian principles; as did also Thomas Mercer, "late dean of guild," about the same time. The civil stations occupied by these individuals in Aberdeen, and the general repute in which they stood, appeared only to add to the alarm and indignation evinced by the ministers, on occasion of such persons withdrawing from their communion. Alexander Skene, in particular; he being one of those who were sent for to

* This George Meldrum, accounted one of the chief ministers of Aberdeen, preached a *whole sermon expressly against the people called Quakers*, full of virulence and unjust slanders, such as, if believed, would scarcely fail to excite the indignation of his hearers against them; and to secure his discourse from refutation, he actually enjoined such of his hearers who had taken it down in writing, by no means to let the Quakers have a copy of it,—as if conscious of the falseness of his statements.

The numerous calumnies, represented to have been vented forth by some in that day, who stood in the character of spiritual watchmen, seem to have been for the purpose of *detaining the Truth of God in unrighteousness*, and keeping those who embraced it in disgust among the people—a practice which, it is to be feared, has not altogether ceased to exist in less flagrant forms, even among some who name the name of Christ; however lamented and abhorred such conduct must be, by all his true followers.

Edinburgh, by a religious assembly held there in 1651, that he might be present at certain conferences on the important inquiry, as "the causes of the Lord's controversy with the land:" we may therefore assume, that was considered to possess some solid qualifications as a Christian professor; and yet it is hardly to be in any wise traced or discerned in the account he gave of his own conduct, on one particular occasion. For, after he had joined the Society, he related the following singular circumstance, that befell him *in the time of his ignorance and height of unsanctified zeal against Friends*; and which he desired might be remembered, as a warning instance of the providential hand of the Almighty against a *bitter, railing spirit*, which he acknowledged *then ruled in him*. Being in company, at his own house, with one Alexander Gordon, a nonconformist preacher, he said, *It were well to take that villain, (one of the early Friends), and hang him up at the cross in Aberdeen*. Within a very few hours after he had uttered these words, he was smitten on his cheek and mouth with that complaint called *cynicus spasms* or *snarling spasm*, which his mouth continually turned about in this condition he remained for some weeks so that the witness for God in his conscience convinced him of the justice of this visitation for his hasty, furious speeches against the innocent person, and against Friends.

Notwithstanding this sad specimen of the outbreaking of the unregenerate nature, aggravated, as it certainly was, in one who had laid high claims to the religion of Jesus; it is still very possible, in the face of his own self-loathing, that the case, so far as regards the bitterness of the intention, might admit of some modification. For, independent of the general estimate of his character, we find in acquaintance, Robert Barclay, thus testifying of him, "Alexander Skene was a man very modest, and very averse to giving offence to others." The same author further intimates respecting him, that being overcome by the power of Truth, in regard to the subject of spiritual worship, he found it incumbent on him to refrain from all other public modes of performing this great duty, and to join himself to us: that he also gave the reason of this change, comprehending his views in the following short questions, which he offered to the public preachers of the city." These questions are inserted here because of their close application and instruction to some of the members of our Society in the present day, as well as to others: "Queries on Worship by Alexander Skene. 1st.—Should *any* act of God-worship be gone about, without the motion of leadings, and actings of the Holy Spirit? 2nd.—If the motions of the Spirit be necessary to every particular duty, whether should we be waited upon, that all our acts and words may be according as He gives utterance to assistance? 3rd.—Whether every one that bears the name of a Christian, or professes to be a Protestant, hath *such an uninterrupted measure thereof*, that he may, without waiting go immediately about the duty? 4th.—There be an *indisposition and unfitness at some times* for such exercises, at least as to spiritual and lively performance of the ought they to be performed in that case at that time? 5th.—If any such duty be gone about, under pretence that it is in obedience to the external command, without the spirit of life and motion necessary, whether such

ity, thus performed, *can in faith be expected be accepted of God*, and not rather reckoned a bringing of 'strange fire' before the Lord? Being it is performed, at best, by the strength of natural and acquired parts, and not by the strength and assistance of the Holy Ghost, which was typified by the fire, that came down from heaven, which alone behoved to consume the sacrifice, and no other. 6th.—Whether such duties, gone about in the mere strength of natural and acquired parts, either public or in private, be not *as really*, upon the gross matter, *an image of man's invention, the Popish worship*, though not so gross in its outward appearance? And, therefore, whether it be not as real superstition to *coun-tenance* any worship of that nature, as it is to *coun-tenance* Popish worship, though there be a difference in the degree? 7th.—Whether there be a ground of offence or just scandal, to *coun-tenance* the worship of *those*, whose professed principle it is, *neither to speak for edification nor to pray, but as the Holy Ghost shall pleased to assist them*, in some measure, less or more; *without which*, they rather choose to *be silent*, than to speak without this influence?

Hospitality of the Bedouins.

The generosity of the Bedouins is worth noticing. It was a common thing when entering the territory of any tribe to receive from them an immediate visit, usually by the Sheikh of the tribe, who would extend to us a welcome necessary to make us feel easy in their realm, and would offer us coffee and tobacco, and sometimes be very prompt in bringing along with him a sheep or a goat for our acceptance "as a present." When it could be afforded, we were not only invited to accept their "hospitality," but we were almost forced to do so. This was a corner which we always tried to escape from if we possibly could. But there were two or three times when the matter was insisted upon, and where an excuse of fatigue, sickness, or indisposition could be accepted.

Well do I remember how, one afternoon, we were caught in this way by a tribe who would not take "no" for an answer. We were pressed to their "hospitality tent," and retained by them for nearly four hours, until they had satisfied their desire for extending "hospitality" to us. The cloth was spread upon the tent floor, and we were seated alternately with the natives upon it. Coffee was then made close by over a good warm fire of turfa bushes, and served in china cups, first the "father" of the family, then to the rest. After going the rounds of the host's family it then came to us, the operation being repeated three or six times. Then a large bowl of sour goat's milk was brought in, and made a common vessel for the whole of us to drink from. The dose was not an agreeable one by any means, and sometimes I fear there was some offense made as to the quantity that was taken in at each round of the bowl. Fortunately, our Akabah Sheikh, Sehlami, who was chronically hungry, came into the tent while the thing was going on, and giving myself credit for more than usual quickwittedness passed the bowl to him. To my great satisfaction he absorbed nearly its entire contents. You can imagine what a relief this was when I tell you that our dragoman assured us that no further dish would be served until this one was all taken care of. Coffee

was now again served, and then long discussions followed upon subjects which we could not understand, during the interlude.

Several times our hosts seemed to quarrel violently among each other, and rising would draw their swords and blunderbusses upon one another. Just at the point, when the thing became interesting, and we really felt we should be treated to a show of Bedouin blood, two or three of the brethren would seize the combatants by the shoulders, separate them, and, taking their weapons away, compel them to become "*sahib*," (friendly,) and fall upon one another's necks, and kiss and hug until the evil spirit had departed from them.

After the second serving of the coffee the old Sheikh came into the tent leading a lamb, which, with patriarchal fondness, he patted upon the head, and then by his demonstrations gave us to understand that it was to be "sacrificed" for our hospitality. We grew faint at the thought that we must still wait until the lamb was killed and cooked before we could finish the process we were undergoing; but there was no help for it. So, declaring that every thing was "*tayib*," (good,) we tried to be patient. The old man then departed, with a grim smile upon his face and the lamb under his arm, and we proceeded to enjoy the entertainment which was going on before us.

In due season a large wooden bowl of Bedouin manufacture was brought in, steaming with the contents, which was prepared for our hospitality. The bowl was lined with Egyptian bread cakes. Then the lamb was put in the centre. So long had we been waiting that we were thoroughly hungry, and the offering not only smelled good, but we soon proved that it tasted good. No plate, or fork, or knife, or ought to handle the savory mess was provided, and therefore as the bowl was passed around we were compelled to help ourselves to one of the cakes of bread. Then with the fingers we reached such portions of meat as we thought would suit us, dexterously dipping from it upon the cake so much of the delectable juice of the meat as we thought would serve us. Then with the help of our fingers we proceeded to eat—dipping again in the dish from time to time as we desired further portions, sharing its contents with the twelve or thirteen dusky men who sat about the bowl with us. Glad were we indeed when this operation was over, and we could leave for our tent. We tried to appear "satisfied," and our entertainers seemed more than "satisfied."—*Correspondent of the Presbyterian.*

For "The Friend."

Maternal Affection.

Among the letters of the late Rebecca De-wees, some extracts from whose diary have appeared in "The Friend," is the following which expresses the feelings of a Christian mother, whose heart yearns over her children with longing desires for their eternal welfare. Its reading may prove a help and comfort to others who are similarly exercised.

Home, 4th mo. 28th, 1875.

"My Very Dear Son —"

As the anniversary of thy birth approaches, my thoughts naturally turn towards a period of intense anxiety, when I watched thy tiny form, and with all a mother's tenderness craved that my little treasure might be spared me; and though I earnestly sought resignation, I have often feared that it was not fully

attained. But although I love my children none the less, so deep has been my sense of the dangers that surround them, so fearful the weight of the responsibility attached to those unto whom is committed the training of immortal spirits, the dread consequences of failing to attain to life's great end,—that I have long since more deeply felt the force of the language, 'Blessed are the dead who die in the Lord.' And instead of coveting for them riches or length of days, the one great request of my life has been, that they might be preserved from evil—no exemption from trials or afflictions that the unerring Hand might see meet to dispense—every wish or desire centering in this alone, that the work of grace might be accomplished, the soul's salvation wrought out, the great Creator glorified, and everlasting rest attained.

I know that youthful hopes and prospects are bright and buoyant. And I would not spread a gloomy picture of dreary life before thee, 'for wisdom's ways are pleasantness and all her paths are peace.' There is no joy like the joy of God's salvation, no peace like the peace which He gives. But this joy and this peace are the result of obedience to that inspeaking word of life and grace which is heard in the secret of the soul, saying, 'this is the way, walk thou in it.' My dear boy is not a stranger to the whispers of this voice, and obedience to it is the only way to peace and reconciliation with God. Let all thy actions be tried by the test, 'Are they such as will bring peace in a dying hour?' 'Are they such as will bring no condemnation when called to answer for every idle word?'

I write in no spirit of judging or accusation, but with a desire for thy preservation and perfect redemption, as well as all the rest of my dear children, which words must fail to express. Often have I felt that I would freely give my life a sacrifice—that I would be willing to do or to suffer anything that unerring Goodness might appoint—if only my own soul's salvation, with that of those who are bone of my bone, might but be wrought out; the great end of life attained; and, when the solemn hour arrives when inquisition for blood shall be made, when the heart-searching language shall go forth 'What hast thou done with the lambs I committed to thy care in the wilderness? the humble response may be, 'Behold I and the children which thou hast given me,' and the family compact once enjoyed on earth may be unbroken through an endless eternity, united in singing the song which is ever new, even glory to God and to the Lamb. So desires, so prays, thy truly affectionate mother."

The chemist and physiologist have wondrous books to open and to read, on the powers of the soil and the bursting of the seed and the blooming of the tiny flower. What does the child know of all these sciences? Their very names it cannot spell; and yet the little one may plant the seed, and watch the opening bud, and gather a fair nosegay, and bring it as an offering of affection to a loving parent. So, simple-hearted child of God, thou mayest tend thy plot of life in God's great garden! The mysteries of the science of God and his life, his dealings with thyself, thou canst not fathom; but thou mayest bring thy offerings of prayer and praise; thou canst grow the flowers of piety and sweet service.—*L. D. Bevan.*

For "The Friend."

Testimony Concerning Robert Pleasants.

Our beloved friend and elder, Robert Pleasants, having past from works to rewards, and closed the labors of a long and useful life, we feel our minds engaged in love to his memory, to give a testimony concerning him.

He was born at Curles, on James river in Virginia, his parents, John and Margaret Pleasants, being reputable members of our religious Society. We have reason to believe that by yielding obedience to the manifestations of Divine grace, he learned betimes to practise those Christian virtues, by which he was qualified for service in the Church, and which in an eminent degree accompanied the discharge of his domestic and social duties. He was an affectionate and tender husband, a kind father, an indulgent and prudent master,—in his family and neighborhood beloved and respected.

His anxious and continued concern for the future welfare of his children, appears not only from the general tenor of his conduct, but also from various letters addressed to them at different periods, wherein the language of counsel and persuasion, mingled with expressions of a parent's feelings, conveys in a very impressive manner his earnest solicitude for their prosperity.

In the exercise of the Discipline and his various services in religious Society, he was a faithful laborer, and we believe the instrument of much good; his circumspect and self-denying conduct, keeping pace with the advancing testimony; being an example to others; and his labors for the help and restoration of those who departed from good order, or failed to comply with the salutary rules of our Discipline, were bestowed in the spirit of love and forbearance.

He was a diligent attender of meetings for worship and discipline, in which (especially in the latter part of his life) he was often engaged in acceptable and lively exhortations, and in laboring for the promotion of peace, order, and unity among Friends.

Being deeply impressed with the iniquity and injustice of holding the African race in bondage, he zealously espoused their cause, and became an earnest advocate for their just claim to liberty and the rights of humanity. He emancipated upwards of eighty which he possessed, and through his patronage and interposition in their favor in courts of law, several hundreds have had their claims to liberty established. His services on their account were various and extensive—in laboring to promote among Friends a due discharge of their incumbent duties towards them—in uniting with other Friends in soliciting the legislature for a mitigation of the laws in their behalf—in affording the benefit of the law to those who were held in bondage with a legal title to freedom, and in holding up to the world a testimony against the principles and practice of slavery. Many of his letters upon this subject are preserved, some of them addressed to persons high in office, and of extensive influence in the State, with whom in the language of Truth and Christian simplicity he plead the cause of the oppressed.

He was also much concerned for the education of those minors who remained under Friends' care, and the descendants of those who had obtained their freedom, and appropriated the rents of 350 acres of land, and

£10 per annum towards the support of a free school under the care of Friends for that purpose.

As we mean not to enter into a particular account of all the occasions in which our beloved friend devoted his time and labor to the cause of Truth, and the good of others, we deem it sufficient to add that he obtained a good report, and his memory is respected.

He departed this life, after a short illness, 3d mo. 4th, 1801, in the 79th year of his age; and was buried in Friends' burying ground at Curles, the 6th of the same month.

Signed on behalf of a Monthly Meeting held at Whiteoak Swamp, in Henrico county, the 1st of the 5th mo. 1802, by

ROBERT CREW, Clerk.

Selected.

DAILY STRENGTH.

"As thy day thy strength shall be;"
This should be enough for thee;
He who knows thy frame will spare
Burdens more than thou canst bear.

When thy days are veiled in night,
Christ shall give thee heavenly light;
Seem they wearisome and long?
Yet in Him thou shalt be strong.

Cold and wintry though they prove,
Thine the sunshine of his love;
Or, with fervid heat oppressed,
In his shadow thou shalt rest.

When thy days on earth are past,
Christ shall call thee home at last,
His redeeming love to praise,
Who hath strengthened all thy days.
—F. R. Havergal.

THE DREAMER.

All day the white-haired woman sits
Beside the open door, and knits;
No living thing her dim eye sees,
As busy with old memories,
She dreams her dreams of what has been,
And knits her old-time fancies in.

She thinks of those who long ago
Went out across the threshold low.
How many times her listening ear
Has thought familiar footsteps near,
And she has started up to find
A dead leaf rustling in the wind.

But never, as of those who lie
Beneath the wide and tender sky,
With folded hands on quiet breast,
All wrapped about with peace and rest,
She thinks of them. For her they tread
The green earth with her. None are dead.

Though years have fallen like the leaves
Above the graves where summer weaves
Her grass-fringed coverlet, to keep
Safe hid from us the ones asleep,
She sees them all. No grass nor mold
Can hide the ones she loved of old.

She talks with them. When brown-winged bees
Make merry in the locust trees,
She thinks he comes and sits with her
Whose voice was love's interpreter.
O dreamer! young again to-day,
What matter if thy hair is gray?

Sometimes she thinks that round her knee
Her children play in happy glee,
And when they tired and sleepy grow
She sings some song of long ago,
And on her loving mother-breast,
She rocks her little ones to rest.

O dreamer, knitting all the day
Thy dreams in with thy stitches gray,
Thine is a happy, happy heart,
A haunted world from ours apart.
The years that turned thy tresses gray
Have given thee back thy youth to-day.

Selecte

ALWAYS A RIVER TO CROSS.

There's always a river to cross;
Always an effort to make
If there's anything good to win,
Any rich prize to take.
Yonder's the fruit we crave,
Yonder the charming scene;
But deep and wide, with a troubled tide,
Is the river that lies between.

For the treasures of precious worth
We must patiently dig and dive;
For the places we long to fill
We must push and struggle and strive;
And always and everywhere
We'll find in our onward course
Thorns for the feet, and trials to meet,
And a difficult river to cross.

The rougher the way that we take,
The stouter the heart and the nerve;
The stones in our path we break,
Nor e'er from our impulse swerve;
For the glory we hope to win,
Our labors we count no loss;
'Tis folly to pause and murmur because
Of the river we have to cross.

So, ready to do and to dare,
Should we in our places stand,
Fulfilling the Master's will,
Fulfilling the soul's demand;
For though as the mountains high
The billows may rear and toss,
They'll not overwhelm if the Lord's at the helm
When the difficult river we cross.
—Congregationalist

For "The Friend

Whilst considering the present condition the Society of Friends, there remains a caution upon my mind that whilst we continue for the faith once delivered to the saints, and so diligently taught by our worthy fathers in the truth, of a Divine and universal Light for the conviction and restoration of poor fallen mankind, that we ourselves not forget to pay strict attention to the admonitions: That we may exemplify a consistent life by its teachings. May we not to mind seasons of anguish and distress which we have had to call upon God to be merciful to us for our unrighteous deeds, and through his forbearance and mercy, we have been privileged to rejoice with joy unspeakable for his pardoning love and mercy; so that through unwatchfulness we sin, we have advocate with the Father, Jesus Christ, righteous, whose atoning blood alone cleanses from all sin those of every nation, kind, tongue and people, if this Divine Light Spirit is obeyed. So we see that this grace favor is on condition of our acceptance and being taught by it. We have no privilege sin granted us.

I am now a member of Upper Springfield Monthly Meeting of Friends, Salem Quarter, whose annual meetings are held at Barrville, Ohio, and feel myself to be within circle of my birthright membership. Although I am subjected to many inconveniences, yet remote from the meetings of my choice there is a peace of mind attending it that I would not exchange for convenience. From my earliest thoughtfulness on religious matters, worship, doctrines and practices, those Friends have always met my approbation fully, and have stood the test for more than two centuries; and now these, by some who claim the same name, are held up to public ridicule and contempt. I have no disposition to worship those devoted servants of the Lord, William Penn, George Fox and Robert Barclay; or those that suffered martyrdom

on Commons; or that died in loathsome prisons, and through cruel treatment in public prisons, for the testimony of a good conscience to God—who labored not for notoriety (as hath been said by some); but I do greatly prize their constancy and willingness to suffer for our blessed Lord's sake; and as to experience in religious life, from youth to advanced age, I must pay deep veneration to the inward teaching and Light of Christ, which is now repudiated by very many calling themselves Friends, who also have adopted practices at variance with the long-established usages of the Society. I never claimed the use of much account, nor need I, but I feel it to be a monument of our Lord's pardoning forbearance and love, and cannot now lay my back upon a life of his mercies. We looked upon by professing Christians generally with an eye of sympathy and pity, such loose reins have been held whilst variations have been made, and the present disturbing element suffered to predominate, which reason I have, with many others, disconnected myself from this great department.

JOSEPH MORRIS.

Washington, Ohio, 1st mo. 1833.

The writer of the above testimony is an old Friend, who was formerly a member of an organization, known as the Binns' Body (Ohio); but who became so uneasy with the strictures from the principles of Friends that he permitted among those with whom he was connected, that he believed it right to disconnect himself from that society, and apply for admission into membership with one of the branches of Ohio Yearly Meeting. He was in attendance at the last annual assembly of that body, and was much comforted in mingling with those who were endeavoring to walk in the same path, which he believed it right for him to tread.—Ed.]

Running a muck.—One morning, as we were sitting at breakfast (in the island of Lombok) a servant informed us that there was an "amok" in the village—in other words, that there was "running a muck," orders were immediately given to shut and fasten the gates of the inclosure; but hearing nothing for some time, we went out and found there had been no alarm, owing to a slave having run away, declaring he would "amok," because his master wanted to sell him. A short time after a man had been killed at a gaming-house because, having lost half a dollar more than he possessed, he was going to "amok." Another had killed or wounded seventeen people before he could be destroyed. In their country a whole regiment of these people will sometimes agree to "amok," and then rush on with such energetic desperation as to be very formidable to men not so excited as themselves. Among the ancients these would have been looked upon as heroes or demi-gods who sacrificed themselves for their country. Here, simply said, they made "amok."

Caesar is the most celebrated place in the island for "running a muck." There are said to be one or two a month on the average, and ten or twenty persons are sometimes killed or wounded at one of them. It is the principal mode of committing suicide among natives of Celebes, and is the fashionable mode of escaping from their difficulties. A man, when desperate, grasps his kris-handle, and the next moment draws out the weapon and

stabs a man to the heart. He runs on, with bloody kris in his hand, stabbing at every one he meets. "Amok! amok! then resounds through the streets. Spears, krisses, knives and guns are brought out against him. He rushes madly forward, kills all he can—men, women and children—and dies overwhelmed by numbers, amid all the excitement of a battle. And what that excitement is those who have been in one best know, but all who have ever given way to violent passions, or even indulged in violent and exciting exercises, may form a very good idea. It is a delirious intoxication, a temporary madness that absorbs every thought and every energy.—Wallace's *Malay Archipelago*.

It is always to the credit of a man to show kindness to a child. If you see a man on the street, or in a railway car, taking pains to help or gratify a child, it gives you at once a better estimate of him. A man with a somewhat coarse expression of face, and of unprepossessing appearance generally, was walking along a street in the suburbs of Philadelphia. He was noticed by two persons approaching him, and his unattractive manner and bearing were commented on as he drew near. But just before he reached these passers, the man stopped and turned aside to help a poor street boy struggling under a heavy load of refuse firewood. The man lifted the load from the boy's head, balanced it anew, steadied it until the boy was fairly started with it, and then spoke a cheery word to the little fellow. In that simple, kindly act the man himself was transfigured. There was now a winsome look about him. He had shown himself another person from his outer appearance. Nor was this an overestimate of the meaning of such an action as viewed by these chance passers. Four thousand years ago, at least, in the funeral ritual of the ancient Egyptians, one of the tests of the soul before the final judge was the treatment of little children. The soul that would pass unscathed must be able to say it had never refused help to a helpless child. And our Lord and Master himself, as he set a little child before his disciples as their example and their charge, said emphatically: "Whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." It makes a good deal of difference whether a church or an individual is faithful or not in loving ministry to children. It makes some difference to the children; but not so much as to those who care for or who neglect them.—*Selected*.

Selling by the Candle.—A curious custom obtained in this reign [that of Queen Anne of England]—that of selling goods, notably wines, by "the Candle." Pepys notes it in his diary as being new to him, so that it had not been long in vogue. Lloyd's and the Marine Coffee Houses were the principal places where these singular auctions were held.

When the custom died out I cannot learn, but probably it was during the first quarter of this century. The latest account I can find of its being practised is in *The Saturday Bristol Times and Mirror* of [Third Month] 29th, 1873. "Sale by Candle. The practice of letting by inch of Candle still prevails in the County of Dorset. At the annual letting of

the parish meadow of Broadway, near Weymouth, which occurred a few weeks ago, an inch of candle was placed on a piece of board nine inches square, and lighted by one of the parish officers. The biddings were taken down by one of the parish officers, and the chance of taking the meadow was open to all while the candle was burning. The last bidder before the candle went out was the incoming tenant. This year the candle was extinguished suddenly."—*Social Life in the reign of Queen Anne*.

An Epistle of Caution and Advice to Parents, recommending a godly care for the educating their children in a Christian conversation.

Dear Friends,—It having pleased the Lord in his great mercy, to visit a people in this latter age with the knowledge of the truth; and having brought us to a certain understanding, that the blessings thereof are only enjoyed in following the Lord in the strait and narrow way that leads to life; wherein, by the daily bearing the holy cross, it hath, in a good degree, crucified us to the world, and the world unto us; whereby the temptations of it become daily more and more weakened, and our souls set free to serve the Lord in righteousness and holiness. And for as much as next to our own souls, our offspring are, or ought to be, the most immediate objects of our care and concern, being a peculiar blessing from God; so we ought to be thankful to Him for them, and wait upon Him for wisdom from above, thereby to be enabled, rightly to discharge our duties towards them, and then we shall be eminently careful to be good examples to our children, as well as diligently exercised in a conscientious care and concern for them.

And in order to make this the more easy to us, and effectual to them, parents should begin with their children betimes, and endeavor to teach them, as soon as they are capable of instruction, that their wills ought to be entirely subject to the will of God, and to the good advice of their parents. And we desire particular care may be taken, to require nothing of them that is unreasonable, or unbecoming religious and tender parents; for where a due care hath been neglected and put off, until they are grown up pretty far in years, it hath been often seen by woeful experience, that it is then too late to bring them into that subjection which is their incumbent duty.

Dear friends, be early careful to keep them out of the vain fashions, and evil ways of the world, and bring them up from the first, in plainness of language, apparel and behavior, which may be a means to prevent their being drawn therefrom, by the practice of others, when they are grown up.

Be careful to bring your children, in their young years, to meetings, not only on the first day of the week, but on other days also; which has been of great advantage to many; and instruct them to sit sober when there, and to have an awful sense of God upon their minds, and to be diligent in attending the testimonies of truth, when testimonies are borne, that they may feel the love of God to season their spirits.

And we entreat and exhort friends, to labor with their minds stayed in the gift of God, to bring their children to a sense of the same gift in themselves, impressing on their minds an awe and fear towards Him, which is the beginning of wisdom. And as they advance in years cause them frequently and reverently

to read the Holy Scriptures, and endeavor to make them sensible of the great love of God in sending his Son Christ Jesus into the world; as also, of the great benefit of his sufferings, death, resurrection, ascension and mediation, in order to the great work of salvation; instructing them in the work of sanctification, through his blessed Spirit, that they may know the operation thereof, against every thing that is wrong, and thereby may come to distinguish between good and evil in themselves, and see the great benefit there is in a sober, virtuous, and religious life, and the many mischiefs and ill consequences that attend the contrary, that so they may embrace the one and avoid the other; for as they learn to make a godly conversation their choice in their young and tender years, the cross of Christ will become easy unto them.

And as the minds of children are early busied about something or other, and apt to receive any impressions, we advise, that beside the reading the Holy Scriptures, they may have the advantage of reading other good books, tending to promote the true principles of the Christian religion.

And we earnestly exhort and entreat all Friends, as much as in them lies, to keep their children from reading profane books, romances and pamphlets, which tend to infect the minds of youth, and which children are too apt to please themselves with.

And Friends are desired to remember, that indulging them in pride, idleness and luxury, is a great fault in parents, as well as of dangerous consequence to children, according to the testimony of Ezekiel, chap. xvi. 49, 50. "Behold this was the iniquity of Sodom, pride, fullness of bread, and abundance of idleness was in her, and in her daughters, neither did she strengthen the hand of the poor and needy; and they were haughty, and committed abomination before me, therefore I took them away as I saw good." Wherefore parents ought to be very careful to restrain their children from those things which lay a foundation for very great evils. And when they perceive an inclination in them to pride, to take care no ways to promote or encourage it, but on the contrary, as much as may be, restrain it. And an especial concern should be early taken, to prevent a habit of idleness, and therefore some employment, suitable to their circumstances, ought to be provided for them.

For those who are bred up in pride and idleness, do often, if their circumstances permit it, live in luxury, and spend their thoughts (that might be better employed) in contriving what they shall eat and drink, and clothe themselves withal; and sometimes can hardly invent any thing delicate enough for them; so that it is no wonder that many, whose education has been after this manner, spend their precious time and substance about things which are prejudicial to the health and welfare both of body and soul, and reproachful to our holy profession. And to the end that the labors and good advice of parents may take the better effect, great care should be taken to keep children out of bad company, and to have such servants as are religiously inclined, sober, discreet, and orderly; for it hath been found by experience, that such servants who are strangers to the cross of Christ, have been a means to turn many of our Friends' children from the plainness and simplicity of the truth, and lead them into vain and vicious company, whereby they have been greatly corrupted in

their minds, and a spirit of undue liberty hath prevailed to their great hurt.

And we believe Friends might find it profitable, as they feel the Lord seasoning their spirits thereunto, to wait upon Him with their children in their families for the manifestation of his blessed power, that they may witness his seed of life and grace in their hearts, to beget in them a living knowledge, and love of truth in themselves, that they may come to know the work of sanctification and regeneration; the consequence of which will be, that virtuous, holy, and religious conversation, which we desire they may grow up in, and then they will be an ornament to our holy profession, and be preserved from the sorrowful effect of a loose and vicious conduct; and we question not, but as Friends are duly exercised herein, the Lord will of his mercy open in them suitable counsel and advice to their children and families, and will give a blessing to their sincere endeavors.

And let it be also the care of Friends, at proper seasons, to tell their children their own experience, and what God hath done for their souls; for it is very often seen, that the good impressions that children receive in their tender years from their parents are not easily worn out. As the Psalmist says, "We have heard with our ears, O God, our fathers have told us, what works thou didst in their days, in the times of old." Psalm 44.

And as there is an incumbent duty on parents in the education of their children; so the same lies on school-masters, and therefore what is herein recommended to parents, ought to be put in practice (as much as may be) by masters, mistresses and tutors of children; and those school-masters that teach the Latin and Greek tongues should be careful not to make use (in their several schools) of any heathen authors, that tend to profaneness, lasciviousness, or immorality.

So, dear Friends, we having an earnest desire that truth may prosper, and that Zion may become an eternal excellency, and Jerusalem the praise of the whole earth, and your children may follow the steps of our worthy ancestors; and, that the name of the Lord may be magnified from generation to generation, do in a Christian concern of mind recommend these things to you, heartily desiring, that you may find the same concern to put them in practice, as have been on Friends' minds in this meeting to recommend them to you.

By direction of the Yearly Meeting.

London, the 29th of the 9th mo. 1723.

The Bank of England.—The Bank of England covers nearly five acres, and includes most of a parish; with the church-yard now known in bank parlance as "the Garden," and a very neat little garden it is. Long after it had ceased to be a burial ground, an ancient servant of the bank, of amazing stature, was buried there for safe keeping by request of his friends, who feared that some enterprising museum would get his skeleton. The bank occupies the site also of the house and garden of Honblon, its first Governor, a Huguenot, of exemplary character, whose very wealthy descendants hold the estates he bought near London. The bank is guarded by a detachment of the Foot Guards, who take possession about five o'clock every evening. The officer on guard is allowed a handsome dinner for himself and two friends, but the friends have to depart at eleven o'clock. The men do not

know who will be on the bank guard, so collusion is impossible. The building has no eternal windows, and contains acres of vaults. In the day-time it is guarded by its own terrors, and by policemen, many of them in plain clothes, who are always on the watch.—

Misunderstanding.—Misunderstanding is a respectable family, and has a half sister distinguished for her good sense and solidity she herself, though not a little fond of railing, always takes the *perverse* side of any question; she is often seen with one of her intimates, *Misrepresentation*, who is a great bearer, and goes about from house to house telling people what such a one says of them behind their backs. *Misrepresentation* is a notable story-teller, and can so *change, enlarge, and dress up* an anecdote, that the person whom it happened shall not know it again. *How many friendships have been broken by her*, or turned into bitter enmities! *She* does a great deal of *varnish* work, which wonderfully sets off her paintings, for she pretends to use the pencil; but her productions are most miserable daubings, and it is the *varnish* alone which makes them pass to the common eye. Though she has colors of all sorts, *black varnish* is what she uses most. As I wish you to be very much on your guard against this personage whenever you meet her in company, I tell you she is to be distinguished by a very ugly leer; it is quite contrary to her power to look *straight* at any object. *Barbauld's Letters, &c.*

For "The Friend"

Natural History, Science, &c.

Sago.—The sago-tree is a palm, thicker and larger than the cocoa-nut tree, and has immense pinnate spiny leaves, which completely cover the trunk till it is many yards old. It has a creeping root-stem, and in about 10 or 15 years of age sends up a immense terminal spike of flowers, after which the tree dies. It grows in swamps and swampy hollows on the rocky slopes of the mountains. The mid-ribs of the immense leaves form the most useful articles in these lands, supplanting the place of bamboo. They are 15 feet long, and when very fine, as they are in the lower part as a man's leg. They are light, consisting entirely of a firm pith covered with a hard thin rind or bark. Houses are built of these; they form excellent roofing poles for thatch; split and supported, they do for flooring; and chosen of equal size, and pegged together by side, they have a very neat appearance and make better walls and partitions than boards, as they do not shrink, require no paint or varnish, and are not a quarter the expense.

When sago is to be made, a full-grown tree is selected just before it is going to flower. It is cut down close to the ground, the leaves and leaf-stalks cleared away, and a long strip of the bark taken off the upper side of the trunk. This exposes the pithy matter which is of a rusty color near the bottom of the tree, but higher up pure white, about as hard as a dry apple, but with woody running through it about a quarter of an inch apart. This pith is cut or broken down into a coarse powder by a club of hard and heavy wood, having a piece of sharp quartz firmly embedded into its blunt end and projecting about half an inch. By success-

s of this, narrow strips are cut away, and
down into the cylinder formed by the
Water is poured on the mass of pith,
h is kneaded and pressed against the
ner till the starch is all dissolved and has
ed through. The water charged with
starch passes on to a trough, where the
ment is deposited. The mass of starch is
e into cylinders of about thirty pounds
ht, and neatly covered with sago leaves,
n this state is sold as raw sago.

is truly an extraordinary sight to witness
ole tree-trunk, perhaps 20 feet long, and
5 in circumference, converted into food
so little labor and preparation. A good
tree will produce 30 bundles of 30 pounds
enough to supply a man with food for
ole year. The labor to produce this is
moderate. Two men will finish a tree
e days, and two women will bake the
e into cakes in five days more.—*Wal-*
Malay Archipelago.

Ocelot.—Some years ago, I was a constant
or to the Zoological Gardens, and used to
e acquaintance with the various animals,
as they would allow me to do so.

One day I was struck with the beauty of a
large and beautiful ocelot, or tiger-cat;
he animal seemed to be a new comer, and
very wary and fierce, declining to re-
l to any overtures that were made. At
hen standing by the cage on a hot sum-
day, I thought that I saw a mode of
ng at the animal's feelings. The place
swarmed with flies, mostly blue-bottles,
w of which occasionally got inside the
of the cages. Seeing the ocelot try to
one of the flies, I captured a fine large
bottle, and held it close to the bars, so
make it buzz, and waited quietly. After
while, the ocelot came cautiously up, and
one or two feints, took the insect and
t. I immediately caught another, and
ed it in the same way, giving a low
le at the time. This time the ocelot
it without much difficulty, and in half
our or so he came at once to the whistle,
ook the fly.

At the next visit, I repeated the proceed-
the ocelot perfectly recognizing me; and
one or two visits, the beautiful creature
d press itself against the bars to be ca-
d, and to have its nose and chin rubbed,
as does a favorite cat.—*J. G. Wood.*

Cave.—Dr. Lund in his essay on the
a of Brazil, states, that in a cavern which
entered in Brazil, and which is 120 feet
from 6 to 9 feet wide, and from 30 to 40
high; about 20 feet from the entrance
et with a layer of brownish earth, very
and about a foot in thickness. On ex-
ation this mould proved to be full of small
s. He filled a box containing about half
ie foot with it, and counted in this quan-
about 2000 separate *rami* of the under
of a species of rat, besides the jaws of
animals. All the skulls were fractured;
was evidence of a violent death; and in
ave were found numbers of owls, which
Lund believes to have been, during suc-
e ages, the murderers of the countless
ads of the rodent animals whose remains
ed the floor of the cavern.

Stinging tree of Queensland, Austr-
a luxuriant shrub, pleasing to the eye,
dangerous to the touch. It grows from
or three inches to ten or fifteen feet in
t, and emits a disagreeable odor. A

traveller says: "Sometimes, while shooting
turkeys in the shrubs, I have entirely forgot-
ten the stinging tree till I was warned of its
close proximity by its smell, and have often
found myself in a little forest of them. I was
only once stung, and that very lightly. Its
effects are curious. It leaves no mark, but
the pain is maddening, and for months after-
wards the part, when touched, is tender in
rainy weather, or when it gets wet in wash-
ing, &c. I have seen a man who treats ordi-
nary pain lightly, roll on the ground in agony
after being stung, and I have known a horse
so completely mad after getting into a grove
of the trees, that he rushed open-mouthed at
every one who approached him, and had to
be shot. Dogs, when stung, will rush about
whining piteously, biting pieces from the af-
fected part."

THE FRIEND.

SECOND MONTH 17, 1883.

A circular letter has come to our hands,
which invites our women Friends to join in
supporting an organization to be called the
"Women's Foreign Missionary Association of
Friends." The object of the Association is
stated in the letter to be, to convey to their
sisters among the heathen, "the glad tidings
of salvation through Jesus Christ."

The letter is headed by two texts of Scrip-
ture containing the command which our Sa-
viour, after his resurrection, gave to his eleven
disciples, "Go ye into all the world, and
preach the Gospel to every creature."—Mark
xvi. 15; and "As my Father hath sent me,
even so send I you."—John xx. 21.

There are many professing Christians who
appear to regard these texts as sufficient au-
thority for any member of the Church to en-
gage in ministerial labor. But our Society
has ever believed, that no one can rightly
enter upon such service, unless he or she has
individually received as distinct a call and
command as was given to the eleven apostles
by their blessed Lord; and that such an one
must first receive the gift, as John records,
when the above command was given, that the
Saviour breathed on the disciples, and said to
them, "Receive ye the Holy Ghost."

It is this view of the necessity of knowing
the Divine call and gift, and the fresh re-
newal of the command on every occasion of
its exercise, that makes the chief distinction
between our Society and other bodies of pro-
fessing Christians in matters of worship;
so that while exercising Christian charity
towards all, our consistent members have
ever felt that they could not unite in outward
acts of worship with such, nor take part in
those missionary schemes which are conduct-
ed on the same general principles—because
in so doing they would not be maintaining
one of the most important of the testimonies
which our Society has been called upon to
bear.

Associations similar to the one now inau-
gurated, have been introduced among Friends
in other places—but we believe their effect
has been to weaken the attachment of those
engaged in them to the spirituality of our
profession, and to prepare the way for greater
departures from our principles and practices.
We do not question the sincerity of the mo-
tives which have actuated those who have com-

menced this movement, and we can heartily
sympathize with rightly directed efforts to
spread the kingdom of the dear Redeemer
among men; yet this project has given us
much uneasiness; and we have believed it
right thus to call the attention of our readers
to the subject, so that they may not unad-
visedly enter into a course, the effect of which
will probably be, ultimately to make them
participants in proceedings which involve a
departure from our principles.

We have received a communication from
some one in Canada with no name attached
to the article. The writer had accidentally
met with a copy of "The Friend" of 12th mo.
16th last, containing the remarks on the pro-
position made to hire a regular preacher for
the Friends' Meeting at Lynn. Against this
proposal he very properly remonstrates, as a
departure from the principle of a free gospel
ministry, and as showing that the authors of
it do not understand the spiritual doctrines
of our Society.

As the subject has recently been treated of
in our paper, and as the name of the writer
is unknown, we forbear to publish the com-
munication.

The Annual Report of the Trustees of the
Astor Library at New York, shows that it
now contains 200,819 volumes.

The additions for the year 1882 were 5725
volumes—principally in the departments of
Science, History and General Literature. The
Library appears to be especially adapted to
the wants of students, and to be largely used
by that class of readers. The Patent Office
department was consulted by 4380 readers.
The total number of readers during the year
was 51,856.

The money value of the buildings, books,
&c., and of the funds belonging to the Library,
is \$1,345,816.

We have received a copy of "Wayside
Thoughts," a volume of poems written by the
late Phebe Haines. It is a collection of pieces
composed at intervals during a period of more
than forty years. The general tone of the
book is spiritual, and it contains many beau-
tiful and true sentiments that will find an
answering chord in the heart of the religious-
ly minded reader. It may be procured of
Jacob Smedley at 304 Arch St., Philadelphia.

SUMMARY OF EVENTS.

UNITED STATES.—The Tariff bill continues to occupy
much time in each of the Houses of Congress. In the
House of Representatives, the proceedings during the
remainder of the term will depend largely upon the
action taken in regard to Representative Kasson's
amendment to the rules, which, if adopted, will enable
a simple majority during the remainder of the session
to suspend the rules and take up for immediate action
any revenue or annual appropriation bill which may
be on the Speaker's table or pending in Committee of
the Whole.

During the twelve months which ended on 12th mo.
31st, 1882, the excess of our exports of merchandise
over our imports was \$15,135,192, against an excess of
\$163,339,679 during 1881. During 1882, our exports
of coin exceeded our imports \$33,537,221. In 1881 we
imported in coin \$49,327,448 more than we sent abroad.
The value of the imports of merchandise into the United
States during 1882 was \$752,841,145, and for the pre-
ceding year \$670,209,448. The value of the exports of
domestic and foreign merchandise from the United
States during 1882 was \$767,976,337, and for 1881,
\$833,549,127.

The War Department has been advised of the cap-
ture of the notorious Captain Payne and his gang. A

majority of the raiders into the Indian Territory have withdrawn "of their own accord." It is believed they were induced to join the expedition upon false representations of the leaders, several of whom have been arrested, and will be turned over to the civil authorities for trial.

It is said at the Indian Bureau that Captain Payne's raids upon the Indian Territory have already cost the Government about \$200,000, and that this expenditure might have been saved if Congress had adopted repeated recommendations of the Commissioner for the punishment of such marauders.

A telegram from Boston says that two different companies have applied for charters to build a ship canal across Cape Cod, and that they are ready to deposit, as a guarantee of good faith, from \$100,000 to \$200,000 before commencing operations.

The nickel five cent pieces, issued by the Mint since the 1st inst., cause much dissatisfaction. The designs appear to have been copied from those on a Portuguese silver piece of about the same size. The word "cents" being omitted on the reverse side, facilitates the danger of unscrupulous persons gilding and passing them for five dollar gold pieces. No order has yet been received for discontinuing the coinage.

A census of Providence, Rhode Island, just completed, gives that city a population of 116,765, a gain of 11,878 since 1880.

In the Senate of New Jersey on the 6th inst., a concurrent resolution providing for a Prohibitory amendment to the State Constitution was passed by a vote of 11 to 10. Bills were introduced reducing the legal rate of interest to 5 per cent., and prohibiting the sale of cigarettes and tobacco in any form to youths under 16 years of age.

In the House, a committee appointed to inquire into the matter of bribery at elections submitted a report. The report says "that bribery is universally prevalent in local, State and National elections in this State; that it has been condoned to such an extent that the senses of the people have become blunted to the enormity of its effects; that a large proportion of the voting population depend upon election day as a regular source of income; that it is constantly reaching out after new victims; that it is totally subversive of popular government and free institutions; that in this connection, in view of the concentration of capital by individuals and corporations, the liberties of the people are entirely in the hands of the mercenary, and must in the near future, of necessity, lead to anarchy and revolution, and finally that both the great political parties are equally guilty of its pernicious practices." The committee reported two bills on the subject, one repealing the present law and the other embodying new provisions. The latter bill prescribes a punishment not exceeding \$1000 fine and one year's imprisonment in the State Prison for each case of bribery; requests for votes at any election or convention are also prohibited. The bill was referred to the Committee on Elections, who have reported it back favorably, and it has passed a first reading.

A great bridge is now under construction for the Sioux City and Pacific Railroad, across the Missouri river, twenty miles north of Council Bluffs, Iowa. The piers are of iron, filled with concrete masonry, and the superstructure is also of iron. The bridge will be 1000 feet in length and cost nearly \$1,000,000.

The Legislature of Colorado has passed a bill to tax the net output of the mines.

"For the first time within the memory of the oldest inhabitant" navigation on Lake Michigan is reported to be entirely closed. In many places the lake is covered with ice several feet thick for a distance of 25 miles from shore.

The State of Indiana has a permanent school fund of \$9,175,933.92, which is equal to \$12.84 per capita for each child of school age in the State. The fund cannot be reduced in any way, as the counties are only allowed to use the interest thereon, and are held responsible for any losses.

The floods in the Ohio river and its tributaries are doing enormous damage and causing wide distress. At Cincinnati on the night of the 12th, the flood of 1832 was exceeded, the river reaching a height of more than sixty-four feet, and continuing to rise. Thousands of people have been driven from their homes in Cincinnati, Newport, Kentucky, New Albany, Indiana, and other cities and towns. Measures have been taken in Cincinnati for the relief of the sufferers. Extra police precautions have also been taken, the city being left without gas.

An unknown disease is reported to be causing great havoc among the horses in the Indian Territory. The affected animals "fall dead without warning."

An epidemic of "winter cholera" is reported in Waterbury, Connecticut, about 250 persons being sick. The disease is attributed to snow water in the reservoirs.

The deaths in Philadelphia last week numbered 371, which was 46 less than for the previous week, and 72 less than for the same period last year. Of the whole number 183 were males, and 188 females; 52 died of consumption; 37 of pneumonia; 16 of bronchitis; 13 of convulsions; 13 of diphtheria; 10 of old age; 8 of typhoid fever, and 8 of scarlet fever.

Markets, &c.—U. S. 3's, 104; 3½'s 103½; 4's, registered, 112½; coupon, 113½; 4's, 119½; currency 6's, 129 a 132.

Cotton.—There was no material change to notice in price or demand. Sales of middlings are reported at 10½ a 10¾ cts. per pound for uplands and New Orleans. *Petroleum.*—Standard white, 7¾ a 7½ cts. for export, and 8½ a 8¼ cts. per gallon for home use.

Flour is in moderate request and firm. Sales of 3000 barrels, including Minnesota extras, at \$5.75 a \$6.75; Pennsylvania family at \$5 a \$5.25; western do. at \$5.25 a \$6, and patents at \$6.25 a \$7.75. Rye flour is steady at \$3.90 a \$4 per barrel.

Grain.—Wheat was in better demand and a fraction higher. Sales of 5200 bushels red in ear lots at \$1.10 a \$1.20. Rye is nominal. Corn—Local lots are quiet, but firm. Sales of 10,000 bushels, in lots, at 60 a 74 cts. Oats are quiet, but prices are firmly maintained.

Hay and Straw Market, for week ending 2d mo. 10th, 1883.—Loads of hay, 252; loads of straw, 58. Average price during the week—Prime timothy, 95 cts. to \$1.05 per 100 pounds; mixed, 85 to 95 cts. per 100 pounds; straw, 60 to 70 cts. per 100 pounds.

Philadelphia Freight Market.—Steam grain to Liverpool quoted at 7d. per bushel; for Hull and London at 7½ cts.

Sail grain to Cork, for orders, quoted at 5s. 6d. per quarter. Direct port in the United Kingdom or on the Continent, 5s.

Petroleum for a Continental port by sail quoted at 3s. 6d. per barrel.

The absence of tonnage retards business; the market otherwise is firm.

Beef cattle were a fraction higher this week, owing to the light receipts: 2300 head arrived and sold at 5 a 7½ cts. per lb., as to quality.

Sheep.—Good sheep were in demand at full prices: 10,000 head arrived and sold at 3½ a 6¾ cts. per pound, as to condition, and lambs at 4½ a 7½ cts. per pound.

Hogs were a fraction higher: 3800 head arrived and sold at 8½ a 10½ cts. per lb., the latter rate for extra.

FOREIGN.—A man named Micheal Kavanagh, having been identified by a little girl, as the driver of the car containing the assassins of Cavendish and Burke, he has turned States evidence, and at the trial of the 13 prisoners at the Kilmainham court house, has identified several of them as participants or accessories to that crime. Trevelyan, Chief Secretary for Ireland, in a speech at Hawick on the 9th instant, denied the statements made that the diminution of agrarian crime in Ireland was more apparent than real. He referred to the rapidity with which murderous crimes had diminished when it became apparent that the murderers would be executed. He denied that the Government had suppressed freedom of speech or liberty of the press. The Government was ready to work with the Irish members of Parliament in advocating legitimate schemes of reform. Trevelyan also stated that 90,000 farmers in Ireland had taken advantage of the Arrears of Rent act.

The agitation among the Crofters of the Barra Islands has been settled, the landlords having made concessions.

Michael Davitt, who with T. M. Healy, M. P., and Quinn, was arrested some time ago for making inflammatory speeches, and required by the Court of Queen's Bench to give bail for good behavior, or go to prison for six months, was arrested at the Imperial Hotel at 9.45 o'clock on the morning of the 8th inst., for refusing to give bail, and conveyed to Kilmainham Jail. At ten o'clock Healy and Quinn, who also refused to give bail, were arrested and conveyed to the same jail.

The *Times*, says: "Lord Dufferin, who is now in Egypt representing the British Government, has drafted a despatch enforcing the necessity of protecting the Government of Egypt against external intrigue and internal weakness until it is able to stand alone. He condemns alike the premature abandonment of responsibility and annexation."

In the French Senate on the 12th inst., Admiral Jaureguiberry opposed the Expulsion bill on the ground that it made martyrs of the Orleans Princes, who were never hostile to republics. He advocated the enact-

ment of a law not aimed at persons. The Senate vote of 170 to 115, decided to discuss the clauses of the bill. Devez, Minister of Justice, announced that the Government had agreed to abandon the Expulsion bill and accept the proposal of Barbey rendering the principle liable to expulsion by the decree of the President of the Republic, if their acts should compromise the safety of the State. This proposal was rejected by a vote of 148 to 132. The first article of the Ministerial bill then negated by a vote of 172 to 89. The Senate, a vote of 165 to 127, adopted a proposal submitted by Waddington, Republican, that any prince found guilty of furthering pretensions endangering the State be banished, his trial to take place before a Court of Assizes or before the Senate sitting as a High Court.

The Tribunal has quashed the indictment against Prince Napoleon. He was released from custody on the 9th and returned to his residence on the Rue de Chausée d'Antin.

The Czar, in his manifesto giving notice of his approaching coronation, says: "We determined in our heart not to perform this sacred rite until the feelings excited by the crime to which the benefactor of the people fell a victim had time to calm."

The *Times*, in a leader commenting on the Emperor of Russia's coronation manifesto, says: "Much too much attention is attracted by the subsidence of the reactionary storm and the reassertion of ascendancy by permanent forces of Russian society. The events of the last few weeks indicate the break up, at any rate for the present, of the wicked and sterile conspiracy. St. Petersburg has resumed its normal appearance. The Palace is open to guests and the programme of the Czar's movements is announced for the next few months."

General Tcherniaeff, commander in Turkestan, telegraphed to the Government, urging the necessity of Russia occupying and finally annexing Merv, but the Turcomans there have given offence by inviting Khan of Bokhara to form a treaty of alliance with them.

The *Vedomosti* says that the conduct of the Czar is such that apparently the time is approaching when Russia must reoccupy the whole of Kuldja.

The Montenegrin Government has issued a circular note to the Powers announcing a rupture of the relations between Montenegro and Turkey, because the latter has failed to agree to the cessions of territory on the frontier.

Three battles with Indians are reported to have been fought by the Mexicans in Chihuahua, in which more than 116 Indians were killed and nearly 100 captured with many horses and a large quantity of supplies.

The capital invested in all the railways of the world has been estimated at twenty billion dollars. The mileage is reported as two hundred thousand in length. The locomotives of the world are numbered at six thousand, the passenger cars at one hundred and ten thousand, and the freight cars one million five hundred thousand.

WANTED,

By 4th month 23rd, 1883, a teacher for Bradford Preparative Meeting School.

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HANNAH EVANS,
P. O. box 129, Moorestown, Burlington Co., N. J.

DIED, at her residence in West Grove, Pa., on the 1st of 1st month, HANNAH, wife of Lamborn Pyle, 74th year of her age, a member of New Garden M. Meeting; after a protracted illness of 16 months, she bore with Christian patience and submission Divine will. She was unassuming in her deportment, unselfish in all her ways, with a heart ever open to succor the distressed, and she endeavored to herself unspotted from the world. She quietly and peacefully passed away, leaving an undoubted assurance of an entrance into "that rest that remaineth the people of God."

WILLIAM H. PILE, PRINTER,
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PHILADELPHIA.

For "The Friend,"

Pennsylvania History.

the Projected Palatinate of Sir E. Plowden.

(Concluded from page 218.)

An interesting episode in the history of New England attempts at planting New England may be read in Hubbard's N. E., and Massachusetts Hist. Collections, and is quoted in Hazard's "Annals of Pennsylvania," 1609-1612, and is reported as follows:

"Righteousness exalteth a nation and loveth honorable even in the sight of the very then, as was manifest at this time amongst the Indians, in the observation of the proceedings of the English, for in this year those of the Haven intending a plantation at Delaware, sent some men to purchase a large portion of land from the Indians there, but they refused to deal with them; it so fell out that Sequoy Sachem, who had fled his country the time of the wars with them, and seated himself there upon that river, was accidentally present at that time, and taking notice of the English and their desire, persuaded the Sequoy Sachem to deal with them, and told them that however they had killed his countrymen and driven them out, yet they were best men and had just cause to do what they did, for the Pequots, he owned, had done wrong and refused to give them the reasonable satisfaction which was demanded; whereupon the sachem entertained them and they have what land they desired."

"This New England company it is believed attempted to settle upon the Schuylkill river, opposite Fort Nassau, (at or near Gloucester) in 1642, but great sickness and mortality prevailed in the autumn of that year and dissolved the plantation" forty years before the arrival of William Penn. As early as 1683, William Warner, an Englishman, was located on what is now the Lancaster road, at Low Grove, two miles from the Schuylkill bridge, having bought 100 acres of the Indians. He may have been a remnant of this attempted New England attempt at settlement. "To return to Sir Edmund, whose scheme of colonization had 'fallen on evil days.' Perhaps his failure to erect his Palatinate and settle the Delaware with manors, is due to causes deeper than the persistent opposition of the Dutch and Swedes. The Puritans of New England had left their native land to escape the tyranny of a king who attempted

to rule without Parliaments, and "turned to the new world to redress the balance of the old." "Out of the failure of their great constitutional struggle, and the pressing danger to 'godliness' in England, rose the dream of a land in the West where religion and liberty could find a safe and lasting home." Twenty years later (1640) "the summons of a Parliament woke the kingdom to a fresh life, and the Puritan emigration at once suddenly and utterly suspended; 'the change,' said Winthrop, 'made all men stay in England in expectation of a new world.'" This apathy continued to affect the Puritan mind for several years, but the success of the parliamentary armies induced among many royalists an ardent desire for expatriation. To take advantage of this appears to have been the animus of the issue of Plantaganet's latest 'Description of New Albion,' and renewed efforts to plant the Delaware. The year that followed the issue of this book (1649) saw the beginning of the end of the Commonwealth, since the execution of the king gave fresh vigor to the royalist cause, and those who had hoped to retrieve their fortunes abroad, now decided to remain at home in hopes of regaining their estates. There appears to be but meagre evidence to prove that further attempts were made to colonize New Albion under the Patent of Sir Edmund. In June, 1650, a pass was granted for about "seven score persons, men, woman and children, to sail to New Albion," but it is said that there is no evidence to show that they ever sailed. A map of Virginia was published in 1651, upon which appears a note on the Delaware river. "This river Lord Plowden hath a patten of, and calls it New Albion, but the Swedes are planted on it and have a great trade in furs." In the same year Plowden appears to have been in England. He had disinherited his eldest son who had abused his confidence and caused him heavy losses; another son and nephew and his wife and family, had been killed by the Indians in attacks instigated by the Dutch and Swedes, and finally Sir Edmund died in 1659, possessed of large estates in eleven parishes in England, but with no planted Barony in New Albion.

Most of our information respecting the life of Sir Edmund Plowden has but recently been made public. The only question of moment from a historical point of view that remained unsettled was, whether the grants had ever passed the great seal, and had thus become legalized. To the researches of the contributor to the London "Notes and Queries," and those of G. D. Scull, we are indebted for the information that there exists a copy of Plowden's charter in Dublin, and another in Latin in Oxford. Accompanying the former are found opinions as to its validity, and the conclusions reached by the ablest legal counsel that said New Albion is by his Majesty erected into a Province and County Palatine or Palatinate, and Sir Edmund Plowden,

rightly, legally and fully created and made a Count or Earl Palatine, with all titles of honor and dignities belonging thereto, &c. * * and thus the Province of New Albion, "by the king as king of Ireland and under the great seal of Ireland, is annexed to the crown of Ireland." This charter does not appear to have passed the Great Seal of England, but to have stood the test of a suit in England satisfactorily.

The Swedes held possession of New Albion for thirteen years, though the Dutch claimed sovereignty. At the end of this term (1664) Charles II., privately and without sanction of Parliament, and without even alluding to his father's charter to Sir E. Plowden, gave a charter for the Province to his brother James, at the time of creating him Duke of York. This act of the unscrupulous Charles was done, it is said, with the intention of provoking a war with the States of Holland. The Duke of York early sold a large portion of one of the grants, which extended from the west side of Connecticut to the eastern shore of the Delaware river, to Lord Berkley and Sir George Carteret. In March 1673, Lord Berkley conveyed his undivided half part of New Jersey to John Fenwick. This was afterwards declared to be in trust, excepting ten parts, to Edward Byllinge's creditors. John Fenwick conveyed the remaining ninety parts to William Penn, Gawen Laurie and Nicholas Lucas, in trust, Feb. 10, 1674, and a division was agreed upon July 1, 1676.

The Duke's title was disputed and many suits were instituted in consequence. The claims of Plowden and his heirs were disregarded, and family dissensions rendered them less able to prosecute therefor. Plowden, we have seen, had disinherited his first born; another son had followed the fortunes of the deposed King James II., and had probably lost on the continent the documents necessary to substantiate his claims. This loss of the charter and the ignorance on the part of the representatives of the family that it had been enrolled (since found), prevented their heirs from claiming compensation for the illegal alienation of New Albion from the Plowden family.

Thus two and a half centuries after the application of Plowden for the charter of New Albion, and his subsequent sinking into the limbo of forgetfulness until he became a myth and his story a romance, we find that he was a man of like fashion with many in our day, a scheming projector or ambitious adventurer; but who, from excessive exhibition of temper and intolerant overbearing, combined with political causes over which he had no control, lost his princely estate and procured immediate and prospective damage to his family and heirs.

Happy has it been for those who eventually found homes within the borders of "New Albion," that the feudal schemes of Plowden did not succeed, and that peaceful Christian

Friends there found a rest and a refuge free from the domination of aristocracy of rank or of title and manorial claims. "There's a Divinity that shapes our ends, rough hew them how we will;" and the thought will arise that an all-wise and beneficent Providence had reserved these choice lands for the heritage of his chosen people.

J. S. L.

For "The Friend."

Gleanings from Quaker Annals.

The following is an abridgment of some of the early experiences of Samuel Neale, taken from his life.

"In my early years, though deprived of my parents, the Lord my God was near, and took me up, and at times moved upon my spirit and melted my heart, before I well knew what it was that affected me. When very young and capable of reading the Scriptures, and other writings tending to instruct me in that which was good and profitable, I felt my spirit tendered; and I enjoyed a sweetness of mind that made me very sedate and grave, and often the tears would run down my cheeks. In these seasons I felt myself very comfortable; and had a belief I was seen by the all-wise Creator, who knew all things; but such impressions soon wore off, and the levity of my natural disposition got into dominion, when amongst my playfellows.

Thus I went on for some time; when I was attacked by the small-pox; it reduced me very low, and few thought I should recover. In this disorder, I thought I was not fit to die, and therefore entered into covenant, that if the Lord would bring me through, I would be more careful of my words and actions than ever I had been before. I still remember some of the prospects I had when lying on that sick bed; but it pleased Infinite Goodness to raise me up. I was then about my twelfth year; and after this, though I often remembered my covenant, yet my natural propensity to youthful follies and amusements prevailed much, and stifled the good resolutions I had formed; so that, not keeping to the sense that was awakened in my mind, I too much forgot the visitations with which I had been favored from the gracious Hand of merciful help; and not being enough restrained, I took liberties in hunting, coursing, and shooting, whereby I was introduced into unprofitable company, which often lays a foundation for repentance. As I grew in years my passion for these amusements increased, so that I was hurried on, as with a torrent, into irregularities that lead to the chambers of death.

Thus I continued till about my seventeenth year; near which time I had a dawn of sense given me, that my life was very unprofitably spent. I got intimate with several young men at the college in Dublin, I believe some of the most moral that were there; and I took liberties inconsistent with the principles in which I was educated. We sometimes frequented the play-house, and after these amusements, when on my return home, oh! the anxiety and remorse that covered my mind and overwhelmed my spirit!

I was then willing to covenant to be more careful in future, and avoid what now seemed so distressing; but when those seasons of diversion approached, I felt my inclination to arise with redoubled strength, and my passion for gratifying it, like an irresistible torrent, insurmountable: so I went, like a man bereft

of understanding. When all was over, I was ready to accuse myself as one of the weakest of mortals, and to deplore my unsteadiness and want of resolution.

Thus I continued for a considerable part of the three years I spent in Dublin, sinning and deploring my weakness and the commission of those things that afterwards stung like a serpent and bit like an adder. At particular times when sitting in meetings, I was sensible of the virtue of Truth, and was very much brought down and humbled in my mind; but my associates would cry out, 'This is a religious fit,—come let us take a coach and go to the Park, or some such place, and drive it away.' Thus the convictions of the good Spirit were counteracted by those who were not subject to its government, but were *agents* to him, who rules in the children of disobedience, and keeps in bondage and darkness.

I remember in a meeting a valuable Friend was concerned to speak in a prophetic line,—that the Lord would visit the youth, and pour forth of his Spirit upon them, and raise up Samuels for Himself. I thought she looked steadily toward me, and her words made a deep impression on me. But endeavors were used the same evening to eradicate these impressions, which through weakness and frailty were but too successful; so that I feared I should never be able to stand my ground, and was almost persuaded to give over striving. But my gracious and good Lord still followed me with his loving-kindness, and at times created a hope that I might overcome the enemies of my own house; and in time, blessed be his holy name, I felt strength to resist their wiles and insinuations; though alas! I had many combats. And but for the interposition of the Lord's mercies, I should have been long since overthrown and become a cast-away;—great are his mercies,—He still continues to be long-suffering, and abundant in goodness and truth to poor rebellious man; striving by his good Spirit to draw him from sin and iniquity, and calling him as out of Egyptian darkness and bondage; to whom the call is, by the Spirit of our Lord Jesus, to come out of this sinful state, witness the new birth, and be baptized by his pure spiritual baptism, that of the Holy Ghost and fire; which purges the floor of the heart, brings into newness of life, and makes it a temple where acceptable prayer is offered up, by the power and excellent working of the pure Truth, which prepares every acceptable sacrifice in our devotion and religious exercises during our pilgrimage through this world.

Thus I went on, between hope and fear; my frailties often precipitating me to the verge of ruin.

During this time I had a visitation from the Most High, by a fever and ague, which brought me very low; my former covenant appeared fresh in my remembrance, and I was now afraid to ask, because before I did not perform. I continued for some time in a low condition, until infinite Goodness restored me once more to health, to try my fidelity; but, to my shame and confusion, I ran into greater evils than ever: thus ungrateful and hard-hearted, I could fully subscribe to that declaration, 'The heart of man is deceitful above all things, and desperately wicked.' I seemed running the full length of my chain.

My conviction and remorse were at times strong; but company and the levity of my temper quenched these convictions, and I

went on towards destruction, in rebel and disobedience against the divine Monitor, which, in boundless mercy, still followed

(To be continued.)

For "The Friend"

First-day Travelling.

The *Albany Evening Journal* prints a letter from William E. Dodge to a minister of bany, detailing some personal experience of the former relative to railway traffic on first day of the week. These experiences tend over nearly half a century. W. E. Dodge states that he was twelve years a director of the Erie railroad, but upon the completion of the line to Dunkirk, on Lake Erie, and running of First-day trains, he at once left direction. In 1843, he was present at opening of the New Jersey Central road, remained a director of that line until 1851. The running of First-day trains being proposed and approved of, he left the management, and sold out his stock which amounted to many thousand dollars. Similar was his experience with the Houston and Texas road, of which he was for seven years the president. Although one of the first to become interested in the elevated railroads of New York, his connection with them was severed when they decided not to observe a day of rest. The project of opening the Delaware, Lackawanna, and Western road, was, he continued, started in his office in 1851. Since which time he has remained a director. He says: "I have grown into vast proportions, but have a strictly Sabbath-keeping road, and grow prosperous. I was pleased some years ago, when in the office, to see a telegram reply, made by the President, Mr. Sloan, to a letter from a Methodist minister, asking that trains might be run on Sunday to a camp-meeting, some fifteen miles from Scranton. The reply was short, but to the point: our trains do not run on Sunday."

"Many roads," says W. E. Dodge, in the foregoing letter, "now use the Sabbath for making up their freight trains with the cumulated freight of the week, thus running more trains (freight) on Sunday than on any other day in the week. Also, this day is special day for repairs to cars and engines, the shops of many roads are more busy than on other days. I contend that by this policy the roads are driving from them the best and most reliable men, and making bulk of their employees men who have the fear of God, and hence are not to be trusted. He concludes by expressing the belief that "it is entirely within the power of the Christian stock and bond-holders to stop the running of trains on the Sabbath."*

The whole subject, however, has been frequently and lengthily discussed, and there are honest differences of sentiment as to whether or not the running of First-day trains, the use of horse railways, are conducive to the best interests of the community. It is the opinion of the writer that what is seemingly gained is much more than counterbalanced by the moral loss. In theory, there seems advantage in the possession of a ready method of getting the people of a great city to fresh air of the park, but when we are

* One who is a director of several large railways who is himself in favor of the observance of a day of rest, informs me that the desired end could be secured by the action of the professedly Christian *agents* of the roads.

t the whole surface of the ice-bound river (the park) is literally 'black with the un-anted forms of the skaters,' we must ad- that this manner of occupying the first of the week does not tend to godliness. e same may be said of pleasure excursions e seaside and other resorts on this day. using multitudes to absent themselves from ces of worship, and to accustom themselves pending the day as one of recreation.

have unity with the concern shown by a end residing in a suburb, who, being de- us during several months, of spending the er part of each First-day under the pa- al roof in the city, regularly walked the ance of six miles thereto, having found r a trial of the train that he could not out uneasiness of mind make use of it. ilar was my own experience in hiring n First-day at a livery stable, a horse and iage to take me at stated periods to a dis- t meeting. A more comfortable feeling mpanied when I was enabled to make the red arrangement with a person who ed but a single team, and who was not arred by my act from attending his place orship. It is true that neither horse nor icle were as smart-appearing as what I d obtain for the same money at the livery ble, but these were felt to be considerations ch ought to have no great weight in the ermination of a matter of conscience.

remembering that there are tender spirited iated ones who may not view this matter uite the same light as the writer, the lat- has desired, nevertheless to redirect our ention to the fact that the obligation to ightly) observe a day of rest and religious ervice, is more and more disregarded by ublic at large, and that the running of st-day trains has been perhaps the fore- st instrumentality in promoting this laxity. ilst it seems undesirable for Friends so to te themselves as to be under the necessity using a train to reach the First-day meet- there are on the other hand causes which rate to leave members a good deal seat- ed, so that Monthly and Quarterly meet- s may occasionally have it in their power afford relief by a change in the locality of meeting house, or, it may be by setting up additional meeting.

J. W. L.

For "The Friend."

Westtown Boarding School.

Minute of 10th mo. 4th, 1861. The subject preparing an Address to the members of Yearly Meeting, bringing into view the antages offered by the School at West- n for acquiring a substantial and guarded eation, having been referred to the Com- tee on Instruction at our meeting in the month, the following essay was now re- ved from that committee, and being read considered, was united with and directed e signed by the clerk on behalf of the com- tee, and circulated among our members. ratio C. Wood and Samuel Bettle were ap- nted to have a suitable number of copies ated and distributed.

Friends of Philadelphia Yearly Meeting— Dear Friends,—The religious training and rary education of the children of Friends long been a subject of much concern and ly interest in our Yearly Meeting. Many its members early saw and lamented the rious consequences which often result to

the youth from exposure to the indiscri- nate associations of mixed public schools, pre- sided over by teachers indifferent or inimical to our Christian principles and testimonies; where children attend over whose moral and religious education little or no care has been exercised at home, and whose conduct and language have a corrupting tendency, and Friends felt it to be a religious duty to en- deavor to provide means of literary instruc- tion where these disadvantages should, as far as possible, be obviated.

One of the first objects which called forth the advice of the Yearly Meeting, was the establishment and support of schools to be taught by members, and under the care of Monthly and Preparative Meetings.

In recommending this important subject to the attention of the subordinate meetings and members, the following language is used, viz: 'The education of our youth in piety and virtue, and giving them useful learning under the tuition of religions, prudent persons, having for a great number of years engaged the solid attention of this meeting; advices thereon having been from time to time issued to the several subordinate meet- ings; it is renewedly desired that Quarterly, Monthly and Preparative Meetings may be incited to proper exertions for instruction and support of such schools, there being but little doubt that as Friends are united and cherish a disposition of liberality for the assistance of each other in this important work, they will be enabled to make such provision for the accommodation and residence of a teacher with a family, as would be an encouragement to well-qualified persons to engage in this arduous employment; for want of which it has been observed, that children have been committed to the care of transient persons of doubtful character and sometimes very corrupt minds,—by whose bad example and influence they have been betrayed into princi- ples and habits which have had an injurious effect on them in more advanced life. It is therefore indispensably incumbent on us to guard them against this danger, and to procure such tutors of our own religious persna- sion, as are not only capable of instructing them in useful learning, to fit them for the business of this life, but to train them in the knowledge of their duty to God, and one towards another.'

In the exercise of its tender supervisory care for the best welfare and preservation of its youthful members, the Yearly Meeting subsequently enjoined the daily reading of the Holy Scriptures in all these schools, and that where it was practicable, the scholars should regularly attend a meeting for Divine worship near the middle of the week. The advice thus given was followed by strenuous efforts on the part of concerned Friends to procure for their offspring the benefits of the guarded religious education consistent with our Christian principles and testimonies thus contemplated by the Yearly Meeting. Large sums of money were subscribed, liberal dona- tions and bequests made, school-houses were erected, suitable teachers employed, and in many places permanent funds created, the interest of which was devoted to the support of these schools, or for paying for the educa- tion in them of the children of Friends in in- digent circumstances. These schools con- tinued in operation for many years, confer- ring important benefits on the Society, and

a few are still sustained. But the separation of 1827 took many of them out of the control of Friends; and the effect of the present public school system has closed others, so that the Society in most parts of our Yearly Meeting is probably more destitute of such schools than at any time since the year 1790, and its children exposed to the temptations and in- jurious influences from which the Yearly Meeting was so zealously engaged in endeavoring to shelter them. In the year 1792, the establishment of a Boarding School for the children of Friends, to be under the care of the Yearly Meeting, was proposed to that meeting by Philadelphia Quarter as a further important means of promoting the right train- ing and education of the youth. After ma- ture and solid deliberation the proposal was adopted in 1794, and a committee appointed to receive subscriptions and digest a plan, rules, &c. In alluding to this important con- clusion the Yearly Meeting states, that it originated in a concern on account of the ex- posure of the rising generation in common modes of education, the vitiating examples, corrupting customs and opinions, which was an occasion of solicitude, and excited earnest desires in many minds that the benefits ac- cruing to society, both religious and civil, from well ordered establishments for the more select and guarded tuition and instruction in piety and virtue of our offspring should under its watchful care be extended to its members. Our predecessors entered with lively zeal and industry upon the prosecution of this work, and subscriptions were made with a liberality which showed that they viewed the right education of their offspring as of more value than any pecuniary con- sideration. In 1796, the amount of funds raised to that time was reported to be £12,000 (\$32,000), which was afterwards largely in- creased. The farm was purchased in 1796, the building soon after begun, and in the 5th mo. 1799, the school was opened. From that time it has been sustained, sometimes with a small number of pupils, at other times full, but generally with an average number sufficient to defray its current expenses. Extensive ad- ditions have since been made to the buildings, many valuable improvements promoting the health and comfort of the family introduced, the course of instruction has been enlarged and systematized, and the number of teachers increased, by all which its advantages as a seminary of useful learning and the oppor- tunities of improvement offered to the pu- pils are much enhanced, while a concern is maintained to endeavor to shield them from injurious influences, and to promote their moral and religious culture in accordance with the principles and testimonies of Friends. The large and valuable Library comprising a variety of works in the different departments of History, Biography, Science and General Literature, the extensive philosophical and chemical apparatus adding greatly to the interest and instruction of the lectures; the regular course of studies judiciously selected and arranged so as to confer the greatest amount of benefit on the students, and carried on by competent and conscientious teachers, all combine to render Westtown School a very efficient and desirable place for the thorough education of Friends' children in the various branches of useful and valuable knowledge. In contemplating the great benefits it has already conferred on many of our members,

and which it still offers, the comparatively small charge—much below the actual cost—the long-continued religious concern of the Yearly Meeting in which it originated and under which it has been sustained to the present time; the noble generosity which has furnished abundant means for the very large outlay incurred, and also the serious objections which exist to educating the children of Friends at the mixed public schools, it is cause of regret to the committee that more children do not partake of the advantages Westtown confers.

They have therefore deemed it due from them to bring the matter to the serious notice of Friends throughout the Yearly Meeting, and to invite them to unite more generally in sustaining an institution which originated and has been continued under a feeling of religious concern for the welfare of the rising generation, and to encourage such as have children to educate, to use every reasonable effort and to make every proper sacrifice in order to give them the benefits of an education at this valuable Seminary."

Signed on behalf and by direction of the committee.

JOEL EVANS, *Clerk.*

Philada., 10th mo. 4th, 1861.

For "The Friend."

Thoughts about the Eternal Gospels and the Falling Babylon.

BY CHARLES SHIELDSTREAM.

REMARKS ON C. H. SPURGEON'S LECTURE ON GEORGE FOX.

Fifteen years ago I heard a friend read a few pages of "George Fox," a lecture by "C. H. Spurgeon." It sounded eloquent and curious to me. I would have read and considered the whole of it; but the friend who had it was to leave and I could not have it. I have not read this lecture before this year (1882). It was often on my mind, but as no serious concern was on my mind about it, the time passed on, till I was more concerned about it, when I wrote to a friend who kindly procured it for me.

Spurgeon praises George Fox, but seems ignorant of what kind of a man he was. When he talks about G. F.'s *conversion*, he seems to mean the many fiery baptisms which the Lord let G. F. go through in order to try the faith which He had given him; letting him see the depths of Satan on one hand, and the mysteries of God's everlasting kingdom on the other hand—letting him see the corruption and depravity among priests and professors, and the falsehood and vanity of all the world's religions; for when he was in that condition he had a sense and discerning given him by the Lord, by which he saw that when many people spake of God and Christ, the serpent spake in them. G. F. found that none but Christ could speak to his condition,—for the Light showed him that all men were concluded under sin, and shut up in unbelief—as he had been when he expected that some of the priests could speak to his condition. But as he heard the voice of God, and was obedient to it, he came up through the flaming sword into God's paradise: as all have to do before they can fully understand the divine mysteries, and be true prophets of the Most High. He saw what entered God's paradise, and what was cast out of it, and how all the world's religions were vain.

Spurgeon talks about the wrath of God. But from the Divine love to man come the tremblings, grief and afflictions in him when disobedient to the Light of Christ; and when the Light shows man his alienations from God the most good, wise and almighty; or when the most High prepares and fits his servants for his own service. George Fox had heard the voice of God saying in himself, "Thou art in my love, and my love was always with thee."

Let us consider what C. H. Spurgeon says of the youth George Fox! He says: "G. F. was an excellent lad, naturally disposed to every thing that was serious, not at all joined to the usual vanity of youth, not undutiful, not likely to run into vice or even into ordinary folly,* and yet the truth was applicable to him, 'you must be born again!'"

Let us now read what George Fox says about himself: "When I came to eleven years of age I knew pureness and righteousness, for when a child I was taught how to walk to keep pure. The Lord taught me to be faithful in all things, and to act faithfully two ways, viz., inwardly to God and outwardly to man, and to keep to yea and nay in all things, and that my words should be few and savory, seasoned with grace; and that I might not eat and drink to make myself wanton, but for health, using the creatures in their service as servants in their places to the glory of Him who created them, they being in the covenant and I being brought up into the covenant and sanctified with the Word which was in the beginning by which all things are upheld, in which is unity with the creation."

Spurgeon seems to ignore that George Fox was born again at eleven years of age. He had already then the law of God written in his heart, which is the characteristic of the new covenant. He was taught by the Lord and had power to do right. The seed of sin had not taken root in him, but the Light of Christ, God's gift for man's salvation, the antidote against the seed of sin, kept him pure and undefiled. He was in the fear of God, which is the beginning of wisdom.

When G. F. was towards nineteen years of age it grieved him to hear his cousin (a professor) and another professor drink healths, and say that he that would not drink should pay for them all. G. F. says: "So I went away, and when I had done with the business I had to do, I returned home, but did not go to bed that night, nor could I sleep, but sometimes walked up and down, and cried to the Lord, who said unto me: 'Thou seest how young people go together into vanity, and old people into the earth; thou must forsake all and be a stranger to all, both young and old.' Then, at command of God, on the ninth day of Seventh month, 1643, I left my relations and broke of all familiarity with both old and young."

It was after the Lord prepared and fitted him for his service, and let him experience all conditions of men, so he should be able to speak to all conditions and be fully qualified for the great work he had to do in the world, viz., to proclaim the day of the Lord after a long night of apostasy.

Spurgeon says that a man shall make no

* That seems to have been the effects of "the grace of God which has appeared unto all men and teaches us to deny all ungodliness and so forth;" but not of the nature.

sect but join that he is most like. A man like G. F. knows where he belongs, & to the New Jerusalem, where nothing defile can enter; and G. F. had learned from the Lord that the world's religions are vain, & that he was to gather a people in white garments to sit down in heavenly places in Christ.

Spurgeon praises George Fox and he praises John Bunyan. Does not Spurgeon know that John Bunyan was an enemy to the Light of Christ in man; that John Bunyan was against the Friends and went into a controversy with Edward Burrough, that valiant champion of the Most High, and how Bunyan did not mind the truth or the clearest arguments, but tried to vindicate his misrepresentations?

In the year 1670, before his going America, George Fox writes: "I was under great sufferings at that time, beyond what I have words to declare, for I was brought into the deep and 'saw all the religions of the world, and people that lived in them, and priests who held them up, who were as a company of man-eaters eating up the people's bread." George Fox was sent to turn the people to the Light of Christ in themselves, who would lead them to the Morning Star, the true teacher of his people, who renews up into the image of God, and makes them to appreciate the Scriptures when they are in the same Spirit which gave them forth. But the Babylonians are fed by priestcraft on outward knowledge which is the serpent's way and the sin of Egypt, and if Spurgeon would fully appreciate spiritual worship which he praises George Fox for having bequeathed* to the world, then he would seek communion with the Father, the spirits, and never more preach with feeling the Divine anointing, nor try to feed his hearers on words, but show them the Light of Christ in themselves, and tell them to live by the inward word, to which things are possible, and come down on the same level with other people that now called laymen, and not to try to keep his position as a master in Israel.

(To be continued.)

The Door-step of Nebuchadnezzar.—"In the Egyptian and Assyrian gallery at the British Museum, and in close contiguity to the Egyptian monuments and the bronze gates of Solomon's temple, there has just been placed an object of considerable interest—a bronze door-step from the great temple of E-Saggil at Borsippa, a suburb or division of Babylon. The door-step not only has inscribed on it the name of Nebuchadnezzar, but also mentions his restoration to health. The door-step thus has been a votive offering. The inscription may suggest itself whether the inscription on the door-step has any relation to the name of Nebuchadnezzar spoken of in the well-known words of the 4th chapter of Daniel which record how the renowned monarch after looking with pride on the great Babylon which he had built, was in the same hour driven from among men, and did eat grass like an ox, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws." would not, however, be easy to make such identification. The temple of E-Saggil, which the door-step pertained, was a famous

* Christ bequeathed that spiritual worship to us when He said that true worshippers should worship the Father in spirit and in truth.

of Babylonian idolatry, and remained till the time of Nabonidas the last Babylonian king."—*Lon. Daily News.*

TRIP LIGHTLY.

Trip lightly over trouble,
Trip lightly over wrong;
We only make grief double
By dwelling on it long.
Why clasp woe's hand so tightly?
Why sigh o'er blossoms dead?
Why cling to forms unsightly?
Why not seek joy instead?

Trip lightly over sorrow,
Though all the days be dark;
The sun may shine to-morrow,
And gaily sing the lark.
Whilst stars are brightly shining,
And heaven is overhead,
Encourage not repining,
But look for joy instead.

—*Reformed Episcopalian.*

THE SAFE REFUGE.—Ps. XLVI.

BY ANNIE WITTENMYER.

The Lord is my refuge and strength,
A present and infinite Friend,
I've learned the sweet lesson at length;
My soul on his love may depend.

In seasons of sorrow, and doubt,
When friendless I journey alone,
His mercies encompass about;
His presence and love are made known.

When storms fill the earth with alarms,
And mountains are rocked by the tide;
He gathers me safe in his arms,
And under his feathers I hide.

The earth may remove from its place,
The mountains sink into the sea;
No change, while beholding his face,
Can trouble, or terrify me.

A city I soon shall behold,
Where He is the centre and light;
And walk on its pavement of gold,
And know no more sorrow nor night.

Here, safe from temptation and strife,
I'll dwell in that blissful abode,
Beside the pure river of life,
That gladdens the city of God.

—*The London Christian.*

THE AGE OF INNOCENCE.

Drear were the world without a child,
Where happy infant never smiled,
Nor stirr'd a mother's love;
We sooner could the flowrets spare,
The tender bud and blossom fair,
Or breath of spring-time in the air,
Or light of dawn above!

No monarch rules with lordlier grace
Than helpless infancy its place
Soon narrowed to a span;
Outstretching hands that claim as right
All things that loom upon the sight
And recking nought of greater might
That will discern the man.

O, little king, O, little queen,
You rule not with the golden sheen
And pomp of larger courts,
But sovereign is your gentle sway,
Strong hearts and willing, homage pay,
Love scatters garlands on your way
Where your young life disports.

No poet utters daintier word
Than oft from lisping lip is heard,
No wit moves purer mirth;
In mimic satire babes grow bold
And quaint surprises they unfold,
As first their untaught eyes behold
The wondrous shows of earth.

—*William Stevens.*

For "The Friend."

Religious Views and Tenets.

Daniel, in looking forward in prophetic vision towards "the time of the end," says "many shall run to and fro, and knowledge shall be increased." But he does not tell whether it is the heavenly knowledge or the earthly that shall increase. Perhaps he meant both. As we see they are both in the world—"The wisdom that is from above," and the "wisdom which descendeth not from above." By the heavenly wisdom we know heavenly things, and by the earthly wisdom we know earthly things. And while we see that the worldly wisdom so largely prevails, and that perhaps it is on the increase, yet Daniel gives us the comforting assurance that "many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand." Because by earthly wisdom they cannot understand the deep things of God. But he says: "the wise shall understand. And that they shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." But if any of the servants of the Lord, in doing this work, of turning many to righteousness, should feel that they lack divine wisdom "let them ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given them. But let them ask in faith, nothing wavering." And let them ask of God; and not look too much to man, or books, or any outward thing for that which alone may be found within. "Why seek ye the living among the dead? He is not here, but is risen." Yes risen, far above the sepulchres of the dead. He is not to be found there; although they be ever so beautifully garnished. We see that while the servants of the Most High are at his command, travelling abroad, to spread the light of the knowledge of the glory of God; the servants of anti-Christ are also, "going to and fro in the earth, and walking up and down in it," or often riding in splendor; but under a different leader, even one who is transformed into an angel of light. So "be ware of false prophets which come to you in sheep's clothing." Sin abounded unto death in Adam and Eve. So it does in all their posterity. That is, it abounds unto the death of that spiritual life which has been again begotten in the soul, unless it is resisted and overcome by "the free gift which has come upon all men into justification of life." "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." And eternal life is what we want, and what we may have even here on earth, as a blessed foretaste of that which we hope for in more full fruition beyond the grave.

Spiritual death was the wages that our first parents received after the transgression, and this death has past upon all their posterity. For all have sinned. And as sin hath abounded and reigned under the law of sin and death, even so might grace, now, where it is received, much more abound, through righteousness unto eternal life by Jesus Christ our Lord. And it will much more abound in all who, like Paul, have witnessed the law of the spirit of life in Christ Jesus, to set them free from the law of sin and death. It appears that it was only temporal life that Adam and Eve had lengthened out to them for a season, after their fall, and in which they brought forth children, in their

own fallen likeness, but it is an eternal life that the Christian longs for, and which perhaps Adam and Eve had renewed to them. And which we may all have, if we will comply with the terms, by and through faith in Him who is the life and light of men. The teachings of the Scriptures are from the Holy Spirit. And it is alone through the Spirit that they are understood. And the teachings of man must be through the same Spirit before they can be successful in teaching transgressors the way to holiness, or converting sinners unto God. For "the Scriptures are only a declaration of the fountain, and not the fountain itself." Some are almost looking for eternal life in the Scriptures; making them their idol. And so fail to come to Him of whom they testify. Some are saying in effect, "lo here is Christ, others, lo He is there." But the command of the Saviour was, "go ye not after them, nor follow them, for behold the kingdom of God is within you."

By looking too much to that which is outward, and listening to the teachings of those who darken counsel by a multitude of words without divine knowledge, we may find ourselves on no better or safer ground than blind followers of the blind. "Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." By this we see that godliness, righteousness and holiness do not go with the multitude in the broad way, as it leads to destruction. But they do go with the humble few in the straight and narrow way of self-denial which our forefathers trod. They denied themselves of all cumbering things which obstructed their entrance in at the strait gate. But now, in this age of liberty, how is it? There appears to be room enough for us, their professed followers, to walk hand in hand with the world and its accomplishments. We can adopt the manners, the ways and customs of the formal professors around us. We can in this new and easy way, conform to the world in dress and language, and still be of increased esteem and respectability as useful and consistent "workers" in the cause of Him who was "meek and lowly in heart." We may willingly lay aside all of our distinguishing views and practices, and yet wish to "be called by our name to take away our reproach." "Brethren, these things ought not to be." As to the number that is spoken of, who go in the broad way to destruction, I know that many, or a great multitude, is also spoken of, who are the redeemed children of the Lord. John, in the Revelations, speaks of a great multitude, which no man could number, "which came out of great tribulation, and had washed their robes, and made them white in the blood of the Lamb." Though the number here spoken of is called a great multitude, yet it may be small in comparison with the countless thousands who have gone in the broad way to destruction. For the number of Gog and Magog "is as the sand of the sea."

If we, with the multitude ever so great, worship in the will of man, instead of in the will of God, what is it but will-worship? Do we glorify the Lord, or do we glorify self? Such popular worship may receive the applause of men; but "that which is highly esteemed among men, may be abomination in the sight of the Lord." The will of the

creature must be slain before the will of the Lord can be done.

It is not the acknowledgment of sound doctrine, nor bearing it oft repeated, or by having good rules, but it is the walking by them, that secures our acceptance with God; or our happiness as individuals, or as a Society. And sinners in all ages, are saved by the grace of God and not by the will of man. Now "whosoever is wise, and will observe these things, even they shall understand the loving kindness of the Lord."

DAVID HUDDLESTON.

Dublin, Ind., 1st mo. 26th, 1883.

For "The Friend."

It is well perhaps for all, at their plentiful tables, to remember, and especially those who indulge in excesses and superfluities, that many here and there—and particularly now from freshets and floods—are at the same time suffering for want of the necessities of life. Can we, though, through the blessing of Divine Providence, placed at a distance from these calamities, any more than the Emperor of Germany, partake with impunity and complacency of our festive fulness, when the *over-abundance* of our tables and our houses would help and comfort so many; yea, in some cases might preserve from starvation itself?

Who, but can say, "Not more than others I deserve," &c., and would not a true Christian fellow-feeling in the suffering sorrows of others lead us on *all occasions* to observe the "moderation" which the apostle enjoins unto and before all? and, whatever be our circumstances or favored lot in life, to regard simplicity and economy as becoming, practical virtues?

The pious Hannah More, in an allusion to the schools under her and her sister's care, speaks of feasting at a dinner five hundred and seventeen children, and three hundred others, for the sum of £15—"less," she adds, "than a *fine* dinner for twenty would cost."

Another record worthy our consideration is the following: "The prophets of Israel were a very remarkable and peculiar race of men; living, generally, in poor and mean habitations; contented with a bare sufficiency to supply their daily wants; rejecting cheerfully an abundance of this world's goods, and yet standing before kings and princes as the accredited ambassadors of the Most High, declaring unhesitatingly His counsels, and denouncing unshrinkingly his judgments and his woes."

2d mo. 19th.

For "The Friend."

Religious Items, &c.

Lay-preachers.—The Bishop of Durham proposes the introduction into the system of the Established Church of England of a class of lay-preachers, who shall be at liberty to maintain themselves by their own exertions in the ordinary branches of business. If the proposition should include the additional features, that these preachers shall be divinely called to enter on this service, and that they shall wait on every occasion for a renewal of heavenly help and power before undertaking to preach, it would bring them quite near to the standard of true Gospel ministry.

Buddhism.—A large convocation of Buddhist priests has been called for the purpose of abolishing the ancient rules forbidding the

clergy to marry or to eat flesh meat. In contrast with this news is an item in the *Japan Mail*, announcing that in the Province of Noto, Christianity is considered as an infectious epidemic by the fanatical Japanese Buddhists, who firmly believe that any one, even treading in the footsteps of a missionary, will be tainted with the foreign belief. Thus when a French missionary recently visited the district every body refused to give him food or lodging, and he was obliged to apply to the police for help. So the priests called their followers together, and agreed that they would kill the obnoxious foreigner if he stayed. The missionary left.

Immoral Theologians.—Joseph Cook in one of his "Boston Lectures" says: "Walking along the banks of the Rhine with a German professor, whose name is known throughout Christendom, and not seeking nor expecting any such disclosure, I was told that it is believed that more than a few theological pupils in Holland are immoral men. Nobody pretends to doubt that, in some of the theological schools of the Netherlands, morality is not indispensable to membership of a theological class. I said to my informant: 'If the facts were known in the United States that theological students in certain schools are believed on credible evidence to be immoral men, we should no more take our theology from that style of schools than we should take our drinking waters from these gutters.' There is not a little of theological discussion in Europe conducted by immoral men."

Boat and Ball Clubs.—In an address before the Phi Beta Kappa alumni of New York, Dr. Crosby stated that the formation in colleges of boat clubs and ball clubs, with public contests which attract professional roughs, and introduce their habits of betting and drinking, is an abomination of the first order. As is well known, the plea for these recreations is that they are promotive of physical health and strength. If they were practised merely as a relief from the effects of confinement and severe mental application, then they would be beneficial. But when the students put themselves into special courses of diet and training; when the interest is intense for months before the day of contest arrives; when the excitement is so great as to equal that which prevails on the eve of a battle that is to decide the fate of nations, the students participating must be drawn away from their studies, and the presence of professional gamblers, as trainers, and of sporting men as witnesses of the contests, and participants of the wagers that are secretly being made, must produce a damaging effect upon the principles and character of all concerned.

For "The Friend."

Natural History, Science, &c.

The Mystery of Gravitation.—"Do not understand me at all as saying that there is no mystery about the planets' motions. There is just the one single mystery—gravitation—and it is a very profound one. How it is that an atom of matter can attract another atom, no matter how great the distance, no matter what intervening substances there may be; how it will act upon it; or at least behave as if it acted upon it, I do not know; I cannot tell. Whether they are pushed together by means of an intervening ether, or what is the action, I cannot understand. It stands with me along with the fact that when

I will that my arm shall rise it rises. I inscrutable. All the explanations that have been given of it seem to me merely to darken counsel with words and no understanding. They do not remove the difficulty at all. I were to say what I really believe, it would be that the motions of the spheres of material universe stand in some such relation to Him in whom all things exist, the ever present and omnipotent God, as the motion of my body do to my will—I do not know, and never expect to know."—*Prof. A. Young, of Princeton.*

Water Mills on the Danube.—One object immediately attracts the attention of western traveller—the mills of the Danube. The grotesque wind-mill which he sees in other European countries disappears, and floating water-mill takes its place. The mill consists of a floating house, a kind of Noah's Ark, say 30 feet long and 20 broad, built of water-tight hull or keel, and anchored either at the shore or out in the current of the river. This is framed to another keel about 12 feet at one side. A beam projects from the first keel, and rests on the adjacent keel about five feet above the water, and the beam is the axle of a great wheel like the side-wheel of a steamship, which the current turns, so the mill is put in motion. These mills are anchored in flats at distances of from two to five miles, and on the shore are the curious-looking wagons which bring the grain from the surrounding region. It is safe to say that within 300 or 400 miles below Vienna, there are thousands of these grotesque and primitive-looking contrivances. They seem to be the centre of all the industry of the region along the river.—*Correspondence of Chr. A.*

Pulex Irritans.—The Flea.—When I was a boy we were rather interested about fleas, and so put two or three or four into a glass tube with a little cotton wool at one end, and they fixed their eggs singly to the wool. We used to feed them by taking the cork out and putting the open end on the back of our hand, when the fleas would come down to feed. In some parts, where fleas abound, it is not pleasant, but not uncommon to find the grain in the blankets. From specimens I have mounted for the microscope each flea will lay five eggs at a time. Their apparatus for piercing and sucking is well worth notice, but requires rather a high power to see well.—*E. T. Scott in Science Gossip.*

The Pear Tree.—Some of the finest varieties of the European pears were produced in Belgium, through the labors of Professor Van Mons, of Brussels, who raised 80,000 seedlings. In some parts of England it is extensively cultivated for making perry. It seems to be a very long-lived tree. There is a pear orchard at Newland, near Malvern, which is known to have existed over 400 years. Loudon mentions these fruit trees growing in the neighborhood of Jedburgh Abbey in good health and abundant bearings, said to be from 500 to 600 years old. He also mentions a very extraordinary pear-tree in the parish of Hom-Lacey, whose branches, when they came long and heavy, touched the ground and took root like the Banyan of India. The coarser varieties of the pear, whose fruit has an austere taste, are used for perry, which is made much in the same way as cider.

The pear, in America, is an introduced fruit; and many varieties adapted to our climate and soil have been produced—some

are probably superior to the European
ud Springs in the Island of Celebes.—On a
 tract of ground in a slight hollow is
 all lake of liquid mud, in patches of blue,
 or white, and in many places boiling and
 boiling most furiously. All around on the
 rated clay are small wells and craters,
 of boiling mud. These seem to be form-
 continually, a small hole appearing first,
 which emits jets of steam and boiling mud,
 which, on hardening, forms a little cone, with
 water in the middle. The ground for some
 distance is very unsafe, as it is evidently
 and at a small depth, and bends with pres-
 sure like thin ice. At one of the smaller
 jets which I managed to approach,
 I put my hand to see if it was really as hot
 as it looked, when a little drop of mud that
 fell on to my finger scalded like boiling
 water. A short distance off there was a flat
 surface of rock, as smooth and hot as an
 iron floor, which was evidently an old mud
 dried up and hardened. For hundreds
 of yards round, where there were banks of
 blue and white clay used for whitewash,
 which was still so hot close to the surface that
 a hand could hardly bear to be held in
 it a few inches deep, and from which
 came a strong sulphurous vapor. I was in-
 deed that some years back a French gen-
 eral who visited these springs ventured
 near the liquid mud, when the crust gave
 way and he was engulfed in the horrible
 con.—*Wallace's Malay Archipelago.*

THE FRIEND.

SECOND MONTH 24, 1883.

the unsettlement and disintegration which
 has been progressing in our Society for
 its past is cause of mourning and searching
 heart to those who love its principles, and
 who esteem the fruits which have flowed
 from them.

William Penn says of Friends in the begin-
 ning, that the Light of Christ within, as God's
 for man's salvation, was the corner-stone
 of their fabric, the root of the goodly tree of
 life that grew and branched out from it.
 They fully believed in the Divinity and
 element of our Saviour; that He came into
 the world, in accordance with the Divine will,
 for man's salvation—but not as a *substitute*
 for sin, or that his righteousness might be im-
 puted to us, and we accepted of God, while
 in a state of sin—but that He came to
 deliver us from our sins.

That this redemption from the dominion of
 sin is effected by his Spirit, which He has
 sent as a Light into the hearts of all mankind,
 which is a swift witness against evil, which
 leads to repentance, and gives power to for-
 get all unrighteousness, to those who yield
 themselves to its guidance.

That the discoveries of this Light in the
 heart are accompanied with a sense of their
 own authority, and as the will of man is
 brought into subjection thereto a living faith
 is gotten, and that no other faith is saving
 in a nature.

That those only who are made willing to
 be in obedience to the Light, and submit
 to the cleansing operations of the Holy Spirit,
 be purified from sin, and come to partake
 of eternal salvation through Christ; and that

one of these cannot be enjoyed without the
 other.

But of latter years a different doctrinal sys-
 tem has been accepted by many under our
 name. This system also asserts the Divinity
 and atonement of our Saviour, but it teaches
 that when He said on the cross "it is finished,"
 and gave up his life, his part in the work of
 man's salvation was completed, and that all
 that now remains to be done is for man to ac-
 cept that salvation by believing on and openly
 confessing Christ, and that this belief it is in
 man's power to exercise when he pleases. In
 this system, the doctrine of the Light of
 Christ as ever held by Friends, has no neces-
 sary place, and is therefore rejected by those
 who *fully* adopt the new system.

From the fundamental principle of Quaker-
 ism sprang, not only "the goodly tree of doc-
 trines that grew and branched out from it,"
 but also the characteristic testimonies and
 practices of its professors; especially their
 sitting together in silence before the Lord in
 their meetings for worship, and their depend-
 ence on the fresh openings and assistance of
 the Spirit of truth for every exercise of Gos-
 pel ministry. Having clearly seen, as George
 Fox says, that all was to be done in and by
 Christ, they waited in holy reverence and at-
 tention for the arising of his light and power,
 and ventured to go no further than they felt
 Him to be their Leader.

From the new system has sprung corre-
 sponding fruits. Silent waiting on the Lord
 is held in less esteem, a desire for the good of
 others is considered as a sufficient warrant
 for entering on public ministry, the belief that
 man may secure salvation by such a belief
 in Christ as is in his own control, naturally
 stimulates zealous people to persuade others
 to make profession of faith in the Saviour,
 and induces them to use various means of
 producing an excitement in an audience, such
 as singing, calling upon the people to testify
 to their salvation, to rise, to kneel, to go to
 the mourners' bench, &c. These things are
 the natural outgrowth of the doctrinal root
 from which they spring.

It is impossible that the two systems should
 be harmoniously developed in the same reli-
 gious body. He that preaches and practises
 one, endeavors to root out the other. They
 cannot be reconciled. The more earnest and
 zealous persons become in their advocacy of
 what they believe to be right and true, the
 more marked will be the difference between
 them, if they are travelling in diverging paths.

Those who adhere to the original principles
 of our Society have just ground for complaint,
 when the honored name of "Friend" is made
 to sanction doctrines and practices, which in
 its earlier days would have excluded their
 promoters from membership therein, and
 against which its original members earnestly
 contended.

Before this paper reaches our readers, we
 suppose nearly all of them will have seen the
 accounts of the suffering and destruction of
 property caused by the very unusual floods
 in the Ohio River and its tributaries. Such
 calamities call for the sympathy and *help*
 of those who are more favorably situated, and
 we hope and believe that these will be freely
 administered. In those who are in the midst
 of the distresses, an active, self-denying energy
 is often developed, which is truly admirable;

and such appears to have been the case at
 Cincinnati, and probably at other places.

The following extracts from an article in
 the *Ledger* of this city showing the condition
 of things a week ago, will give some idea of
 the trials which the inhabitants of Cincinnati
 and cities similarly situated have been en-
 during.

"Darkness, cold and hunger are added to the
 portion of desolate Cincinnati, even beyond the
 thousands in the inundated districts who still con-
 trive to cling to the upper stories of their homes.
 With the water rising thirty feet in some of the
 river streets, there is a regular conveyance by boats
 and rafts, at charges fixed by the mayor for ferriage.
 In the work of rescue many hundreds were removed
 from upper windows, and taken to places of safety,
 under circumstances of great pathos, carrying with
 them in some instances the unbaptized dead and the
 newly born. With gas works, warehouses, whole-
 sale stores, railroad stations, under water, with
 sewers underground beginning to give away, &c., so
 that there can be no estimating what building stands
 safe on its foundations, there are other dangers still.
 Except by telegraph wires and country roads, Cin-
 cinnati ceased to have direct communication with
 the outside world. Steamboat communication was
 cut off, for they cannot get past the bridges. Rail-
 road tracks are submerged. The water basins have
 but a scant supply, which may soon be exhausted,
 and were a fire to occur in the midst of floods, the
 city would be at the mercy of the flames. The gas
 lamps, which were totally dark for a whole night, are
 lighted with a flicker of coal oil lamps set inside their
 lanterns. Homeless families are sheltered in school-
 houses and churches and in a theatre; and the re-
 lief societies are hard at work to supply the im-
 mediate necessities of starving and destitute families.
 For even those who have remained safely in the
 upper floors of their dwellings have lost their sup-
 ply of coal and food stores.

The food supply of large cities in case of blockade
 by floods or snows is a serious matter. For its
 milk, meats and perishable provisions a city lives
 from day to day on constant deliveries. It was
 quite urgently brought to the notice of the people
 in London a winter back, when the heavy snows
 impeded the daily trains, that there were not pro-
 visions enough in all London to feed the people over
 the snow-siege if this had lasted even less than a
 week. The quarter of a million people in Cin-
 cinnati have come to a practical stand-still except for
 the work of relief. There has been but small loss
 of life reported, but the rescued people have passed
 through imminent peril and untold distress.

In the great belt of manufacturing industry which
 is represented by the map of the inundation the
 number of unemployed workmen from submerged
 and closed factories, foundries, furnaces, &c., will
 reach far into the tens of thousands.

The situation is repeated from point to point
 along the river. The same distressful story of hun-
 dreds of families driven from their homes, of the
 means of living cut off; of workshops, mills, fur-
 naces, railways and steamers brought to a standstill
 —come from Newport, Covington, Louisville, New
 Albany, Jeffersonville, Lawrenceburg—everywhere
 —some of them having every dwelling house over-
 flowed, as is the case at Lawrenceburg, making it
 impossible to even light a fire for warmth or food."

The Sidereal Messenger for the present
 month, published by Wm. W. Payne, of Carle-
 ton College Observatory, Northfield, Minn.,
 has been received.

It contains an illustrated article on the
 bright comet of 1882, showing the nucleus
 divided into three masses. But, as might
 have been anticipated, most of its pages are
 occupied with observations and discussions
 of the recent transit of Venus. One of the
 most noteworthy of these is the statement
 prepared by Professor Young of Princeton,
 of the work done during the transit at dif-
 ferent observatories throughout the world.

One series of observations consisted of noting the exact time of the external and internal contact of Venus with the edges of the sun, measurements of its diameter, and of its position on the sun's disk at various parts of its passage. From these observations compared with each other, the distance of the sun can be calculated.

Series of photographs and some spectroscopic observations were also obtained.

Observing parties were stationed at more than fifty places in the United States and Canada, and many good observations were obtained, though there was some interference by clouds.

At most of the stations in Europe clouds obstructed the view; but excellent results were obtained at Chili, Cape of Good Hope, New Zealand, Australia and Tasmania. The observers at the Straits of Magellan had not yet been heard from.

SUMMARY OF EVENTS.

UNITED STATES.—In the House of Representatives the Legislative Appropriation bill was passed after being amended so as to reduce the number of internal revenue collection districts to 82, and increases the hours of clerical labor in the departments. The House Committee on Foreign Affairs has agreed to report favorably the joint resolution giving notice of the termination of the fishing clause of the Treaty of Washington. The Senate Committee on Foreign Relations agreed to recommend the ratification of the Reciprocity Treaty with Mexico. Much time has been spent on the Tariff bill, which has had so many amendments and changes as to render it unsatisfactory to various interests. Very little expectation is felt that it will pass finally.

The Secretary of the Interior on the 14th inst. sent to Congress a request for an appropriation of \$348,400 to supply with oxen and cows 2680 families of Sioux Indians who have gone to farming at different agencies, in accordance with the stipulations of the Sioux treaty of 1868.

The Legislature of Arkansas has passed an act prohibiting for two years the sale of intoxicating liquors within three miles of any place of public worship or school house, upon petition of a majority of the adult inhabitants, male or female.

In the New Jersey House of Representatives, on the 19th instant, a majority report in favor of a Prohibitory Constitutional Amendment was accepted, a motion to substitute the minority report in opposition to the Amendment was rejected by a vote of 35 to 24. The Amendment is yet to go through the various stages of legislation.

It is reported that the Attorney General of Iowa will soon petition the Supreme Court of that State for a rehearing of the case on which the Prohibitory Constitutional amendment was recently declared to be invalid.

The Diamond mine at Braidwood, twenty miles south of Joliet, Illinois, caved in on the 18th inst., imprisoning 77 miners, who were all drowned. It appears that the thaw and the floods had loosened the earth around the mouth of the pit, and a land-slide followed, carrying down nearly 90 feet square of the surface.

The Ohio river at Cincinnati reached its highest stage on the 15th inst., at 4 o'clock, when it stood at 66 feet 4 inches. Reports from the flooded districts in the Ohio Valley show that the waters were subsiding, but the cold weather was greatly increasing the sufferings of the thousands of homeless and destitute people. At Toledo, Ohio, the breaking of an ice gorge had caused the river to recede ten feet. Trains are again running on time from the suburban stations. An evidence of the prevailing distress is given in a telegram from Cincinnati, which reports 1350 families in New Albany, Indiana, and its immediate vicinity, to be without homes, while by the stoppage of the factories 1000 families are made dependent upon public charity. Similar reports come from other points. Contributions for the relief of the distress have been started on a large scale in various portions of the Union. Cincinnati is devoting to the small towns all such receipts, and relieving her own people by local contributions.

The Owen farm of fifty acres, at Warsaw, New York, was purchased last week by English capitalists, who will erect a soda ash manufactory thereon, with an employing capacity of 1000 hands. It will be the only factory of the kind in the United States.

Heavy rain is reported in Kansas, and a large wheat crop is indicated. The loss of stock this winter has been less than 2 per cent.

Some very fine specimens of asbestos are being found in Nevada. The fibre of the specimens shown is from four to six inches in length, and is soft and silky. A strand of it can be tied into a knot the same as flax fibre. It is found in what, from the description given, appears to be serpentine rock, and not very far from the crater of an extinct volcano.

The Board of Aldermen of Boston has passed an order for the lighting of the whole of that city by the electric light.

A communication from the Chief of Police to the County Commissioners of Philadelphia relative to the withholding of liquor licenses for certain places, was accompanied by a note from the District Attorney, in which he said: "I respectfully suggest that, under the law, licenses ought to be refused, so as to give effect to the earnest endeavor of the police authorities to break up these objectionable places."

The deaths in Philadelphia last week numbered 367, which is four less than for the previous week, and 86 less than for the corresponding week last year. Of the whole number, 206 were males, and 161 females; 51 died of consumption; 35 of pneumonia; 18 of convulsions; 15 of old age; 14 of marasmus; 18 of diphtheria; 11 of typhoid fever; 10 of croup, and 10 of apoplexy.

Ninety-one deaths from small-pox were reported in New Orleans last week.

Markets, &c.—U. S. 3's, 104½; 3½'s 104; 4½'s, registered, 113; coupon, 114; 4's, 120; currency 6's, 129 a 132.

Cotton continues dull, but price were unchanged. Sales of middlings are reported at 10½ a 10¾ cts. per pound for uplands and New Orleans.

Petroleum.—Standard white, 7½ a 7¾ cts. for export, and 8½ a 8¾ cts. per gallon for home use. Our total exports of petroleum and petroleum products during 1882 were valued at \$44,623,074, against \$48,556,103.

Flour was in better demand and prices were firmer. Sales of 3200 barrels, including Minnesota extras, at \$5.75 a \$7; Pennsylvania family at \$5 a \$5.25; western do. at \$5.50 a \$6.40, and patents at \$6.25 a \$8. Rye flour is firm at \$4 a \$4.12½ per barrel.

Grain.—Wheat was in demand at a further advance. Sales of 6600 bushels red in car lots at \$1.20 a \$1.25. Rye is entirely nominal. Corn is in fair request and steady. Sales of 9500 bushels, in lots, at 62 a 74 cts. Oats are fairly active and higher. Sales of 10,000 bushels, in car lots, at 51½ a 57 cts.

Hay and Straw Market, for week ending 2d mo. 17th, 1883.—Loads of hay, 200; loads of straw, 40. Average price during the week—Prime timothy, 95 cts. to \$1.05 per 100 pounds; mixed, 85 to 95 cts. per 100 pounds; straw, 60 to 70 cts. per 100 pounds.

Beef cattle were in fair demand at full prices: 2300 head arrived and sold at the different yards at 5 a 7 cts. per lb., as to quality.

Sheep were a fraction higher: 8000 head arrived and sold at the different yards at 4 a 6½ cts. per pound, and lambs at 5 a 7½ cts. per pound as to condition.

Hogs were firmly held: 3500 head sold at the different yards at 9½ a 10½ cts. per lb., as to condition.

The total exports of domestic breadstuffs from the United States during 1st month last amounted in value to \$15,874,286, against \$11,977,524 during 1st month 1882. During the seven months, which ended on 1st mo. 31st last, these exports were valued at \$133,696,842, against \$124,121,439 during the corresponding period of the preceding year.

FOREIGN.—Parliament reassembled on the 15th. The Queen's speech refers to the reorganization of affairs in Egypt, and the desire to observe international obligations; efforts to secure the stability of the Khedive, the security of the canal and the peace of Europe: the reinstatement of Cetewayo in the government of Zululand; the diminution of agrarian crimes in Ireland and the need of legislation for all parts of the Kingdom, especially the agricultural population.

Leave has been granted in the House of Commons for the introduction of an Affirmation bill, the vote thereon being 184 to 53.

James Carey, a member of the Town Council, one of the Irish prisoners has turned States evidence, and given a detailed statement of the plot which resulted in the murder of Cavendish and Burke. He has been corroborated by other witnesses, and twenty-one persons have been committed for trial to answer the charge of murdering these men. One of the chief conspirators has not yet been arrested, but his whereabouts is believed to be known.

The *Times*, in an editorial article bewails the farming prospects. It says: "A crisis in field-work exists. It

is water everywhere. A good sowing time is wanted. It is surmised that much of the autumn sowing is late, and that all Europe is in a similar condition."

A third tunnel under the Thames river is projected at Tillbury and Gravesend. The river at this point in breadth about the width of the Delaware river Philadelphia. A bill asking the privilege in the House of Commons before Parliament. The prospectus urges as a reason the granting of the right to construct the tunnel to increase of dock buildings at Tillbury by the East India docks, from which it is expected ocean steamers will sail. The transfer of freight from London point to London is also proposed, and that the will also be of strategic importance in making a communication between the camps and arsenals north and south of the Thames.

In the French Senate on the 17th inst., Leon St. Waddington, Republicans, opposed the Barbey bill on the reason that they did not desire the Republic to take an arbitrary course like an Empire. The Senate much excitement, decided, by a vote of 160 to 100, to discuss the clauses of the bill separately. The bill was rejected by a vote of 142 to 137. The clause also was rejected. The President then proposed to submit the entire bill, but the Senate rose without further vote.

At a meeting of the Cabinet on the 18th, President Grevy accepted the resignation of the Ministers.

It is officially announced that Jules Ferry has entrusted with the formation of the Ministry. He stated that Jules Ferry will assume the post of Minister of Foreign Affairs, Martin Feuille, Minister of the Interior; Waldeck Rosseau, Minister of Justice; T. Minister of Finance; General Thibaudin, Minister of War; Raynal, Minister of Public Works, and Com. Minister of Posts and Telegraphs.

The Gambettist journals are favorable to the Ministry. The Left, the Extreme Left, the Radicals and the Bonapartists have decided to demand a revision of the Constitution.

King Alfonso of Spain has signed an appendix to an American extradition treaty.

At a recent agricultural exhibition at Lede, Germany, a threshing machine was exhibited which was driven by electricity at the rate of 1400 revolutions a minute, and which at the same time illuminated the enclosure in which it worked.

Word comes from abroad that the Naples coral-reef has been very plentiful, although the quality is not very high, and over a million and a quarter pounds have been fished up, worth about \$1,000,000 in rough state. There is a goodly quantity of the pink coral, which is highly valued by some countries such as England, Germany, Russia, and the United States; but, while fair beauties prefer this more delicate, pink coral is despised by their brunette sisters, Spain, India and China, who favor the deep red. This fishery is of immense importance to Naples, during the past year 600 vessels and 5766 men were employed from February to September dredging off the coasts of Sardinia, Corsica and Sicily, or mainland of Southern Italy and on the Barbary.

The Suez Canal is to be enlarged and improved at an expense of \$4,000,000. The work will occupy several years.

WANTED,

By 4th month 23rd, 1883, a teacher for Bradford parative Meeting School.

Address,

LYDIA D. WORTH
Marshallton, Chester Co.,

FRIENDS' ASYLUM FOR THE INSAN

Near Frankford, (Twenty third Ward,) Philadelphia. Physician and Superintendent—JOHN C. HALL. Applications for the Admission of Patients made to the Superintendent, or to any of the Managers.

DIED, on the 24th of First month last, at the residence of her son-in-law, Jesse K. Livezey, near Belleville, Ohio, ANNE KING, relict of the late Joseph King, aged nearly 82 years, a member of Somerset Meeting of Friends. Being unable for several years to meet with her friends in their assembling for worship she spent the meeting hours in retirement and was on the Lord at her own home. Her friends have consoling belief that her end was crowned with peace.

WILLIAM H. PILE, PRINTER,
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PHILADELPHIA.

For "The Friend."

Gleanings from Quaker Annals.

one of the early Experiences of Samuel Neale; continued.)

continued in this state until, intending to make a visit into Munster, to form acquaintances and follow some business, I prepared my journey, equipped like a young man for the world, had a livery servant, and set out in good spirits on my expedition. As I passed along, I called at Paddock, where Mary Peisly lived, to inquire after her health and that of the family. Making some little conversation there, I found myself delighted with her instructive conversation; and upon leaving the place, I remarked how pleasing such company and conversation were, compared with what was generally to be met with.* I pursued my journey to Limerick, where I stayed some days; here I fell into very distant company, old acquaintances that I had in Dublin. From thence I proceeded to Cork, and on the road felt my mind impressed with solid reflections, which I have since thought preparatory to what soon followed; I was conscious that my weakness and frailties were great, my time running swiftly away, and I was irresolute with respect to standing against temptation and the allurements of sin, and sin-pleasing pleasures. In this disposition I reached Cork, and there I mingled with my old acquaintances, and got on ones.

I remember at a play one evening being up late; and lying pretty long next morning, when it was First day, an acquaintance asked me to go to meeting, and at the same time informed me there were strangers to be there, and inquired of me who they were; I said I would, for in my worst state I generally attended meetings. So to meeting I went, and it was a remarkable one to me; for in it my state was so changed to that highly favored instrument in

This goes to prove how important it is for Friends to be watchful and guarded in their life and conversation, even when, as in the present instance, there did seem to be outward view, any great prospect of favor, or of influencing a mind so apparently open and settled in the ways of the world. The testimony of Truth in every one testifies for Christ, and the duty of every professor of the name and religion of Jesus, should answer to this faithful and true Witness with every heart. Thus should there be maintained a close conversation coupled with fear; a showing of a good conversation our works with meekness and lowliness. This, with the Lord's blessing, might produce similar good fruits now as in the case of S. Neale.

the Lord's hand, Catharine Payton (who with my beloved friend Mary Peisly were visiting the churches,) that all I had done seemed to be unfolded to her in a wonderful manner. I was as one smitten to the ground, dissolved in tears, and without spirit. This was a visitation from the Most High, beyond all others that I had as yet witnessed: I was so wrought upon by the power and Spirit of the holy Jesus, that like Saul, I was ready to cry out: 'Lord, what wouldst thou have me to do?' I was almost ashamed to be seen, being so bedewed with tears, and slunk away from the meeting, to get into a private place. I joined company with a religious young man, and forsook my gay companions and associates, who beheld me with astonishment. The change was very rapid, and my doubts and fears respecting myself were very great, so that I could not trust myself in my former company, lest my innumerable frailties should prove too powerful for all my good resolutions. So I abode still and quiet, and kept near those messengers of glad tidings to me. I went with them to Bandon and Kinsale; and the same powerful dispensation of Divine virtue followed me, breaking in upon me, and tendering my spirit in a wonderful manner, in public meetings as well as in private opportunities; which drew the attention and observation of many. When I returned to Cork, I kept as private as I well could, and resolved to quit all my worldly pursuits, and follow the gentle leadings of that heavenly Light, which showed me the vanity of worldly glory, and that the pleasures of sin are but for a moment.

Our beloved friends' company was precious to me, their conduct and conversation strengthening; and the inward manifestations of heavenly goodness vouchsafed, were my crown and rejoicing. My eyes were measurably opened to behold my insignificance, rebellion and backsliding. I saw the perverseness of my nature, and that in me, as man, there dwelt no good thing. I thought I saw that if I missed the present opportunity of coming out of Babylon, I was lost forever: I was come to the length of my chain, my measure was full, and if I did not embrace the present offer, ruin and destruction would be my portion. These sights of my condition stimulated me to exert myself in watchfulness and care, to pursue with ardency the sense that opened in my own mind, and to feel after the spring and virtue that I witnessed there, which far exceeded every gratification that I knew before in this life. My hunger and thirst after righteousness were great: I delighted much in reading and retirement; worldly things had no charms for me at this season, when the new creation began to dawn: although, at times, I felt the mount of Esau was on fire, and the consuming thereof hard to bear, yet it was necessary, in order that I might witness a new heaven and a new earth, wherein alone righteousness can dwell.

This was when I was in the twenty-second year of my age. I journeyed homeward toward Dublin in great heaviness; fear seized on me, lest I should not be able to stand my ground amongst my intimates and acquaintances, professors and profane; being well known in that great and populous city, and having had many proofs of my own unsteadiness and forgetfulness, when heretofore favored with the tendering convictions of Truth on my mind. At times, I so reasoned with flesh and blood, as to have thoughts of going somewhere else to reside; but I was instructed to see, that He who visited me, was able to preserve me, if I would but be subject and obedient to his wholesome instruction; and that where I had dishonored Him by my inconsistencies, there, by my fidelity to the law He writes in the heart, I might honor and confess Him before men. These intimations quieted my mind, and I resolved to meet ridicule, reviling, and even persecution itself, for the sake of Him, whom I was resolved to follow, as I felt strength.

During this time I was often refreshed and comforted; the Lord was pleased to be with me, contriving my spirit and humbling me under his mighty hand. The mount of Esau was still on fire, which at times was very affecting and hard to be borne; and were it not for the Divine hand that sustained, I could not have abode the fierceness of the furnace; but it is a gradual work and must be accomplished; the kingdom of sin and Satan must be destroyed, before the kingdom of the holy Jesus becomes established in the hearts of men. The house of Saul grew weaker and weaker, and the house of David stronger and stronger, until it became established: so, in a religious sense, conversion is a gradual work; the sinful nature declines through the efficacy of the baptism of the Holy Ghost and fire, which purges the floor of the heart, and makes it a fit temple for the Spirit of the Son of God to dwell in. This causes a strong combat, a severe conflict, in which the poor creature suffers deep probation and tribulation; but it is the way to virtue and to glory, and is the heavenly preparer of paths to walk in acceptably to God: who, gradually carrying on his own work in the midst of suffering, visits by his life-giving presence to animate, cheer, and enable the drooping soul to hold on its way; and so by this invisible and glorious work the day of redemption draws nigh; and the poor pilgrim goes on from strength to strength, and from one degree of experience to another, rejoicing in the Lord Jehovah, the God of the spirits of all flesh, until the work be completed: then the poor traveller can say,—'It is not of him that willeth, nor of him that runneth, but of God that showeth mercy;' it is He that works, both to will and to do of his good pleasure, by his Holy Spirit, as the temple is clean and is kept in that state, which is only to be done, as we take heed to the power and Spirit of our Lord Jesus Christ,

the Captain of our salvation, watching and praying that we enter not into temptation: then, and not till then, will the temple of our heart be clean.

For "The Friend."

By what Sense does the Vulture Discern its Prey?

Whilst digging sweet-potatoes on my employer's farm, I noticed a very luxuriant growth of the vines covering a small mound in the field, and inquiry revealed that a horse and cow had been buried there some years before. Just then nothing impressed me in that connection save the immensity of the potatoes we found overlying these two graves; but in the afternoon and during the following day, "buzzards" shadowed the farm by scores, seeming to obey from all quarters of the heavens a mysterious summons to convocation. I soon perceived the sweet-potato field was the "radiant point" of each speeding shadow. Buzzard after buzzard I traced as they appeared in various portions of the sky with half folded wings, reminding me of mute aerial hounds "coming down the scent," their course as swift, silent and undeviating as an arrow. 'Twas a strangely interesting spectacle to behold them swoop within a few feet of the horse-hades, and rise again with slow, reluctant flaps indicative of disappointment, then return to deliberately "beat" and "quarter" the ground (aerially speaking), with all the tact and persevering sagacity of their canine compeers; in fact the performance was suggestive of a fox-hunt in which Reynard's place was represented by the dead bodies, "earthed" in this case, however, for other than Reynard reasons.

One of the vultures in particular showed an extreme faith in the guidance of its smelling powers by alighting without demur on the fence half a dozen paces from the centre of attraction, where, after some time of manifest uneasiness and uneouth posturing, it was joined by a few of its more dubious companions.

This visitation of unanny birds continued long after, though I never saw so many as at the time when the erop was ploughed out,—this disturbance probably releasing for a time the pent up odors. I could detect no taint in the atmosphere of the place, even whilst working in the freshly ploughed ground, yet hundreds of buzzards assembled from far and near, and with unerring accuracy pointed out the place of burial with overshadowing wings.

In consequence of these observations, the theory that the vulture family are enabled to detect the existence of a dead body by scent, unassisted by any of the remaining senses, and this, too, at great distances and when such carcass had lain deep under ground for several years, was to me satisfactorily proven.

S. N. RHODES.

Under the snow, the wheat is silently awaiting the coming of the harvest. And the hyacinth and the lily, the crocus, the snow-drop, and the Narcissus, are preparing for the resurrection of the coming spring. The storm of to-day will not be lost. It will come back in the early bloom and delicious perfume of the spring, and the golden grain of the harvest.

"So shall My word be!" That Word will win its triumphs, as surely as the spring will greet its flowers.

For "The Friend."

"My Father is the Husbandman."

It would seem that the wonderful and beautiful lesson of the vine and the branches, used by our Saviour for the instruction of his disciples, contains within its small compass all of the most important considerations necessary to our salvation. The engrafting of the branches; the abiding of the same; the influential Word of Life which forms our nutriment, our strength, our light and our wisdom; the unity which exists among the branches as a result of this indwelling; the bearing of fruit; the keeping of his commandments through the ability given by the inflowing Life, and the joy and love that well up as sweet waters from a pure fountain,—all these are lessons to be learned through that beautiful chapter.

But among these none is more important than the one contained in the words, "My Father is the husbandman;" and it might aid us in our submission to the Divine will, if we would more frequently consider what is the office and work of the husbandman. As it is his work to dig about the roots and prepare the soil, so it is our Father's work, as the Divine husbandman, to go through the hard soil of our fallen nature, and, with the plow-share of truth turn up deep furrows and prepare there a way for the result He designs to bring about. And what a work this often is! It may be the ground has lain fallow till it is so infested with weeds, and brambles, and briars, in the form of evil habits and unholy tempers and impure desires, that the work of the Spirit within us seems, as it were, uprooting and overturning the very foundations of our being. And so it is, for a new growth of his own right hand's planting is to be brought about, to his glory and our lasting benefit. The divine vine of life under whose shadow we may sit down and find its fruit sweet to our taste, is to be planted in our hearts, and the soil of our nature must be stirred to its deepest depths in order that this vine may take deep root and grow to the praise of Him who hath loved us, and given himself for us, to be our life evermore. In order to this the stones of all forms of wilfulness that originate in self must be gathered out of the way, and the roots of all brambles of unholy tempers and desires must be torn out of the soil where they have grown and become entangled and interlocked as a net-work, it may be. And while going through the experience of the progress of this work in our natures, how much more we are disposed to think of our own sufferings than of the patient, loving toil of our husbandman! May his patience and careful toil help us the better to understand that "He hath so loved us!"

But when the vine of the Christ-life has been planted in our hearts, and we have become living branches, engrafted into that vine, it then becomes the work of the husbandman to use the pruning-knife for the removal of all rank or improper development in the branch, which, having a new source of life, is yet a branch with *tendencies* which must be carefully watched and guarded, that symmetry and healthfulness may be secured. So our Father, by the "sword of the Spirit, which is quick and powerful, even to the dividing of joints and marrow," is the husbandman whose work it is to remove from us all those unhealthy spiritual excrescences which

would mar the beauty, usefulness and consistency of the Christian character He wishes to develop. And this may not always seem pleasant, but, the rather, grievous for a time because we are so apt to forget that "things work out for us a far more exceed and eternal weight of glory;" so apt to forget that He "chasteneth every son and daughter whom He receiveth." And then we are quick, in our short-sighted haste, to think work complete, when perhaps this very haste is the occasion for several improper growths cropping out, rank and green, in the place where one was removed. After such lessons of bitter experience, how often do we become, in looking back, to exclaim "So foolish was I, and ignorant!"

This disposition to think the work done assumes a bad growth through a wily temptation to look too much to the experience of the past as things completed rather than beginnings that are to keep our eye fixed on the mark of the prize of our high calling Christ Jesus. Through this temptation we want to live on the manna of yesterday instead of that "daily bread" which our Father knows best how, from his divine store, to supply to each day's need. And through this same tendency to self-complacency, how often comes out the bad growth of creaturely activity through which we work with a "zeal not according to knowledge," and look to our own "oblations" and "incense," and to the altar that are the work of our own hands! Our tender husbandman finds busy work with his pruning-knife! Alas, that we in our blind zeal are so ready to put forth our hands and begin the work of pruning, either in our own case, or in regard to others, as we fancy it should be done! If in our own case, self-inflicted penance soon inflates us with the idea that we are becoming and so must appear very pious, and we proceed to make brooms of our phylacteries, to sound our trumpet before us, and disfigure our faces to be seen of men. It will not do to "prophecy smooth things to such, even if we find ourselves among the number. The Lord loveth 'merey and sacrifice,' and just as soon as any of us begin to look to things such as these as meritorious we prove at once that we are seeking to purchase our salvation with the filthy rags of our own righteousness.

But, as we allow our husbandman to see from us all considerations of self, and follow him in a willing, self-forgetful, loving obedience that goes out in desire of good to others, then, unconsciously to us, will our lives speak forth his praise and not our own merit. I not only do we with confident hand grasp the pruning-knife in our own case; we are ready to use it on others, forgetful of inquiry, "Who art thou that judgest another man's servant? To his own master he standeth or falleth;" forgetful that the exact line of discipline needed by one may not be the exact line needed by another; forgetful that the "unity of the Spirit" permits the "diversity of gifts."

But, time and space would fail me to count all the ways in which busy self deludes us into a blind zeal or false life. If we could but remember that our Father is the husbandman, leave ourselves and others in his hands and in willing obedience to his requirements go forward in what He gives us to do, rather than in ways of our own devising, and confidently trust all to his wisdom, surely

ld less often mar the beauty of his work. ll we not with renewed earnestness, cease ook to the altars our own hands have e,—cease to look at self,—cease to look others, but set us upon our watch, and our eyes directed to Him, see what He say unto us and what we shall answer n we are reproved? A. L. W.

iladelphia, 1st mo. 21st, 1883.

For "The Friend."

Westtown Boarding School.

(Concluded.)

o less applicable now, than when they e written more than forty years' since, the following lines by our late friend, ph Kite:—

erty and four revolving years have sped,
join the ages that before them fled,
ce thy halls, Westtown, opened to receive,
e richest treasures parents' hearts could give.

* * * * *
ow many in these circling years have found,
alth and instruction, Westtown, in thy bound,
ow many a heart tossed on life's stormy sea,
verts to days of innocence with thee,
hen the bright sun that shone above their head,
emed on each moment beams of joy to shed;
if care worried for a little hour,
wept itself away like summer shower.

ere careful guardians watched their infant road,
ere learning held with virtue its abode.
ow many a one, drawn by Redeeming love,
at trod these halls, now tread the courts above!

* * * * *
re of the church—hope of the church—and long
e cherished object of affection strong,
rough faithful members, she with guardian care,
atches o'er Westtown where her jewels are.
ee first its outline on the vision rose,
om 'mid her worthies, she has chosen those
illed for the purpose, who with anxious eye
rk all its movements—sage advice supply,—
ve it their time—their love—their anxious care,
aply bear it to the throne in prayer."

nd very frequent is the desire fervently
that

y children may, wide-scattered through the land,
y healing influence spread on every hand.
ool of the prophets mayst thou be indeed,
d all thy children prove a royal seed."

s the articles relating to Westtown draw
close, at least for the present, the mind
rts to the many worthies who have at
rent periods been connected with its his-
y. Standing alone some time since on the
a, a silence that could be felt seemed to
r the mind as well as the outward crea-
r, and memory turned to the number of
able men and women who had been in-
sted from time to time in properly con-
ing this Institution, who are now, we
bly believe through mercy, gathered to
r everlasting rest, and the desire arose,
t me die the death of the righteous, and
ny last end be like his."

the first number of these articles, an ex-
t was given from the journal of our late
ed friend William Evans,* allusions are
made in that interesting and instructive
me to his concern for the right manage-
t of Westtown, on pages 223, 319, and
aps in other places, and under date 12th
6th, 1853, he writes: "Went to Westtown
attended the quarterly meeting of the
nittee held there. In the meeting of
committee on Fourth-day, after getting
ugh with the business, Samuel Bettle, Sr.,
arked, 'there was something of import-
which money could not purchase. It
that Friends should be preserved under

* Vol. LV., page 139.

a right exercise that the institution may be
conducted in such manner as to support the
primitive doctrines and testimonies of Friends
and educate the children in them. This was
the original concern, and it had been blessed;
and he believed, as Friends kept to this
ground, a blessing would continue to rest on
the school.' He spoke in a feeling manner,
and being now in the 80th year of his age, it
seemed like a legacy left to the younger mem-
bers, who might survive him, to bear in mind
in the future management of the seminary.
It was responded to and had a good effect on
the feelings of many."

Samuel Hilles, late of Wilmington, Del.,
was for quite a number of years an interested
member of the Westtown Committee. In the
obituary notice of this dear friend it is stated,
"On the day before he died, he had a con-
versation with a friend, in which he seemed
constrained to relate his own experience in a
way very unlike his usual reticent habit. In
this interview he spoke of some of these early
visitations, and in particular of a spot among
the woods at Westtown to which he used to
retire to 'prostrate himself in the presence of
his Heavenly Father,' where His presence
had been especially manifested to him. And
in his later life in the silent meetings of the
Society of Friends, he had the same experi-
ence renewed, the sense of the love of his
Heavenly Father so overpowering him at
times that he was fain to ask that the tide
might be stayed." Oh! this precious silence,
how much it will do for us if rightly dwelt
under. It seems at times to draw down the
blessing of the Most High, as if we might
feel the wing of ancient Goodness to over-
spread us.

Our late beloved friend, Hannah Gibbons,*
thus alludes to it in her journal, under date
of 4th month 19th, 1857: "On hearing of a
Friend being exercised in the Select Yearly
Meeting on the subject of silent reverential
waiting, and recommending it as one of our
peculiar privileges, she said: 'It did me good
to hear it. Oh! this is what we want as a
Society, even silent waiting before the Most High.
This wordy spirit which is among us I don't
know what it will come to; and yet I would
not check the lisping of a babe in Christ
Jesus. A few words fitly spoken are com-
pared to apples of gold in pictures of silver.'"

A Dream or Vision of Hester Moxie, a Friend in England.

[This dream was printed in "The Friend,"
in a series of articles by the late Nathan Kite,
more than 30 years ago. It is now repub-
lished at the request of a correspondent.—Ed.]

I thought I was dead; and behold my body
lay like a corpse! There seemed to be a per-
son of the appearance of a man, his raiment
being somewhat of sheepskin, of a bright fawn
color, who said "Follow me." He ascended
a hill, on the top of which was a large build-
ing. The out-side appeared strongly built of
large rough stones. I followed my guide into
the house, but did not at first perceive the
beauty of it to the full. It seemed white and
bright, and a large company sitting; such a
number as I never had beheld.

The further I went in, the brighter it ap-

* Hannah Gibbons was a member of the Committee
who had charge of Westtown, for several years before
and after her marriage.

peared, and more like the reflection of the sun.
The first stop my guide made seemed to be
half way of the house, by what I judged from
its appearance on the out-side. While my
guide stopped, I looked at the countenances
of those I could see, which were many, but I
could not see to the far end of the room for
the reflection of the light, which appeared
brighter than when the sun shines in its
greatest lustre on a summer day. There ap-
peared a sweetness and composure in every
countenance, far beyond what I had ever seen
in any person while in the body. The lustre
reflected from the light extended even to the
skirts of their garments, which appeared like
a plain robe or covering in one piece. Now
I was filled with admiration, and looked to
see if I could distinguish men from women,
but I could not. At my first entrance into
the house, I thought I had been at a meeting
of solid Friends. I looked to see from whence
the light came, but could not perceive either
window or opening. I then asked my guide,
"What is this place?" He answered "Heaven."
I then looked to see what they sat on, but
could not discover either bench or seat. The
more I looked, the more I admired; and
wanted to sit with them; but did not know
how. My guide turned about to go out, and
looked at me to follow him; but I was so
much delighted, that I was unwilling. He
then beckoned and said, "come." We had not
gone far before I stopped again. He stopped
for me and said, "come!" I then followed,
often halting and admiring the inexpressible
pleasure and content I saw in every coun-
tenance, till we got out; my guide then turned
on the left hand, and seemed to go down. I
did not perceive the road we went, but could
see my guide. We soon came where I beheld
a lofty dome of great wealth. We entered a
large room, which we could not see the end
of till we passed through. The room ap-
peared grandly wainscoted, and beautifully
painted with different colors. The first sight
of this beautiful room abated my sorrow
at leaving the other, which was very great
while we came down the descent. I had but
just time to take a view of this fine place, be-
fore a number of persons, richly dressed,
passed us, who smelt so strong of brimstone,
that I seemed almost suffocated; all of them
were talking to themselves, and before they
came to us looked well, but when near there
appeared a blackness in every face; those who
did not talk loud, moved their lips and seemed
to mutter, which was also the manner of some
who walked along alone. I was seized with
horror, and asked my guide, "What is this
place? and what are these?" He answered,
"These are miserable forever. They were in
the body in tumults, and will be so everlast-
ingly. At some distance sat an old woman
in a chair, like a bath chair, a fine person,
very white or powdered, and grandly dressed.
I made up to her, to see if there was appear-
ance of misery on her, and was more shocked
than before. Her lips were moving; and from
her eye-lids came small flames of fire. Im-
mediately after this, as I looked around, there
appeared in my view a woman Friend, plainly
dressed, in a green apron, whom I remem-
bered well when I was young; often taking
notice of her for the solidity of her deport-
ment in meeting. I eagerly made up to her,
and said, "What! art thou among the mis-
erable? tell me, what brought thee hither?"
She looked very sorrowful, wept, and said,

"No wrong I have ever done any man; but unfaithfulness and disobedience to my God, brought me hither!" I thought I wept much, as well as she. I then turned to my guide, "tell me, am I to remain here forever? I thought a little time past, had I died, I secured to myself an inheritance among the happy whom we first saw." My guide looking steadfastly at me, said, "Thou art not to remain here, but to return to the world again. If thou art faithful to thy God, thou mayest have an inheritance among the first thou saw. But I have something else to show thee."

Then he went a little further and under an arch appeared something which divided the place from a large chapel, where abundance of people were assembled to worship, and saying, "Amen, Lord have mercy upon us! Christ have mercy upon us!" These appeared more plain in their dress, and looked more white. I said to my guide, "These are not miserable too." "These," he said, "are they, who thought to be saved by a profession of religion, but have not the white robe of righteousness; they all came by the way of the room; some stopped among the worshippers, others went on to those who smell of brimstone." My distress was now greater than before, for I knew many of these, who looked at me as if they knew me; and I thought they appeared as if they worshipped.

They looked to and fro, and seemed much discomposed. I again entreated my guide to let me go. He walked gently out of this place, and came again into the entrance of the house, which was large, with a wide gate. There stood a number in black or dark clothes, who did not seem to move forwards towards the others. When we came to the outside of the gate, I met an intimate friend (the friend died about a month after,) coming towards the gate, two persons conducting him. I asked him if he was going among the miserable? "What is thy offence? What hast thou done? tell me?" He answered, "Beware of covetousness and the love of money! That brought me here." We both wept much, and were greatly troubled,—but I wanted to be gone, and followed my guide, but looking back I saw some pushing, others pulling him. We were now in a large inclosed field, where I saw many persons, some of whom are since dead. Out of it I could see no road, but my guide led me to a place where was but just room to pass out. He stood still, and looking earnestly at me said, "Thou art going into the world; remember what thou hast seen! 'Tis not enough to be honest to men, thou must be honest and faithful to thy God also! On this, the thought of returning to the world again affected me much; for it seemed a doubt whether I should be able to steer my course so as to be deemed worthy an admittance among the first I had sight of. But standing speechless, and my guide standing still, faith suddenly sprang up in my mind, and seemed to say these words, "Lord, thou canst, if thou wilt, preserve me through all?"

When I awoke the horror and distress I felt on my mind, I am not able to describe. I seemed as if I drew my breath where sulphur was burning, and often said to my nurse, and those about me, it seemed as if the smell of brimstone was in my stomach, and I thought I could not live many hours. Nor do I believe I should, if the Almighty, in the extending of his goodness, had not had compassion on me, a poor unworthy creature, and caused

that suffocating smell to pass from me; and gave me to trust in his name. This melted my spirit in contrition before Him, and caused me to vent my sorrow in many tears; after which my tossed mind was favored with a calm."

For "The Friend."

IN MEMORIAM.

His sun went down at noonday. In his prime
He lay his armor off,—resting from toil
While yet the battle raged; and while his strength
Was scarcely tried, the bugle blew retreat.*
Thy warfare now is over! never more
Thy voice for truth, in modulated tones,
Shall eloquently plead; and never more
Thy faithful Christian walk—following Him
Who died on Calvary, shall louder preach.
Soldier of Christ, farewell! Thou wert to us
Almost a stranger; yet thy courage cheered,
And had our sympathy in thy attacks
On Satan's citadel. True to thyself,—
True to convictions! None has ever thought
To call thee insincere; and o'er thy grave,
(The wintry winds chanting a requiem,)
Let not a breath unkind be ever breathed.
2nd mo. 1883.

R.

Selected.

SLEEP.

"So, He giveth His beloved sleep."

He sees when their footsteps falter, when their heart
grows weak and faint,
He marks when their strength is failing, and listens to
each complaint,
He bids them rest for a season, for the pathway has
grown too steep,
And folded in fair, green pastures, He giveth His loved
ones sleep.

Like weary and worn-out children that sigh for the
daylight's close,
He knows that they oft are longing for home and its
sweet repose,
So he calls them in from their labors, ere the shadows
around them creep;
And silently watching o'er them, He giveth His loved
ones sleep.

He giveth it, oh, so gently! as a mother will hush to
rest
The babe that she softly pillows, so tenderly on her
breast;
Forgotten are now the trials and sorrows that made
them weep,
For with many a soothing promise, He giveth His loved
ones sleep.

He giveth it! Friends the dearest can never this boon
bestow;
But He touches the drooping eyelids, and placid the
features grow,
Their foes may gather around them, and storms may
round them sweep,
But, guarding them safe from danger, He giveth His
loved ones sleep.

All dread of the distant future, all fears that oppressed
to-day,—
Like mists that clear in the sunshine, have noiselessly
passed away,
Nor call, nor clamor, can rouse them from slumber so
pure and deep—
For only His voice can reach them, who giveth His
loved ones sleep.

Weep not that their toils are over, weep not that their
race is run;
God grant we may rest as calmly when our work like
theirs, is done!
Till then we would yield with gladness, our treasures
to Him to keep,
And rejoice in the sweet assurance, He giveth His
loved ones sleep.

"Open the door for the children,
Tenderly gather them in—
In from the highways and hedges,
In from the places of sin.
Some are so young and so helpless!
Some are so hungry and cold!
Open the door for the children,
Gather them into the fold."

* Called from the conflict.

For "The Friend."

E. B. L.

Two years o'er this orb have passed away;
Two years of sorrow and sadness,
Since thy spirit fled from its home of clay
To a home of joy and gladness.

Two years! how slowly have they passed
Over this aching heart of mine,
Since on thy brow I gazed my last,
Striving my treasure to resign.

I strove, and not in vain the strife,
To meet the blow in mercy given,
And bless the hand that into life
Ushered thy soul prepared for Heaven;

Prepared, through mercy, for that hour
Awful? which all on earth must meet,
When clothed with majesty and power,
God cites before his judgment-seat.

With trusting heart, and willing ear,
Thou heardest the summons unappalled;
His spirit with thine own did bear
Witness, that thou his child wast called.

*Hope unto thee was lost in sight,
And death in victory was swallowed;
Celestial glories opened bright,
With visions pure and hallowed.

Oh! may not then this heart of mine,
So graceless and rebellious prove,
As at God's mandate to repine
When summoning to a home above,
A spirit purified as thine,
To rest within his arm of love.

Nay, rather let it aid divine,
In cheerful thankfulness implore,
To see through all, his wisdom shine,
And crave High aid strength to adore

That Power which from all earthly care,
Sufferings and trials, called thee home,
Received thy ransomed spirit where
Sickness and sorrow never come.

And when the high behest is given,
To my tried sorrowing soul, "go free,"
Oh! may eternal rest in Heaven
With Christ, my guerdon be.

1859.

E. S. L.

Integrity in Business.—As we rode out one day with one of the members of the church in which we were then preaching, we had long conversation on the subject of honesty in business. He was a merchant in the village where we dwelt, and was very frank as to sentiments on the subject. He maintained stoutly that a man could not keep a store successful unless, in various small ways, he defrauded his customers. He did not say that he committed such frauds himself, but the inference was pretty strong that he did so. He contended just as earnestly that it was not necessary thus to make cheating a part of business; that a man who was upright and honest in dealing was most likely to succeed, and, supposing the principle he advocated to be correct, then no Christian man should keep a store, because it was a sin to rob our neighbors.

It is long ago now, that we met this brother and his remarks made us very sad. He was a fellow Christian, or professed to be. Though we talked long on the occasion which we allude, he urged no less strongly than at first, at the close of our interview, the necessity of dishonesty as a means of success. Only a few months passed and he failed in business, and left the village. We have never seen or heard of him since. We think his case is an illustration of the usual result of principles—that if a man wants to be

* I have seen the glories of Heaven open before me, and glorious indeed is the rest prepared for the righteous.
E. B. L.

a commercially, a very easy way to do it be smart enough to cheat his customers selling things, under the impression that not found out.

the same village, at the same time, there an unassuming man, a member of the church, who kept another store of the nature, where dry goods and groceries sold. We asked him what he thought of a principle as that for which his neighbor contended. He said he did not believe in it did not practise it. This brother continued year after year in the village, his business increasing until he enlarged his store, loved and respected by all, giving regularly a proportion of money toward the support of the church, until, with a competency sufficient for the wants of his family and himself, he sold out and is still the honored resident of the beautiful village of —, an illustration of the familiar maxim that "Honesty is the policy," even in worldly matters.—*Thos. W.*

For "The Friend."

Thoughts about the Eternal Gospels and the Falling Babylon.

BY CHARLES SMIELDSTREAM.

MARKS ON C. H. SPURGEON'S LECTURE ON GEORGE FOX.

(Continued from page 228.)

such a man as George Fox, a child of the Father and a minister made by God, did not belong to any sect, neither will any child of Light belong to any sect, for sect making is the work of carnal men and darkness. Read how dear, true and true George Fox, describes the church and Babylon:

Whilst I was under this great spiritual blessing, the state of the New Jerusalem which comes down out of heaven was opened to me, which some carnal-minded people had supposed to be like an outward city dropped out of the elements. I saw the beauty and glory of it, the length, the breadth, and height of it, all in complete proportions,—*I saw all who are within the Light of Christ and the faith which He is author of, and in the Light of God the Holy Ghost, which Christ and the Holy prophets and apostles were in, and with the grace and truth and power of God which are the walls of the city; such are within the city, members of it, and have right to eat of the tree of life, which yields her fruit every month, whose leaves are for the healing of the nations.*

But they that are out of the grace, the Light, Spirit and power of God; they resist the Holy Ghost, quench, grieve and blaspheme the Spirit of God; who hate the Light, the light of God into wantonness, and do violence to the spirit and grace; they who have erred from the faith and made shipwreck of it and of a good conscience; who despise the power of God and despise prophecy, revelation and inspiration, these are the dogs and unbelievers who are without the city. They make up the great city of Babylon, the vision and her cage, the power of darkness and the evil spirit of error surrounds and covers them over. Many things more I saw concerning the heavenly city the New Jerusalem, which are hard to be uttered and would be hard to be received. But, in this holy city is within the Light, and all who are within the Light are within the city, the gates whereof stand open all the day (for there is no night there) that all may come in, and the blood being shed for every man, He

tasted death for every man, and enlighteneth every man that cometh into the world; and by his grace, that bringeth salvation, having appeared to all men, there is no place and no language where his voice is not heard. The Christians in the primitive times were called by Christ, a city set upon a hill; they were also called the light of the world, and the salt of the earth; but when Christians lost the Light, the salt, the power of God, then they came to be trodden under the foot like unsavory salt. Even as the Jews who, while they kept the law of God, were preserved above all nations, but when they turned their backs on God and his law, they were trodden under foot by other nations. Adam and Eve, when they obeyed God were kept in his image and in the paradise of God in dominion over all the works of his hands; but when they disobeyed God, they lost his image, the righteousness and holiness in which they were made, they lost the dominion, were driven out of Paradise, and so fell under the dark power of Satan, and came under the chains of darkness. But the promise of God was, that the seed of the woman, Christ Jesus, should bruise the serpent's head, should break his power and authority which had led into captivity and held men therein. So Christ, who is the first and the last, sets man free, and is the resurrection of the just and unjust, the judge of the quick and the dead, and they that are in Him are invested with everlasting rest and peace, out of all the labors and travails and miseries of Adam in the fall. So He is sufficient and of ability to restore man into the state he was before he fell; and *not into that state only, but into that also that never fell, even to himself.*

What is out of the light is in darkness! Without walking in the Light the blood of Christ has no effect! But how many have said and will say, that there is no such a thing as a divine Light in man sufficient to work out the obedient man's salvation!

God had sent George Fox to turn the people to the Light of Christ in themselves; and he said so himself. Can preachers say that God has sent them to baptize in water and to turn the people to the outward history of Christ, or to the Christ after the flesh, or to the outward blood of Christ, or to hearing preachers who divine for money? Or can any preacher, who practises will-worship, say that God sent him to do so? Or can any pastor or bishop of any so-called church say, that his church is in the same power and spirit as the primitive church?

Spurgeon says: "Satan's servants serve him well, but the servants of Christ are often half-hearted." Who has more power, Satan or Christ? Those that receive Christ in his Light, to them He gives power to become children of God (not by name but by virtue, efficacy and power.) They are not half-hearted; they cannot become tired of doing their master's will—for his will is their meat and delight. They cannot run in their own wills, time and imagination, but as their Redeemer prepares them. Those who work in their own time, will and imagination, they get tired. God has his valiants in all generations. But those that have defiled their garments or put on borrowed garments, they can not walk perfect before the Lord; but the willing, the obedient, the perfect ones, to whom He gives his commandments to serve Him, they serve Him well; and it is their greatest

delight to do the will of their Master. There are children of the Light scattered here and there over the surface of the earth, that have no outward name or organization seen by men, but who are in the Light, for the Light is in them, and they walk in the Light and are therefore within the walls of the New Jerusalem, eating of the tree of life. They know that their Master trod the winepress alone, and having communion with Him and his followers in Spirit; they don't feel any loneliness on account of being isolated, but are contented, and they know that the crown is reserved for them, but darkness for the half-hearted ones.

(To be concluded.)

Young Atheists.—A suggestive scene took place lately in a railroad car that was crossing the Rocky Mountains. A quiet business man, who had been slowly watching the vast range of snow-clad peaks seen for the first time, said to his companion:

"No man, it seems to me, could look at that scene without feeling himself brought nearer to his Creator."

A dapper lad of eighteen, who had been chiefly occupied in caressing his moustache, pertly interrupted, "If you are sure there is a Creator."

"You are an atheist?" said the stranger, turning to the lad.

"I am an Agnostic," raising his voice. "I am investigating the subject. I take nothing for granted. I see the mountains, I smell the rose, I hear the wind; therefore, I believe that mountains, rose, and wind exist. But I cannot see, smell, or hear God. Therefore—"

A grizzled old cattle-raiser opposite glanced over his spectacles at the boy. "Did you ever try to smell with your eyes?" he said, quietly.

"No."

"Or to hear with your tongue, or to taste with your ears?"

"Certainly not."

"Then why do you try to apprehend God with faculties which are only meant for material things?"

"With what should I apprehend him?" said the youth.

"With your intellect and soul; but—I beg your pardon!" here he paused; "some men haven't breadth and depth enough of intellect and of soul to do this. That is probably the reason that you are an Agnostic."

The laugh in the car effectually stopped the display of any more atheism that day.

Being let go, they went to their own company.—"A man is known by the company he keeps." "Birds of a feather flock together." There are a good many restraints that hold men back from the company they would like—company of their own sort; but when those restraints are off, the men naturally go to their own company. It is Dr. Alexander Raleigh, I think, who has brought out this truth most forcefully in a sermon from this text. He pictures the restraints of the daytime to men of business, to clerks, to mechanics, to students, holding one and another to the higher or the lower associations, until the evening's freedom permits them all to seek their own company. Then being let go, some go to the theatre, some to the bar-room, some to the gambling house, some to the library, some to their own homes, some to the place of prayer. If you could pick your own

company, what would it be at this hour? When death loosens the restraints of life, you will go to your own company.—*Selected.*

Cider and Cider Drunkards.—Many persons call themselves "total abstainers," but will not refuse "a little" or a great deal "good old cider." "Hard cider" contains from eight to ten per cent. of absolute alcohol; that is, a glass full of cider is equal to a glass of the same size one fourth full of brandy, which contains less than fifty per cent. But it is not the alcohol alone that accounts for the different sorts of drunkenness. A marked difference often exists between beer, wine, rum, gin, brandy, and whisky drunkards; in the general condition of the habitual toper; and in the actions of the drunkards when drunk.

Cider drunkards are, generally speaking, the most morose, and when drunk, they stay drunk the longest, and sober up the most slowly. One of the best farmers in New England broke his wife's heart by continued negligence and abuse, and came at last to poverty through cider. In being taken by him through his cellar, and shown seven varieties of cider, the writer said, "Just the number of evil spirits that made the last state of a certain man worse than his first." "O," said the victim, "a little good cider does nobody any harm." But in a short time it ruined him. A few years ago, when apples were unusually plenty, a farmer in Rhode Island put down for home use forty barrels of cider. Before the spring three of the six of which his family was composed had drunk themselves to death, and one of the survivors was injured in a drunken melee.

We are stirred to write on "cider and cider drunkards" just now, by the testimony recently given before Surrogate Coffin at White Plains, N. Y. Westchester County is famous for cider, and the daughter of the testator, who was a farmer, testified that her father was in the habit of drinking excessively, being frequently intoxicated with cider. On one occasion he lighted a number of candles, placed them on the table, and dared any one to blow them out. On another occasion, he filled a barrel full of hay and placed it on the floor of the barn, and then set the hay on fire. At another time he filled a stove with asbes, and then said he would like to see any of his family kindle a fire in it. Once he attempted to cut the throat of one of his daughters. He was arrested in 1868, and again in 1870, on complaint of his wife, for cruel treatment. He was sent to the county jail, and subsequently to the penitentiary.—*Christian Advocate.*

Art Indecency.—Schools of Art are made also schools for the eradication of modesty. If the study of Art leads to greater admiration for that which is pure, lovely, and of good report, by all means let Christian parents encourage it; but if it leads to that which is impure and sensual, rather should they let their children suffer loss in their earthly career than be contaminated by it. It appears to us that by many Art is honored as a goddess, and all that promotes or is fancied to promote her glory is considered and taught to be lawful by her votaries without regard to the law of God. Surely Christian artists should lift up their voice against such idolatry, and Christian parents should be careful not to countenance it in any way.—*London Christian.*

A Happy Change.

Dr. Bass describes a visit, which he received from a resident of Pennsylvania, with whom he became acquainted fourteen years before in the Kings County Penitentiary. He was of good family, well brought up, and with a liberal education. The prospect before him was bright, but he, like many young men before him and since, made the acquaintance of persons of wild, dissolute habits, and in turn became extravagant and reckless, lost his situation, and, to gratify the evil habits he had formed, became dishonest, was arrested, convicted, and sent to prison for his crime. His mother, a widow, was in a distant city. A sister in feeble health was the only one of his large circle of acquaintances and friends who showed him any sympathy or kindness, the only one who visited him during the long and dreary months of his imprisonment; all the rest upbraided him, and rather rejoiced that the fast young man had come to a stop.

He was at first indisposed to religious conversation or reading; he wanted to be let alone to abuse those who had him punished. He tried to believe that he was the victim of circumstances, a martyr for little indiscretions only. He had been a little wild and foolish, but he was good-hearted and meant no harm. Such was the sophistry with which he tried to excuse himself and to justify his conduct.

In the providence of God his sister became sick, and for months could not visit. He became alarmed, fearing her death; and he says the first real prayer he ever made was that God would spare her life. The conversations he had with his sister, in which she had used her efforts to bring him to a serious frame of mind and he had ridiculed her, came fresh to his memory. He became thoughtful, penitent, prayerful, and, after weeks of great mental agony, he found in Christ Jesus a balm for his wounded spirit. After his conversion he read "Doddridge's Rise and Progress," and in his cell on his bended knees, alone with God, he wrote out and signed a "Dedication" of himself to God.

He is now the editor and publisher of one of the ablest newspapers in our country, respected by his fellow-men, and a member of a Christian church.

Liberty and Trust.

We have become so accustomed to the idea that liberty only means an escape from personal control and authority, that we are apt to let slip by far the larger part of its true significance. The lonely inhabitant of a desert island is certainly free from all human control, yet what sort of liberty can he boast? With the natural craving for society and the needs and desires of a civilized man, he is fettered and bound on every side. What does it matter to him that no one forbids him any gratification or compels him to any action, when the one is unattainable and the other impossible? If opportunity is denied to him, his liberty is taken away as effectually as it could be by the hand of any tyrant.

Another man may be surrounded by every opportunity, and free from every control, yet his liberty is curtailed by the want of power. He is sick and feeble, and incapable of enjoyment, or he lacks the judgment, or intelligence, or force to fulfil his wishes. Everywhere he turns he sees *cannot* written as indelibly for him in his own want of capacity

as it could be in the pages of any statute book or the edict of any master. Without the use of power and opportunity, no withdrawal of human restraint can confer any liberty worth the name.

There is yet another element in freedom equally important to all who mingle together in social relations—that of *trust*. When we examine human relations closely, we find all the happiness they promise, all the opportunities they offer, all the advancements to promote, are entirely dependent upon trust that is included in and inspires them. Without this, hopeless solitude were preferable. Except for our trust in one another, we could never feel the least security of life, limb, of property or reputation. All that man values, save his own honor, is at the mercy of those around him. They can take his life at any moment, and in a hundred different ways. They can steal or lay waste property, burn his dwelling, destroy his family, ruin his good name. How is it that we can enjoy a moment's peace, knowing the possibilities that surround him? Simply because he *trusts*. He knows that the general goodwill and right feeling of the community are sufficiently developed to prevent more than a remote possibility of such injuries. He even believes that the desire to befriend and help one another is strong enough to assure him of a certain amount of sympathy in time of need.

Just in proportion to the growth of confidence in the hearts of a people will be the liberty of each individual. Where trust is feeble, life must be largely occupied in guarding against all sorts of possible deductions and injuries. Where it is strong, time and thoughts are set free for the accomplishment of worthy objects. When we are with those whom, for any reason, we regard with suspicion and distrust, how greatly our freedom is curtailed. We immediately strain our feelings and guard our words; we do not dare to be candid and open; we imagine every possible misconception that may be put upon what we say, and instinctively we conceal our real selves, and act upon a reserve. When from such society we pass into that of tried friends, or a trusted family, what a sense of relief do we experience, and how gladly do we throw off our mask. What a feeling of freedom ensues when we can say what we utter our thoughts, and express our feelings without fear of satire, or ridicule, or misconstruction, or slander. No liberty can be greater than that which we enjoy when the presence of those we trust; we cast aside all fear, and utter ourselves unreservedly. Slavery can be greater than that of fear; chains can be heavier than those forged by distrust and suspicion. Who are the victims of this slavery, the wearers of these chains? Surely those who by injustice, oppression, by cruelty and harshness, by enmity and lack of sympathy, cause themselves to be shunned and feared. Some, whose bodies it is they are under no man's control, whose delight is to exercise authority, are tyrants, under a worse tyranny themselves than any which they can possibly inflict. He who oppresses by those whom they oppress, and dreads those whom they rule, they live under a constant fear of retaliation.

Happily the power and the disposition to extreme cruelty have both passed away. We are still a long way off from that perfect

which accompanies perfect trust. Prisons, stocks, bars, and all the complicated machinery used to prevent and punish crime act just so much from the liberty we do not enjoy did trustfulness and trustworthiness prevail. Envy, jealousy, suspicion, and still act and react to deprive us of our full freedom. Nature still, with her impartial justice, grants true liberty only to those who deserve it. Those who enslave themselves enslave in their own net. The just worthy will always be distrustful; they know that they have not bestowed confidence, so they expect none; conscious of having injured others, they are ever on the watch lest injury to themselves. Even should they be spared all retaliation, the spirit of fear and distrust in which they live is of itself a penalty, destroying as it must, their peace of mind and freedom of action, and forming the very core of their social lives. Some way, we may be very sure, they must be suffering which they inflict. But the honest and sincere, whose hearts are tender and true, whose word is reliable, whose characters are transparent, whose characters are true and dependable, will naturally be unsuspecting and confiding. They do not suspect others of acts of which they could not be guilty themselves; having sown seeds of kindness and good-will, they expect to reap the harvest. They merit no ill treatment, they fear none, and know nothing of the misery in which suspicion ever dwells.

A letter of love to the young convinced, in Penn gives this advice:—

"Neither let us enter into many reasonings with opposers, for that is the life God's power is able to slay with the two-edged sword; neither is the still, the quiet, the righteous life, but must be exalted over all. And this I find in a sound understanding through the promises of the Lord, that deadness, darkness, languish of spirit, will be the end of such drifting and pragmatical Christians, whose religion consists much more in words than in acts; confessing than forsaking; and in their will-performances and external observances, than in the reformation and conversion of their souls to God. And, finally, we ourselves, who have known something more of the word, may also reduce our good conditions to utter loss, by seeking to comprehend religious matters in our understandings, and trifling about them with every opposer the while in a way of temptation, shall present to which does no way advance our growth and increase in the noble principle of Truth."

For "The Friend."

Religious Items, &c.

Reestablishment.—There is said to be growth in Germany, among the more Evangelical portion of the community, a demand for a Church—one not connected with or dependent on the civil government. This feeling is strengthened by the fact that the adherents to the different congregations are controlled by the State bureaux, and sometimes a teacher of rationalistic tendencies is sent to an evangelical congregation; which causes dissatisfaction.

On this subject Joseph Cook stated in one of his recent lectures:—"Already Australia has adopted the American precedent for her independence. She has put all connection between Church and State into process of extinction

in all her colonies. I have heard Archbishop Trench say, at his own table, to his associate ecclesiastics in Dublin, that Ireland could not go back to a connection of Church and State if she would, and would not if she could, and should not if she would. Church and State have long been partially separated in Scotland, and you already begin to hear all around the horizon of that land, rising thunders on the theme of complete disestablishment. But who expects England to avoid radical discussions on this theme a century, or half a century, or a generation longer? Disestablishment is a great reform to be expected in a near British future."

Liturgical Form of Worship.—One of the New York Baptist congregations (that of Madison Avenue) has decided to make some changes in the manner of holding their evening meetings. A committee on the subject reported that they thought the reformed churches had made a mistake in rejecting liturgical services, and they proposed that more time should be given to music and other things which would be attractive to people generally. If some of the old fathers of the denomination could visit their descendants in religious profession, they might say with the apostle, "I am afraid of you, lest I have bestowed upon you labor in vain."

For "The Friend."

Natural History, Science, &c.

The Lignified Snake from Brazil.—An object closely representing a small species of snake, was found within the trunk of a tree north of the Amazon river, and has excited considerable interest among naturalists. The piece of wood containing the supposed reptile was taken to France and submitted to learned men there for examination. The body has been found to consist of woody cells and fibres, yet the resemblance to a snake is wonderfully close. Professor Asa Gray suggests as the most probable hypothesis, that it is an aerial root, such as the fig family are in the habit of throwing out, which has by some means entered the body of the tree and made its way under the bark.

Annual Rainfall.—The annual rainfall varies greatly in different parts of the earth. It is less than 10 inches in the central part of British America, around Slave lake; in the district north of the Gulf of California; on the western slope of the Andes in South America; in parts of Tartary, Mongolia, Persia and Arabia, in Asia; in the desert of Sahara and a portion of South Western Africa; and in the central portions of Australia. It is over 75 inches on the eastern slope of the Andes, in the Alps, Caucasian Mountains, Bombay, in the Himalayas and many of the islands of the Indian Ocean. Some of the stations in Java and Sumatra register a downfall of about 17 feet of water annually.

Sulphur Deposits in Utah.—At Cove Creek, Southern Utah, a number of sulphur mines have been "located," and some of them slightly developed. Its origin is probably from iron pyrites or other sulphuret in the earth, from which it has been expelled by volcanic heat, and has condensed at the surface. In one place the impure sulphur forms a bed 25 feet in thickness.

The Water-clock.—This is a very ingenious contrivance, which measures time well in both rough weather and fine. It is simply a bucket half filled with water, in which floats the half

of a well seraped cocoa-nut shell. In the bottom of this shell is a very small hole, so that when placed to float in the bucket a fine thread of water squirts up into it. This gradually fills the shell, and the size of the hole is so adjusted to the capacity of the vessel that exactly at the end of an hour, plump it goes to the bottom. The watch then cries out the number of hours from sunrise, and sets the shell afloat again empty. This is a very good measure of time. I tested it with my watch, and found that it hardly varied a minute from one hour to another, nor did the motion of the vessel have any effect upon it, as the water in the bucket of course kept level. —Wallace's Malay Archipelago.

A Tame Hawk.—A patient of mine possesses a hawk which is perfectly tame and harmless. He lives most harmoniously with a green linnet which was originally put in his cage for a meal; when first incarcerated with his apparent enemy, he slunk into the furthest corner, no doubt expecting instant death, but perceiving no danger was to be apprehended, he approached the woodland tyrant and very speedily both were on extremely friendly terms; and ever since, if any one goes near the cage, the hawk will open one of his wings to shield his diminutive companion in captivity. At night-time the linnet invariably goes to sleep with his head snugly ensconced under the same protecting canopy. I myself have witnessed the above several times. —E. M. Boddy in Science Gossip.

The Dancing of Gnats.—The periodical meeting of gnats, midges, &c., at certain spots for the purpose of holding their eccentric games is a curious phenomenon. How is it that the same localities are chosen not only night after night, but year after year, by these tiny revellers. On a hot evening I have seen a column of gnats hanging over a tree in a forest, so vast that they looked like the ascending smoke of a camp-fire, and so numerous that the hum of their myriad tiny wings could be heard at 30 yards like the distant sound of the sea. Night after night they came there when the sun set. —E. L. A. in Science Gossip.

THE FRIEND.

THIRD MONTH 3, 1883.

The New York correspondent of the *Public Ledger* of this city, says of the late William E. Dodge, that his death "occasions a profound feeling of regret throughout the whole community, as it will throughout the country. As a merchant and a citizen he exerted an influence that was felt far and near, and the influence was always on the right side." The writer also quotes the testimony of the President of one of the New York banks, who had been a life-long acquaintance of the deceased, who said he "was famous for the consistency of his religious life with his business career. He never held stock in a railroad which run its cars on the Sabbath day, and he never drank spirituous liquors, no matter what the occasion. When he was travelling in Europe he sometimes found it impossible to get good water to drink, but in that case he drank bad water. His death will be an irreparable loss to the many charitable, religious and temperance associations to which he contributed money, and advice that was quite as valuable. The amounts of his gifts for these purposes

were very large; latterly, I know he had given away \$100,000 a year. He had enterprise, judgment and perfect integrity, and gave a large share of his attention in helping others."

It is truly a noble testimony, when it can truthfully be said of a man that his "influence was always on the right side," and "his religious life" and "business career," were consistent with each other. We ought to be encouraged and thankful when such illustrations of the effect of religion are presented to us. Yet it must be borne in mind, that *true religion* always produces such fruits, for we are to know the character of people by their actions. "By their fruits shall ye know them." He who lives in obedience to the Spirit of Christ, will manifest the fruits of the Spirit in his business and his every-day life. He cannot be under the influence of a worldly-minded spirit six days of the week, and be a godly man on the seventh.

The Report of the Managers of the Adelphi School in this city shows that it has been in regular operation during the past year, with an average class-list of 84. The school is largely made up of very small children, who cannot be as regular in attendance as older scholars. From this cause, and also from the prevalence of small-pox, measles and whooping-cough in the early months of the year, the average daily attendance was reduced to 53.

Several of the more needy scholars had been supplied with shoes, through the kindness of some interested friends, and this enabled them to attend at school, when otherwise they would have been confined at home.

The Managers say. "We are encouraged to believe that the school is producing good fruit, inasmuch as it provides for a class who might otherwise receive no schooling whatever—surrounding them with good influences, and starting them in the rudiments of an education."

We believe that some of those who thus disinterestedly devote time and thought to the welfare of others, will experience the truth of the Scripture declaration, "He that watereth shall be watered also himself."

We have received the 28th Annual Report of the Howard Institution, under the care of an association of Women Friends, for the help and relief of persons of their own sex.

The building is located at 1612 Poplar St., Philadelphia. The expenses of conducting the institution during the year 1882 amounted to \$3028.93, of which about one-half was received from interest on invested funds, and the balance from donations of those interested in its welfare, and from other sources.

The Report says: "Its Managers are enabled to report continued blessings upon their efforts for the welfare of the sadly interesting objects of their care, giving them renewed assurance that the work, humble as it is, has been owned by the Master to whom it has been offered."

SUMMARY OF EVENTS.

UNITED STATES.—In the U. S. Senate on the 20th ult., the House bill to extend the time for filing claims before the Alabama Claims Court was reported and passed with an amendment which provides that "Every claimant hereafter filing his claim shall state and establish to the satisfaction of the Court, a reasonable cause for his not having presented it within the time fixed by the act of June, 1882, setting forth the facts

which occasioned such failure; and shall further establish to the satisfaction of the Court that he was, at the time of his loss, a citizen of the United States, or had lawfully filed a declaration of his intention to become such citizen; and that his loss was one of the first-class described by said act and was incurred while he or his property was on a ship sailing under the flag of the United States."

Several of the appropriation bills are in the hands of Conference Committees of the two Houses.

The wheat crop of 1883, on the Pacific coast, it is calculated will reach seventy million bushels. The San Francisco *Journal of Commerce* says, the present season bears a striking resemblance to that of 1879-80, when the yield was about 20 bushels per acre. The wheat sown covers about three and one-half million acres.

In the New Jersey House of Representatives, all the prohibition measures, including the Constitutional amendment, have been defeated successively.

In the Senate of Maine on the 19th ult., the Constitutional Prohibitory amendment was passed by a vote of 21 to 2. A bill was also passed allowing women to vote on school matters.

Chief Justice Day, of Iowa, has ordered the petition of the Attorney General of that State for a rehearing of the Prohibition Amendment case to be docketed for the term of the Court at Council Bluffs.

The British steamer *Glamorgan*, from Liverpool for Boston, was abandoned at sea in a sinking condition, on the 16th ult., after a fearful storm, in which her captain and five seamen were washed overboard and lost, the survivors were taken off by the steamer *Republic*, which arrived at New York on Seventh-day evening last. In transferring them to the *Republic* another seaman was drowned. The cargo of the lost steamer was valued at \$200,000. There is an insurance of about \$100,000 upon it in Boston companies and agencies.

On the afternoon of the 19th of last month, a panic was caused in the schoolhouse attached to a Roman Catholic chapel, in New York, by an outbreak of fire under the stairs on the second floor. Several hundred children rushed wildly down the stairs, and the railing giving way the struggling mass was thrown to the floor below. Sixteen children were killed and six injured, several dangerously.

The public schools in Leadville, Colorado, have been closed, owing to the prevalence of small-pox.

There were 358 deaths in this city last week, 9 less than the previous week, and 40 less than during the corresponding period last year. Of the whole number, 187 were males, and 171 females; 65 died of consumption; 25 of pneumonia; 23 of old age; 20 of diphtheria; 14 of convulsions; 12 of croup, and 9 of typhoid fever.

Markets, &c.—U. S. 3's, 104½; 3½'s 104; 4½'s, registered, 112½; coupon, 113½; 4's, 119½; currency 6's, 129 a 132.

Cotton continues dull, but prices were steady. Sales of middlings are reported at 10½ a 10¾ cts. per pound for uplands and New Orleans.

Petroleum.—Standard white, 7¾ a 7½ cts. for export, and 8¾ a 8½ cts. per gallon for home use.

Flour is in moderate request and prices are firm. Sales of 2850 barrels, including Minnesota extras, in small lots, at \$5.75 a \$6.75; Pennsylvania family at \$5.25; western do. at \$5.75 a \$6.40, and patents at \$6.25 a \$8. Rye flour is firm at \$4 a \$4.12½ per barrel.

Grain.—Wheat is in better demand and a fraction higher. Sales of 5300 bushels red, in car lots at \$1.18 a \$1.25. Rye is firm at 70 cts. for prime Penna. Corn is dull and lower. Sales of 9000 bushels, in car lots, at 61 a 70 cts., the later for sail, yellow and track. Oats are ½c. higher. Sales of 10,000 bushels, in car lots, at 51 a 58½ cts.

Beef cattle were in good demand and prices were a fraction higher: 2900 head arrived and sold at the different yards at 5½ a 7½ cts. per lb., the latter rate for extra.

Sheep were in demand at an advance: 12,000 head arrived and sold at the different yards at 5 a 7 cts. per pound, and lambs at 5 a 8 cts. per lb. as to condition.

Hogs were dull, but prices were unchanged; 2800 head sold at the different yards at 9½ a 10½ cts. per lb., as to condition.

FOREIGN.—Much time has been occupied during the past week in the House of Commons in debate on Gorst's amendment to the address in reply to the speech from the throne, declaring that, in view of the confessions of the Irish assassins, no further concessions should be made to lawless agitation.

In Paris, fourteen bishops have been summoned before the Council of State, for publishing a Papal decree placing certain treatises on education in the *index expurgatorius*.

In the Chamber of Deputies, on the 22d ult., Prime

Minister Ferry explained the programme of the Ministry and solicited the confidence of the country. He said the Government's first care would be to satisfy the wish of the Chamber by applying the law of under which the Princes would be deprived of military posts. The Government thought that no more was necessary at the present. The Republic not endangered, and in the event of a conspiracy have ample power to protect itself by rights in all governments. Without infringing upon the civil liberties of the people, the Government demands that measures be taken against the utterances of seditious cries and against the authors of seditious placards. Irritating questions and fruitless discussions, he must be set aside, leaving to the Government the initiative, which belongs to it as a right. Reforms were required in the Magistracy. A Military bill and a Habitual Criminal's bill were to be introduced. The Budget for 1884 would shortly be presented. Minister Ferry said the Government proposes to facilitate execution of public works, and to introduce measures looking to the organization of a protectorate in Tunis and the reduction of the expenses of the occupation of that country. The foreign policy of the Government, he said, will be peaceful, but not necessarily one of inaction, "Whenever our interests and honor are engaged, we must maintain France in the rank to which she is entitled. It is essential to give Europe the spectacle of a Government sure of its future and determined against factions; of an administration strong, respected, and of a parliamentary Republic resting on the French virtues of good sense, labor and progress."

About 4000 boats and 25,000 fishermen are engaged in the sardine industry on the French coast. There are about 200 factories, in which 15,000 to 17,000 workers are employed. A good catch for a boat would be 20 fish a day, for which they get about thirty-five francs thousand.

King Alfonso of Spain, it is said, will accept a proposal which has been made to him to act as an arbitrator between Colombia and Venezuela on the question of their respective boundaries.

The *National Zeitung* says the German Colonial Society intends to colonize Fernando with Germans.

Morocco has contracted with the Paris Mint for the issue of various denominations, representing a total value of about \$5,000,000. On one side of the coin will be stamped a verse from the Koran, and on the other date according to the Hegira.

A telegram from St. John, New Brunswick, reports the herring fishery "never better than at present. Some of the sailing smacks make catches of as many as 50,000 fish."

The Mexican Government expenditures for the fiscal year are estimated at \$27,000,000, and the revenues at 35,000,000.

FRIENDS' ASYLUM FOR THE INSANE.

The Annual Meeting of the Contributors to the "Asylum for the Relief of Persons Deprived of the Use of their Reason," will be held on Fourth-day, the 14th month 14th, 1883, at 3 o'clock p. m., at the Commercial of Arch St. Meeting-house, Philadelphia.

THOS. SCATTERGOOD, Clk.

WANTED,

By 4th month 23rd, 1883, a teacher for Bradford parative Meeting School.

Address,

LYDIA D. WORTH
Marshallton, Chester Co., Pa.

DIED, at Salem, Second month 7th, 1883, ELLIOTT NICHOLS, wife of Wm. Nichols, aged 66 years a days, an esteemed member of Salem Monthly Meeting of Friends, Iowa. This dear Friend stood firm to principles of Friends through all the trials that our society has been passing through. Her life was characterized by integrity, purity and a conscientious regard for truth; with a watchful care faithfully discharging her manifest duty, however great the cross to her will; a tender mother, an affectionate wife, and a pathizing friend; the poor and afflicted being the objects of her attention, often denying herself necessities of life that she might help others. During her illness many expressions fell from her lips to those around her that she was ready and waiting as a shock of corn fully ripe, was gathered into heavenly garner.

WILLIAM H. PILE, PRINTER,
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PHILADELPHIA.

For "The Friend."

Susanna Wesley.

The following brief account of the life of Susanna Wesley, taken from "Consecrated Women," is submitted for publication in "The Friend," with the desire that some "weary way-worn mother" who may at times almost like fainting beneath their burdens, may be encouraged to press forward on their journey of life with renewed vigor, when remembering what this dedicated woman was enabled to accomplish in training her beloved children for a life of usefulness here, and, we trust, happiness hereafter.

Susanna Wesley was the wife of a clergyman, whose income never exceeded £200 a year. They were married about the year 1700, and had nineteen children, of whom ten died in their infancy; yet with the nine left might be supposed the mere struggle for subsistence and the cares attending on such a family would have proved an excuse for neglect of their mental training on the part of the mother. But before we inquire whether such an excuse were needed, let us consider some of the circumstances that surrounded her.

Her husband was an excellent but eccentric man, too much engaged in the duties of his pastoral office, and in literary pursuits, to be able to give very much assistance in the early education of the children.

The parish of Epworth, where the greater part of their lives was spent, is situated in a part of Lincolnshire known as The Island; and during that period the resort of a peculiarly wild and lawless population, upon whom the learning and scholarship of Samuel Wesley produced but little effect. His parsonage was twice burnt (it was believed by incendiaries, in revenge for some difference of opinion in political matters;) and on another occasion the parson was taken off to prison, by some powerful adversary, for a small debt which a little forbearance would have enabled him to pay. These troubles, as may be supposed, fell heavily on the noble wife and mother. The great conflagration took place in the night; and the family were aroused from their slumbers by the cry of 'Fire!' but, after great exertions, it was believed all the living treasures were saved. Suddenly, however, it was found that one lovely little boy, of about six, was

sleeping alone in a room which had not been entered. The father endeavored to force his way to it, but was met by volumes of smoke and hissing flames; the staircase fell, and thus all access from within was cut off, and the father, in his agony, knelt down to commend the soul of his child to God. Meanwhile, the little one had been awakened by a red gleam on the walls, and, after attempting in vain to escape by the door, he ran to the window, where the little white figure was espied by some kind people who had gathered below. 'Go for a ladder!' cried one. 'There is no time,' answered his neighbor; 'but mount on my shoulder and open the casement.' It was done, and the child borne safely from the very jaws of the fire into his parents' arms. Well might they kneel down and thank God when they saw their children all safe about them; and well might this son, in after years, when his fame as John Wesley was world-wide, describe himself as literally, as well as spiritually, 'a brand plucked from the burning.' Thus wave after wave of trouble swept over the heads of this noble pair, but the anchor of their faith held fast.

It was some time before their parsonage was rebuilt, and the family, which had been perforce dispersed, was re-collected. At length, however, this was accomplished, though it was found that some good had been lost by the children during the dispersion; and something like quiet settled down around them. Susanna Wesley was almost the sole instructress of her daughters, and of her sons also, with the exception of the classical lessons given to both by their father, until the sons were ready for college. Her methods were peculiar, and might not be necessary or possible in all instances, though eminently successful in this. Strict discipline was of course of the first importance among such a number, in so limited a space, and when so little help of any kind was to be had. For instance, no child was permitted to cry aloud after the age of one year; and strict rules as to food and sleep, &c., were enacted. Perfect honesty, uprightness, and truthfulness were enforced; reverence for their superiors, and just, as well as kindly feeling among themselves, and courtesy towards those of a humbler class of life, were strictly inculcated.

Regular school hours and lessons were observed, and, as an instance of her indefatigable zeal and industry, it is told that, not satisfied with any manual of religious instruction within her reach, she prepared one herself for the use of her children. Her own practice was to spend two hours daily in private and special prayer and communion with her God. Here we have one of the secrets of her strength, and of the calmness of soul which enabled her to accomplish her daily work. She trained her children to a similar habit suited to their years. She also made a point of having special religious conversation with them; and by this means, and afterwards through cor-

respondence, she maintained unbroken the bonds of confidence between her children and herself, keeping open as it were the pathway between their hearts and her own, along which travelled many a loving word of counsel, of warning, or of cheer. Few things perhaps are more touchingly beautiful than to see how her sons, as young and strong men, applied to her for help and advice in their spiritual embarrassments and difficulties, how they poured out their troubles into her willing ear, and were animated by her words and the unspeakable yearnings of her soul for their welfare.

Nor was this excellent woman unmindful of the condition of her poorer neighbors. When her husband was absent on Church affairs in London, and service in the church was held only once on the First day of the week, she made it a practice to invite a few of the people about, to join in her family reading with her children in the kitchen of the parsonage. This became so popular that her room was soon crowded, and she was almost startled at her own work. She read to them the best sermons she could find in her husband's library, and at length the people begged they might remain during the family worship, which she also conducted during the absence of her husband. Some exaggerated account of all this reached the ears of the worthy man, and he wrote in great alarm; but she was so convinced that she was doing rightly and usefully that she said in reply, after explaining how simple the whole thing was, that if he still wished her to abstain he must *command* her to do so, and then she should think it her duty to submit.

Thus, amid labor and prayer, wifely submission and family love, life passed away in this remote parsonage among the fens of Lincolnshire; till at length, one by one, the sons left their home, some of the daughters married, and the father was laid down to rest in the quiet churchyard that surrounded the scene of his life-long labors. Then Susanna Wesley went forth, still in outward poverty, and found a home with one or other of her children, until her turn too came to 'go across the river.' She continued to be their best earthly guide and counsellor, and was soothed in return by their devoted love and filial care. She had the happiness of believing that all her children (though to them, as to herself, life had anything but a thornless path to offer) were conscious heirs of a better and more enduring inheritance. Some of them she saw prominently and extensively useful to a degree that has not often been equalled, and at her peaceful falling asleep she had the joy of believing that, through the riches of redeeming love, she would be permitted to rejoin or to welcome every one of her nineteen children in the better world to which she was hastening."

The luxury of luxuries is that of doing good.

For "The Friend."

Gleanings from Quaker Annals.

Self-denial was the practice and glory of the ancients, who were predecessors to the coming of Christ in the flesh; and shall we hope to go to heaven without it now, when our Saviour himself has become the most excellent example of it? And that, not as some would fain have it, viz., "He for us, that we need not;" but for us, that we might deny ourselves, and so be the true followers of his blessed example.

Whoever thou art, therefore, that wouldst do the will of God, but faintest in thy desires from the opposition of worldly considerations; remember I tell thee in the name of Christ, that he who prefers father or mother, sister or brother, wife or child, house or land, reputation, honor, office, liberty or life, before the testimony of the light of Jesus in his own conscience, shall be rejected of Him in the solemn and general inquest upon the world, when all shall be judged, and receive according to the deeds done, not the profession made in this life. It is the doctrine of Jesus, that if thy right hand offend thee, thou must cut it off; and if thy right eye offend thee thou must pluck it out; that is, if the most dear, the most useful and tender comforts thou enjoyest, stand in thy soul's way and interrupt thy obedience to the voice of God, and thy conformity to his holy will revealed in thy soul, thou art engaged, under the penalty of damnation, to part with them.

The way of God is a way of faith, as dark to sense as it is mortal to self. The children of obedience, with holy Paul, count all things but as dross, that they may win Christ, and know and walk in this narrow way. Speculation will not do it, nor can refined notions enter it; the obedient only eat the good of the land. They that do my Father's will, says the blessed Jesus, shall know my doctrine; them He will instruct. There is no room for instruction, where lawful self is lord and not servant. For self cannot receive it; that which should, is oppressed by self; fearful, and dares not. What will my father or mother say? How will my husband use me? Or, what will the magistrates do with me? For though I have a most powerful persuasion, and clear conviction on my soul, of this or that thing, yet considering how unmodish it is, what enemies it has, and how strange and singular I shall seem to them, I hope God will pity my weakness, if I sink; I am but flesh and blood; it may be hereafter He will better enable me; and there is time enough. Thus selfish, fearful man.

Deliberating is ever worst; for the soul loses in parley: the manifestation brings power with it. Never did God convince people, but, upon submission He empowered them. He requires nothing without ability to perform it; that were mocking, not saving men. It is enough for thee to do thy duty, that God shows thee thy duty; provided thou closest with the light and spirit, by which He gives thee that knowledge. They that want power, are such as do not receive Christ in his convictions upon the soul; and such will always want it; but such as do receive Him, receive power also, like those of old, to become the children of God, through the pure obedience of faith.

Wherefore, let me beseech you, by the love and mercy of God, by the life and death of

Christ, by the power of his Spirit, and the hope of immortality, you whose hearts are established in your temporal comforts, and are lovers of self more than of these heavenly things, let the time past suffice; think it not enough to be clear of such impieties, as too many are found in, whilst your inordinate love of lawful things has defiled your enjoyment of them, and drawn your hearts from the fear, love, obedience, and self-denial of a true disciple of Jesus. Turn about then, and hearken to the still voice in thy conscience; it tells thee of thy sins, and of misery in them. It gives a lively discovery of the very vanity of the world, and opens to thy soul some prospect of eternity, and the comforts of the just who are at rest. If thou adherest to this, it will divorce thee from sin and self; thou wilt soon find, that the power of its charms exceeds that of the wealth, honor and beauty of the world, and, finally, will give thee that tranquillity, which the storms of time can never shipwreck or disorder. Here all thine enjoyments are blest; though small, yet great by that presence which is within them.

Even in this world the righteous have the better of it, for they use the world without rebuke, because they do not abuse it. They see and bless the hand that feeds and clothes, and preserves them. Beholding Him in all his gifts, they do not adore them, but Him; so the sweetness of his blessing who gives them, is an advantage such have over those who see Him not. In their increase they are not lifted up, nor in their adversities are they cast down; because they are moderated in the one, and comforted in the other, by his divine presence.

In short, heaven is the throne, and the earth but the footstool of that man, who hath self under foot. Those who know that station will not be easily moved; they learn to number their days, that they may not be surprised with their dissolution; and to "redeem their time, because the days are evil;" remembering that they are but stewards, and must deliver up their accounts to an impartial Judge. Therefore, not to self, but to Him they live, and in Him they die, and are blessed with them that die in the Lord.

Without Ballast.—One day the *Escambia*, a British iron steamer, loaded with wheat, weighed anchor and started down the bay of San Francisco. The pilot left her when about five miles outside the Golden Gate. Looking back from his pilot boat a short time after, he saw the vessel stop, drift into the trough of the sea, careen to port, both bulwarks going under water, then suddenly capsize and sink.

What was the cause of this sad catastrophe? A want of ballast. She came into port from China, a few weeks before, with a thousand emigrants on board. But she had in her hold immense tanks for what is called water ballast. Those tanks were full, and she battled successfully with wind and waves. But the captain, wishing to carry all the wheat he could between decks, neglected to fill those tanks. He thought the cargo would steady the ship. But it made it top-heavy, and the first rough sea capsize it.

Here, then, was a vessel tight and strong, with powerful engines, with a cargo worth \$100,000, foundering as soon as she left harbor, taking down with her a crew of forty-five men, because the captain failed to have her properly ballasted. The moment she be-

gan to lurch, the wheat all tumbled over the lower side, and down into the sea went.

How this wreck of the *Escambia* repeat the trite lesson that so many have tried to teach, and that they who need it most are slow to learn. Young men starting on life want to carry as little ballast as possible. They are enterprising, ambitious. They are anxious to go fast and take as much cargo as they can. Old-fashioned principles are regarded as dead weight. It does not pay to keep them, and they are thrown overboard. Good home habits are abandoned in order to be popular with the gay and worldly. The Bible is not read, religious duties are neglected, and lo! some day, when all the sails are spread, a sudden temptation comes and wrecks the character and the life.

We cannot urge too strongly upon young men, in these days of intense activity, the vital importance of ballast. A conscience seems to be an incumbrance—an obstacle to prosperity. But it is a safe thing to have on board. It steadies the soul. It keeps it from careening when the winds drive it into the trough of the sea. If the *Escambia* had taken less wheat and more ballast, it might have been afloat to-day. And this is true of many a man now in prison or in the gutter. Haste to be rich—the impatience of restraint! how their wrecks lie just outside the world's Golden Gates.—*Christian World.*

For "The Friend."

Letter from Asenath Clark.

[The following letter from that worthy Friend, Asenath Clark, then of North Carolina, was written soon after the decease of her husband, and has been sent to us for insertion in "The Friend." It was directed to the Rev. Mary Kite, who at one time paid a religious visit to the meetings of North Carolina Yearly Meeting, accompanied by Pennoek Passmore and Mary Passmore. It was found among the papers of the last-named Friend.]

Although many years have passed since it was penned, the Christian encouragement which it contains may prove refreshing to some of our readers; and strengthen them still to abide "in Him who is the way, the truth and the life," believing that as they have experienced, "no weapon formed against them shall prosper."—*Ed.*]

Oak Grove, near New Garden, [N. C.]
11th mo. 30th, 1855.

My dear and much beloved friend and sister in the unchangeable Truth,—I have just been looking over thy truly sympathetic and evangelical letter, which has brought thee, this morning, very near and dear to my best feelings; and whilst thou seems willing in Christian love to hold out a hand of encouragement to a poor sister in tribulation, spirit seemed to salute thee, and many obligations in your Yearly Meeting, in the language of affectionate encouragement to hold fast to which you have received—let no man take your crown. Though the mountains should depart and the hills be removed, yet my kindness shall not depart from thee, sayeth the Lord who hath mercy on thee:—and as I keep in the meekness of Him who rode Jerusalem upon a colt, the foal of an ass. I was looking towards you this morning fore I rose from my bed, this language seemed to come vividly before my mind, "Rejoice

atly, oh daughter of Zion, shout for joy, oh daughter of Jerusalem, for thy King cometh to thee, just, having salvation, lowly, and riding upon an ass."

I am truly sensible, my dear Mary, that you are one who servest the Son and Sent of God in this humble, self-denying way, and your bread will be given thee—thy water shall be sure; and although your Yearly Meeting seems like being yet emptied from vessel to vessel, and sifted from sieve to sieve, yet the mighty wheat will remain when the chaff is ridded away, and the fine gold will lose nothing of its brightness, worth, or weight by being melted, and passing from time to time through the fire. What I earnestly crave for myself and my dear friends is that we may keep close to Him who was led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not his mouth; this is the safety of all in this day who are depending for those precious testimonies of truth and righteousness, and desire to preserve them in their purity as they came from the hands of those dignified sons of the morning. If these keep on the same foundation in singleness of mind, and are abiding in Him who is the Way, the Truth, and the Life, no aposton formed against them shall prosper, and every tongue which rises in judgment against them they shall condemn. I believe there are many in your Yearly Meeting who are a foundation to stand upon, and I am comforted in believing they will stand upon without being moved with evil tidings. My heart is toward you of that Yearly Meeting: though our poor Yearly Meeting has come to the conclusion to break off all correspondence with you in an epistolary way, yet I believe if you and Ohio Yearly Meeting continue still, whilst a mighty and strong wind, which the Lord is not in, is rending the mountains and parting the hills asunder, your heads I still be covered as with a mantle of love, and in due time you will be called out again to execute the command of the Most High.

I hardly know what to say about our recent Yearly Meeting. If multiplicity of words means the favor of a Yearly Meeting it certainly was a favored one, for we had abundance of them; but however nicely some may play the golden harp—however eloquently they may chant the songs of Zion when nothing crosses their path—if when the distressed state of Society is brought into view they rise up and openly become accusers of the brethren, don't want anything more from them:—but must stop lest I become like I thought some of them were.

Thou hast heard, I suppose, that in addition to our other bereavements, we have lost my brother-in-law Joshua Stanley. My dear sister sent for me, and I went directly to them. I found myself again in a house of mourning.

I was confined two weeks in close confinement with my sister—stood by him when his immortal spirit took its flight from the suffering tabernacle, and no doubt with me when it entered into everlasting rest;—when the remains were laid away, I returned home only one day and a-half before the commencement of our Yearly Meeting, of the sittings of which I attended, (with heart bleeding with these fresh wounds) one of which I thought were seasons of sorrow, and some were very painful ones, in which in thinking of my dear departed husband I was ready to say, "Blessed are the

dead who have died in the Lord"—his dear redeemed spirit was delivered from being interrupted with those things which would have wounded his very heart, and caused him to go mourning on his way. I think there were very few Tennessee Friends in attendance; Aaron Hammer or wife were neither of them there. I cannot say that I came in contact with any of them, for I was weary and the sittings exceedingly long, so that I got away as soon as I could.

Affectionately thy friend,

ASENATH CLARK.

For "The Friend."

Thoughts about the Eternal Gospels and the Falling Babylon.

BY CHARLES SHIELDSTREAM.

REMARKS ON C. H. SPURGEON'S LECTURE ON GEORGE FOX.

(Concluded from page 237.)

Christ is the same forever, and so are his followers. The children of Light or friends of God (in scorn called Quakers), are the same in all ages. That principle, which was believed and followed in the days of the patriarchs, of Job, Elihu, and the prophets of the old covenant, of the philosophers without the covenant, (as Socrates, Plato, Seneca and others,) of Christ and his first apostles, of Jacob Boehme and George Fox, they believe in and follow to-day, viz., the Light of Christ in man, which is general and all-sufficient for man's salvation; and what they denied and rejected in former days, they reject to-day:—

1. They reject the doctrine that the Scriptures of truth are the only guide and rule for the salvation of man. For the guide and rule of man's salvation is the Light, Grace and Spirit of Christ within man. George Fox corrected the hireling who preached that the Scriptures were the rule, saying: Oh, no! it is not the Scripture, it is the Spirit of God who gave forth the Scriptures.

2. They therefore reject and have no fellowship with the making conversion (so-called) to depend on believing certain Scripture texts; and regarding those as *saved* who profess such belief.

3. They reject as human inventions such expressions as three different *persons* of the Godhead.

4. They reject all kinds of worship *done in man's will*; even the most eloquent and scriptural preaching, human inventions, as sacraments, so-called, and singing and music, which burthens the pure life, and feeds carnality.

5. They reject all doctrine of a substituted righteousness without sanctification. For a man is not justified before God if he is not *sanctified*.

Now those that reject these *main points* and do not believe and follow Christ as the true Light and teacher in themselves, for their salvation, and do not worship God in spirit and in truth, in inward communion with Him, are not sanctified; they are Babylonians; and if they call themselves Friends or Quakers, they are not such, but bogus Quakers and apostates from the truth. But we have not to use or recognise any *nickname*. Friends of God or children of Light, is what all who are partakers of the divine glory and nature in the light are.

I will most seriously turn the reader's attention to the deep perplexities and difficulties George Fox passed through, when his mind was burthened with the iniquity of the

priests and professors and false religions; how he first thought that some man could tell him something, and when he sought in vain, found that only Christ could speak to his condition. Oh how many, with myself, have been grieved the same way, by seeing the inconsistency among the professors and priests, and hearing them plead for sin and imperfections; and we have almost been tempted to say, *there is no God*; but have been turned by God's leading from man into the wilderness, and there received the teaching of the Light within, and by the light have come off conquerors! George Fox did see that all the world's religions were Babylon; and so we see to-day. Be it therefore understood, that there is but *one true religion which is spiritual*; or Christ is the true Light which enlightens every man that cometh into the world, and those that obey and follow the Light become sons of God. This is the truth, which I have written.

I cannot omit to say once more, that the true servants of Christ are not half-hearted, for they know that they are not their own, for they are Christ's and partakers with their Master in his glory and power. They have been buried with their Lord through his spiritual baptism, and have risen with Him, and their minds are above self and vanities of the world, and they know indeed that they do the will of God which abideth for ever. As they possess to the full extent the real character of the new covenant—that God dwelleth in man and walketh in man—they can realize the will of God in his time, and rejoice in the Light and the power which is given to men. O, they can say that the seed of God remaineth and ruleth and is over all weakness and over death itself.

To them, Christ is the resurrection and life indeed. The second death has no power over them. The grave has no victory; death has no sting—oh no! But it is their delight to do the will of God, and the will of God is that all men shall be saved and come to the knowledge of truth by that means which is given for that purpose, viz., the Light of Christ in men, God's gift for man's salvation, and antidote against the seed of sin which the enemy sows in the heart of man. The servants of Christ will turn all men to take heed to the Light in themselves; and if they do, it is an all-sufficient teacher for man's salvation. When all things are shown in the light, and people walk in the light of the Lamb, no priestcraft is needed—Babylon is fallen. For all the true believers and followers of the Light have cut loose from all the outward and vain traditions of man, and from all vain, changeable teachers. They have built on the rock and they are immovable as rocks. But Christ is a stumbling-block and a rock of offence to all that believe not in the Light which is the Life in Christ, how much soever they may believe in his outward life, sufferings and death. The Jews believed from the Scriptures that Christ was to come, but they rejected Him when He came, because they rejected his Light. The Christians, so-called, believe from the Scripture that Christ is come; but they do not believe in the Light by which He has enlightened them, and which He has commanded, viz., *believe in the Light that ye may become children of the Light*; and therefore they are in the darkness, having their spiritual eyes closed. But they that are believers in the Light, and are become children

of the Light, they walk in Christ, their way, life and salvation, and they have a discerning spirit and they judge a right judgment, never calling sweet bitter, or bitter sweet.

Central City, Nebraska, U. S. A., 1882.

From the "British Friend."

Life's Difficulties.

While spending "Christmas" at Penmaenmawr I was kept indoors for several days by exceptionally wet and boisterous weather. Having occasion one very uninviting morning to post some letters in the village, I prolonged the walk by way of variety although the snow and sleet were driving over the hills which protect this quiet and beautiful retreat from the north and east winds. Through lanes with hedgerows green with ivy, holly, and brambles, my way led up the hillside to the Green Gorge, a wild and beautiful defile between two bold hills covered with heather. The bottom of this gorge is carpeted with soft green grass, slippery enough in dry summer weather, but a thin coating of snow and the sloppy condition of the ground made climbing still more difficult now, and the driving snow meeting me full in the face made the uncertainty of the foothold still more uncertain. Onwards I pressed, however, step by step, till I stood at the top of the pass, just at the foot of the last spur of Old Moel Llys, a grand hill skirting Penmaenmawr on the east. Not a creature was to be seen save the hardy mountain sheep, and the grouse startled from their food among the heather. But I had my reward in a healthy glow, a feeling of difficulties overcome, a fine view of the gorge under uncommon conditions, and a bracing of the whole physical and moral nature.

How much, thought I, is this struggle up the pass like the life experience of most men and women! Battling at every step with difficulties, finding the wind and weather of circumstances against them, but in overcoming and surmounting these, finding just the stimulus to perseverance, determination, prudence, and forethought, which is the groundwork of all true and noble lives. For self-reliance is as necessary to the perfection of the moral, as faith and trust are to the spiritual part of our nature; and, were this remembered in our daily lives, how would it assist us to bear, with patience and a brave strong heart, the various little ills and disappointments which continually cross our path! Were it not for these very difficulties, what a feeble and emasculated race would mankind become! We have repeatedly heard it averred that the indomitable character of the English people is a consequence of the "cold grey weather," east winds, and leaden skies, which render active exertion necessary if we would keep the temperature of our bodies comfortable. Indeed, we have but to read biographies to see that the best and noblest of mankind were made what they were [in part at least] by difficulties, dangers, and trials overcome. Take a case in point. What would William Penn have been had he not taken the moral tonic of obeying conscience, instead of the desire of his father, the old admiral? Opposition, difficulties, persecutions and dangers, estrangement of friends, seemed the food on which his soul lived and thrived. He was sailing up one of the American rivers towards his newly acquired possession, and but small progress was made owing to wind and tide being

against him. A friend remarking on this, William Penn replied, that was nothing new to him, as he had been sailing against wind and tide all his life. There can be little doubt that, if the law of the survival of the fittest, as seen in the extinction of races of animals, unable to hold their own against adverse conditions, is a beneficent one; so also is the law of the ultimate survival of those races and families of mankind who possess the qualities of courage, perseverance, patience, and a determination to overcome the difficulties which obstruct their path. J. L.

For "The Friend."

THOUGHTS SUGGESTED BY THE DEATH OF A SISTER'S CHILD.

When a worn and weary pilgrim
Looking toward the gates of day,
Patient still, is ever longing
Unto rest to flee away,

Welcome then may be the message,
Welcome then the messenger,
As Death comes to bear him upward,
To the shining gates afar.

But unto the living ever,
Who behold the work of woe,
As some cherished life is vanquished,
He must seem a cruel foe.

Not alone the aged pilgrim,
Or the worldling bowed with years,
Or the mourner seeking respite
In the grave from woe and tears—

Not the wrecked on life's broad ocean,
Who have seen their hopes depart,
Who have tried the world and found it
Hollow, hollow to the heart;

But those full of strength and vigor,
With bright hopes and joyous heart,
Bride and bridegroom, youth and maiden,
Man and child alike depart.

Oh the flowers of spring are lovely,
Yet they early fade and fall!
And the birds of summer cheer us,
Though death may be traced on all!

So the loveliest human blossoms,
Buds of rarest promise bright,
Earthly hopes and earthly treasures,
Ever perish from the sight.

But we know, and this is healing,
That a Higher can command;
When Death stands with arm uplifted,
Bid him smite, or stay his hand.

Scarcely yet the clods are resting
O'er a bright and gentle one,
Whose pure love, like hallowed sunshine,
Sweetly on our pathway shone.

One whose feet would soon be stepping
Out of childhood into youth;
One who seemed a living lesson
Of pure innocence and truth.

One whose memory must often
Bring to mind the Father's love:
If He lends to earth such spirits,
What are those that dwell above?

Will not thoughts of her so patient,
Meek, forbearing, tender, mild,
Sometimes raise the prayer unspoken—
Make me as a little child?

There is something sweet and holy
In the yielding up of life,
While the heart is fresh and stainless,
And the spirit knows no strife.

That although the heart-strings vibrate
At the touch of grief thereon,
Are the notes all sorrow-laden,
Are they mournful sounds alone?

Sometimes in the quiet pauses,
Sometimes when the heart is calm,
In the hushed and tender silence,
Hear we not an echoing psalm?

Is there not an anthem swelling,
In a peaceful undertone,
That would lull the heart's commotion,
While it breathes of joy alone?

That the barque is safely anchored,
Ere it crossed the breakers high,
Ere the masts by storms were riven,
Ere the darkening night drew nigh;

That the journey is completed,
Ere the tender feet had pressed
O'er the rough and stony places,
That still break the travellers' rest,

Ere they wandered from the pathway
Leading upward to the sky,
Or through weariness had stumbled
On the mountains dark and high.

Joy that folded safe forever,
In that home of beauty bright,
One more in the song is joining,
One more wears the robe of white!

Oh if mourners thus might hearken
To the echo of the song;
Echo of the harp's rich music,
That the notes of joy prolong,

Would we not forget our sorrow?
While the clouds above our way
Roll afar, or grow translucent,
With Hope's sweetly beaming ray.

Though our lost have lived through cycles,
Or till age has cast its snows,
If we feel that they are resting
Where the crystal river flows,

How the heart, so torn and bleeding,
In that blest assurance given,
Finds the balm of peace and healing
Binding severed links to Heaven!

Then may we with resignation,
To the Father's will bow low,
Bless the hand that thus hath smitten,
And in wisdom deals the blow.

Till the gold from dross is severed,
Till our lives one prayer shall be,
Guide us, oh Thou Great Jehovah,
Upward to our lost and Thee!

Barnesville, Ohio.

M. T.

Into whose hands are the means of usefulness most frequently placed? Who is most frequently called to witness scenes of sorrow and death? Is it not the physician?

The pious minister is occasionally seated in the languishing beds of a part of the community with messages of love; but the physician's call is to friend and stranger; to the destitute, friendless and profane, in the depth of adversity. When the mind is softened by affliction, it is the most susceptible of divine instruction; and when every token of sympathy, or consoling word, is a cordial to the soul, if received from those who are administering the cup of hopeful relief, it increases the confidence. How vastly important that they be men of God, and willing instruments in his hand; seeking his aid, and immediate direction in the treatment of each where the lives of their patients are put in their hands; and asking wisdom to administer the balm of consolation and instruction to the bleeding soul, and to bind up the broken heart.

Then would they be Samaritans indeed, whose labors would be crowned with success and whose minds would be richly rewarded with the blessing of heavenly peace.—*Catherine Seely.*

"All sunshine," says the Arab proverb, "makes the desert." And nothing harder than the average clay of humanity so much as the sunlight of uninterrupted prosperity.

Selected for "The Friend."

The Administration of the Discipline.

In conversation last evening with my beloved father, he said that in the course of experience, he had remarked, that those ends who had manifested a disposition to hate the offences of those who had broken discipline, generally lost ground in a religious sense; and those whom they were desired to screen, rarely came to anything in church; and when such fell away, they were more severe against the unfaithful ones, than against those, who, in the uprightness of their hearts, could not compromise the use of Truth, but stood steadfast in its support, against wrong things. He was not in favor of a rigid administration of the discipline; but he believed that where it was kept in a disposition to restore, and when that failed to produce the effect, to keep to the judgment of Truth; it would always be found in the end, best for the meeting and for the member."—*Journal of William Evans.*

How the Kitchen-boy became a Bishop.

About two hundred and eighty years ago a clerk was wanted in the parish church of Ugborough, a little village in Devonshire; and one of the candidates was a young lad about sixteen years of age, who came from a neighboring village. But he did not get the place on account of his youth. He was very much let down. He was the son of poor, but pious parents, and one of a large family of brothers and sisters. He said to his mother, with a heavy heart, "I must not be a burden longer upon father and you; I shall set out and find work of some kind or other elsewhere, and support myself."

So he bade farewell to his father and his brothers and sisters, and, with a little bundle in his hand, he left his home. His mother sat with him two or three miles of the way. When at length she was obliged to turn back, she knelt down with him at the road-side and begged God to bless him and go with him and keep him from every evil way. Then she took out some money and gave it to him for his journey. Then the two kissed each other, and, weeping, parted.

By-and-by he arrived at the city of Exeter. He went to the cathedral; he wandered about the streets; he called at the shops; but of all, whom he applied that day, no one had work for him. At last, he found himself standing at the window of a book-shop, looking at the rows of books on the shelves within. At that moment, happening to lift his eyes, he caught a glimpse of the cathedral; and the thought suddenly shot into his mind that there was a connection between these books and the cathedral. If he, poor though he was, could become learned in books, he might be worthy of a place some day in the cathedral. It was a mere thought and it soon passed away from his mind. He left Exeter and travelled on and on, till he found himself in Exeter. He knew nobody there. But, having passed through Exeter, and knowing that Exeter College was the one to which Devonshire students went, he knocked at the gates of that college and asked if they wanted a lad like him, for any work he could do. They wanted such a lad as he. And in a short time he was employed to scour pans, to clean shoes, to brush shoes, and in other ways help in the kitchen.

John was a faithful servant, and soon became a favorite with everybody about the college. And, as he had a good many hours of leisure, he set himself to learn Latin and Greek. And by-and-by the dons going past saw the kitchen boy poring over loose leaves of grammars, and would ask him jokingly if he was reading Homer or the Latin poets.

But after awhile, one and then another gave up joking at the lad and went near to him, and saw that by himself alone he had come very near to the reading both of Homer and the Latin poets. And then the dons took him away from the kitchen and made room for him in the classes of their college, and he became one of their foremost scholars, and one in whom they all felt pride.

And by-and-by John was made a "fellow," and then a professor of divinity, and for twenty-seven years he labored in that college as a professor and writer of books, where he had served as kitchen boy. And at the end of that time he was made a Bishop of Worcester, and therein proved the truth of the thought, shot through his mind, at the window of the book-shop in Exeter, that there was a way through books to a place in a cathedral.

Bishop Prideaux was never ashamed of his early trials. He kept the leathern clothes, in which he set out from his father's house, to his old age. He loved to revisit the village in which he was born. He greatly loved his parents. In his kindness he would plan surprise visits. He would bring his doctor's scarlet gown and put it on to please them. He never tired of showing them reverence. Often he would say, "If I had got the clerk's place in Ugborough, I should never have been Bishop in Worcester."—*Sunday Magazine.*

11th mo. 6th, 1882. Listened to the conversation of an elderly man, now in the Post-office Department at Washington, who had been in the Union army during the war of the rebellion.

When in the Wilderness, their lines were so extended, that it was fourteen miles from one extreme to the other; and fighting was of daily occurrence on some part of the line. As he stood at his post, and saw the wounded men being carried to the rear, he remembered that our Saviour was ushered into the world with the anthem: "Glory to God in the highest; on earth, peace and good-will to men;" and he asked himself, "are we men or devils?" J. W.

Kidnapping in Scotland.—Lecky states that the citizens of Aberdeen, Scotland, were noted for a scandalous system of decoying young boys from the country and selling them as slaves to the planters in Virginia. It was a trade which, in the early part of the eighteenth century, was carried on to a considerable extent through the Highlands of Scotland. In 1739, nearly 100 men, women and children, were seized in the dead of the night on the islands of Skye and Herries, pinioned, horribly beaten, and stowed away in a ship bound for America, in order to be sold to the planters. Fortunately the ship touched at Donaghadee in Ireland, and the prisoners, after undergoing the most frightful sufferings, succeeded in escaping.

In 1742, a case occurred which attracted much notice a few years later, when one of the victims having escaped from servitude,

returned to Aberdeen and published a narrative of his sufferings, seriously implicating some of the magistracy of the town. He was prosecuted and condemned for libel by the local authorities, but the case was afterwards carried to Edinburgh. The iniquitous system of kidnapping was fully exposed, and the judges of the Supreme Court unanimously reversed the verdict of the Aberdeen authorities, and imposed a heavy fine upon the provost, the four bailies, and the dean of the Guild.

For "The Friend."

Dear Friends,—I feel there is too much looking back among us as a Society, not enough examination of our present state to see what the Great Master is requiring of us day by day. Oh let us sink down in deep humility of spirit low at his feet, and there remain, that we may be worthy to receive the crumbs that fall from his bountiful table. Our strength will then be made equal to all of his holy requiremings; and then there will be many springing up to carry on the work of those faithful servants of the most high God that have gone before us; yea, we shall be strengthened to leave an example worthy to be followed by those that come after us.

I have desired that every one that beareth the name of Friend may walk faithfully upon the stepping-stones that the Lord God hath cast up for them to walk upon; that our memory may live in the hearts of the faithful long after we have passed away. I would that we as a Society could show a closer walk with God. The meek and lowly Jesus has called us to be a people: Oh let us be more subject to the will of Him who hath called us to follow the guidance of his Holy Spirit, and is still calling us who are so unworthy. Sons and daughters of men, let us draw near unto God as much as within us lies, that we may be steadfast and abide under the wing of the Almighty, that nothing may harm or make us to fear in the hour of trial.

Trials will surely come to us all, sooner or later, and we should all be prepared to meet our great King Emanuel in peace. This will make all things here easy to be borne, for what are these trials when our hearts are overflowing with his holy presence. Oh what is equal or comparable thereto? Yet frail man will turn aside from all this and settle down at ease, feeding as it were on dry husks that will not give life or strength to the fainting soul; yea, my spirit is burdened for such as these, desiring that their darkness may be changed into light, even the light of Heaven; that there may be a hungering and thirsting after the true bread of life, until it is felt and received by every waiting soul. Then will the fruits and savor thereof be seen in our midst, causing us to feel a tender sympathy one for another, that will far surpass anything that the heart of unregenerate man can conceive. Thus we will appear unto God and man to be what we profess—followers of Him who is meek and lowly in spirit, and without spot in the sight of God. H. T.

Mansfield, Ohio, 2nd mo. 19th.

When Thomas Wilson was brought under divine conviction, and an inward hunger and thirst for the bread of life increased in him, it is recorded of him, that, "ere the time of singing of psalms a thoughtfulness seized him, that men should be made holy before they

could sing to the praise and glory of God, and his mouth was stopped from singing with them through a godly sorrow possessing his heart, with humble prayers to God for the knowledge of the way of salvation, he being now become weary both of the heavy load of sin, and of the doctrines and worships of men's making."

Thomas Story relates that in a meeting among the Menists, in Holland, after his meeting closed, one of them read a verse of a Psalm and some of the company sang. He adds:—

"The song ended, I desired to be heard a few words, which was granted; and I spoke to this effect, 'That I had once been among a people who used to sing psalms; and it was a custom among many still: But I desired them to consider the foundation of their singing, whether it was any part of the worship of God, or that He required it of them as such; and also whether they all sung their own conditions: for things might be true in the Psalmist which were not so in them; as for instance, a high-minded, proud man's singing that he behaves himself as a weaned child in silence and rest, is not true, nor can any sing in that state; though I did not accuse them of pride, but this for instance.' I proceeded further, and said, 'That the Apostle Paul says, I will pray with the spirit, and with the understanding also, and sing also in like manner; and speaks of *making melody in the heart to the Lord* in hymns and spiritual songs; but nothing of singing other men's psalms without the Spirit: And that I had observed in those countries, among those who think themselves reformed, a great deal of images, pictures and outward show, and also high and lofty instruments of music; which had not been duly considered in their reformation.'—*Life*, p. 508.

For "The Friend."

Religious Items, &c.

Deacons and Deaconesses.—P. Schaff, in the *S. S. Times*, discusses the duties connected with these offices in the primitive Church, and recommends the revival of them at the present time. The first appointment of deacons is mentioned in the 6th chapter of Acts, and grew out of complaints among the Greek-Jews, that their widows were neglected in the daily ministration at the common love-feasts. This duty had before devolved on the apostles, who now recommended the brethren to select seven men to whose care it should be committed.

The office of deacons was the care of the poor and sick—they were alms-distributors and nurses. This care probably implied instruction and consolation as well as bodily relief, and the men selected for the office were of strong faith and exemplary piety.

There appears also at an early day to have been deaconesses, who exercised a similar care over the female portion of the congregation. In the East the sexes were much more strictly separated (as they are at this day among the Mohammedans, Jews and Gentiles) than in Christian Europe and America. Hence there was a practical necessity for a special class of female officers who had access to their own sex and could discharge such charitable duties more easily and effectually than men. Phebe is called a deaconess (*diakona*) of the congregation at Cenchrea, and by her Paul sent his Epistle to the Romans.—Rom. xvi. 1.

These officers of the primitive church seem to have filled the same position that is occupied among Friends by the committees of men and women who are charged with administering to the wants of the poor among us.

In the Eastern churches the office of deaconess was continued down to the end of the 12th century. In the Roman Church the congregational deaconesses were superseded by sisterhoods devoted to charitable work. The term "deacon" as used among the modern Reform churches has very different meanings. An Episcopal deacon is simply a candidate for the priesthood. A Methodist deacon is elected by the annual conference, and ordained by the bishop, to administer baptism and to solemnize marriage, and to do the duties of a travelling preacher. In the Lutheran church of Germany, a "diaconus" is an afternoon preacher, or chaplain, or assistant minister, but equal in standing with regular clergymen. A Congregational deacon is what a lay-elder is in the Presbyterian churches. In the Dutch and German Reformed churches, the deacon comes nearest the primitive functions of taking care of the poor and attending to the temporalities of the congregation.

Beer Drinking.—The President of the Connecticut Mutual Life Insurance Company, one of the largest in the United States, recently gave the following testimony as to the effects of beer-drinking:—

"In one of our largest cities, containing a great population of beer-drinkers, I had occasion to note the deaths among a large group of persons whose habits in their own eyes and in the those of their friends and physicians were temperate; but they were habitual users of beer. When the observation began they were upon the average something under middle age, and they were, of course, selected lives. For two or three years there was nothing very remarkable to be noted among this group. Presently death began to strike it; and until it had dwindled to a fraction of its original proportions the mortality in it was astounding in extent and still more remarkable in the manifest identity of cause and mode.

"There was no mistaking it; the history was almost invariable: robust, apparent health, full muscles, a fair outside, increasing weight, florid faces; then a touch of cold or a sniff of malaria, and instantly some acute disease with, almost invariably, typhoid symptoms, was in violent action, and ten days or less ended it. It was as if the system had been kept fair outside, while within it was eaten to a shell, and at the first touch of disease there was utter collapse; every fibre was poisoned and weak.

"And this, in its main features, varying of course, in degree, has been my observation in beer-drinking everywhere. It is peculiarly deceptive at first; it is thoroughly destructive at the last."

For "The Friend."

Natural History, Science, &c.

Instinctive Actions.—In order to determine which of the motions of young animals were instinctive, and which were the result of training or imitation, D. A. Goodsell, of New Haven, obtained during last summer a young Stormy Petrel, just hatched, on a rocky island a few miles from Mt. Desert, Maine. His observations are published in the *Christian Advocate*.

When found, the young Petrel was, he says, "a little larger than a newly-hatched Brahi chicken, was covered with exquisitely gray down, had a long black bill hooked the end, a beautiful blue eye, the slimmest legs, and very delicately webbed feet. Its color was exactly that of the egg, dark gray with irregular brown spots. He was so much the color of the rock on which the eggs lay that I almost stepped on him without seeing him. It seems that this may be one of the protective resemblances of which nature provides a multitude. To this day, Jumbo, that is the name the children gave him, invariably sits with his breast against something gray, never against any thing of strong contrast to his own tint.

I brought him from Mt. Desert in a lit basket, which the Indians made for him. He was very quiet, but alert, on the steamer and the cars. I put him in the state-room was a bowl for a bath, which he took in the most rapturous manner. In the two days of his journey he ate three times his weight of fattening pieces of a size far beyond his parent capacity. I believe that his lower jaws, in order to accomplish his marvellous feats of deglutition. This voracity is marked now that he is grown; but for weeks it continued, to the astonishment of beholders.

He accepts and rejects various articles of food without hesitation. Of fresh fish, lobsters, clams, oysters, and fresh meat he is very fond. Tainted meat he will not touch, nor salted meat. Grasshoppers, crickets, and butterflies are especially welcome. He is most accomplished catcher of house flies. One day the children caught a live mouse which was let loose near the bird. No doubt he could have caught it more quickly. He took it by the tail, tossed it, and caught it by the head, crushed it flat, and, accidentally dropping it, took it by the tail, carried it to the pool, swung it back and forth until clean, and then swallowed it. On another occasion, he took a dry crust he could not break, and dropping it in the pool, waited until it was softened, and then ate it.

From the first he had a habit of dancing the most comical manner. He would unfold his little stumps of wings, and hop up and down for minutes together. For a long time this seemed inexplicable, but the development of his wings has solved the mystery. If a wing was not clipped, he would now fly, but when he tries to fly he invariably turns toward the wind, and leaps up to catch the current against his wings to assist the beginning of his flight. I have seen the wild duck do the same on rising from the water. This instinct of flight before the growth of the wings struck me as very remarkable.

When first caught, and for a long time thereafter, he had but one note—an exceedingly plaintive piping. He has since, with the possibility of hearing one of his kind, acquired two others. One is the laugh—which gives the name *Larus Ridibundus* to the species. His delight in bathing is immense. With fluttering of his wings, and bobbing his head, he wets himself thoroughly, and then goes to the sunniest spot, and, passing each feather between his mandibles, consumes an hour at his toilet. So far as I have seen this dressing of his feathers is in a definite order, and leaves him as smooth and sleek as possible. In his play the gull nature comes

strongly. For a long time he has had a Jacob at one end of the yard, and a thread-lark at the other. Half-flying, half-running, strikes the cob or spool, throws it up, catches it, and then parades about, ha-ha-ing at success. Sometimes he will drop the cob in a pool, climb on a box near by, and then fly to the cob, and bear it off, as old gulls do with fish.

He placed a mirror where Jumbo could see his own image, instantly his feathers bristled and he charged furiously on the mirror. On hitting his supposed foe, he flew at him again. Meeting with no better success, he retreated behind the glass; stood with an appearance of astonishment at not finding his foe; then went back in front of the mirror, and flew at his own shadow again. Once again he went behind the mirror, this time on the other side. There he stood for a moment, and then walked away, and has not been interested in any sham gull since.

These facts are surely enough to show that in the egg, though wholly separate from the parent, and teaching, his instincts suffice to determine his proper food; to bathe and dress his feathers; to wash the dirt from his food; to secrete himself by lying near or upon an object of similar tint; to soften by water that which he cannot otherwise eat; to recognize his rivals his own kind; to acquire the art of catching and throwing objects as the wild duck does with fish; to turn toward the wind to assist his flight; to leap from the ground against the wind to assist the beginning of flight; to acquire all the characteristic gull-qualities; in short, without example or teaching, to become an independent and well-ordered bird.

East Indian Snakes.—The destruction of human life by the bites of poisonous snakes in British India (amounting to about 19,000 persons in a year) and the loss of cattle from the same cause have led to the offering of rewards for the destruction of those reptiles. In 1880, rewards were paid for the killing of 776 snakes; and in 1881, for 254,968.

Most of the loss of life is caused by four species, which are numerous and deadly. The most poisonous species are either less numerous or less aggressive. Gangs of snake hunters have been organized to destroy the pests, and it has been proposed to extend this system throughout all the districts. One difficulty has been used by the religious scruples of most Hindus, who regard it as unlawful to take the life, even of a poisonous serpent, so that only men belonging to certain castes that engage in this occupation.

Explosive Rock.—At the limestone quarry of the Glendon Iron Company, Easton, Pa., a series of tunnels were run into a steep hill, and 29,000 lbs. of powder were placed in six chambers at their termination. The blast was fired by electricity, on the 11th of First month. The amount of rock displaced was estimated at 130,000 tons.

Effects of Diet on Liability to Infection.—Professor Feser, of Munich, in experimenting on his subject inoculated rats with the poison of the distemper. He found that those fed on vegetable diet were quickly attacked with the disease, while those fed exclusively with meat resisted the effects of the inoculation.

Decay of Building-stone.—In a paper on this subject, by Prof. Julien, of Columbia College, attention is called to the effect of the weather on building-stone. Marble is gradually dissolved on

the outside and washed down. It undergoes internal disintegration, and also bends and cracks. Brown stone wears away. The enemies of building-stone are of three kinds—chemical, mechanical and organic. Among the chemical agents are various acids, ammonia, &c., found in rain water. Frost is an effective means of destruction. A granite obelisk that had stood for forty centuries in Egypt, was removed to Paris, and in forty years was found to be full of cracks.—*Sci. American*.

Vegetable Rennet.—In endeavoring to introduce cheese-making as an additional branch of agricultural operations in India, it was essential to find some substitute for animal rennet in curdling the milk, as the natives would not touch cheese made with it. It was found that the fruit of the *Puneeria coagulans*, a shrub common in Afghanistan and Northern India, possessed the property of curdling milk. It belongs to the same family of plants as the Tomato.

I have myself once known some, that to get money have wearied themselves into the grave; and, to be true to their principles, when sick, would not spare a fee to a doctor, to help the poor slave to live; and so died to save charges; a constancy that canonizes them martyrs for money.—*Wm. Penn.*

THE FRIEND.

THIRD MONTH 10, 1883.

A living Gospel ministry is a great blessing to the Church, and was undoubtedly designed for the edifying of the body, as well as for the awakening of sinners. Yet it should ever be borne in mind that it is only as it proceeds from the Spirit of God and is accompanied with his blessing and life-giving power, that it can be of true spiritual benefit.

We think it was William Dewsbury, who in speaking of our early Friends said, that being unable to perform Divine worship of themselves, when they met together, they could do no other than wait in spirit on the Lord, and seek from Him for ability to offer up that homage which is his due.

In accordance with this is the language of Isaac Pennington: "I freely confess, all my religion stands in waiting on the Lord for the riches of his Spirit, and in returning back to the Lord (by his own Spirit, and in the virtue of his own life,) that which He pleaseth to bestow on me. And I have no faith, no love, no hope, no peace, no joy, no ability to anything, no refreshment in anything, but as I find his living breath beginning, his living breath continuing, his living breath answering, and performing what it calls for."

When prayer, praise or exhortation arises from the motion of this Spirit on the hearts of any, in a gathered assembly, it is truly refreshing to those who are prepared to receive it. But where the Spirit of the Lord is not the moving power, the preacher cannot reach the witness for God or impart true religious instruction, no matter how learnedly he may talk of the doctrines of the Gospel, or of the precepts contained in the Holy Scriptures. The benefit of a meeting is not therefore to be measured by the amount of preaching heard therein; for we sometimes experience there is that which darkeneth counsel by

words without knowledge; and at other times we are favored to find in seasons of silence that renewal of strength which is promised to those who wait on the Lord.

We have been much impressed with a letter written by Robert Jordan, of North Carolina, in 1736, which shows that the Church nearly 150 years ago was troubled in some places, by a ministry which was not of Divine appointment. The letter says.

"I am often cast down at the evidence of false ministry prevailing in many places, and am weary of contending in spirit against it; though not weary of suffering for the truth. It is a clear and incontrovertible fact, that in proportion to the declension of religion in the root and life, preaching increases, to the lessening the credit and authority of the ministry, and rendering it contemptible. I am confirmed in my judgment, and have been many years, that as the ministry was, and the sincere ministry yet is, instrumental to gather the churches, it is now proceeding apace to scatter them, and this through the working of the mystery of iniquity, with the heat and forwardness of man's spirit.

"To some, yea to many, that silence and passiveness of mind, so essential to the performance of these calm, meek and deliberate acts of worship, is as strange and irksome, as it is by their conduct rendered useless to the people. But though we cannot help seeing, we are told we must say nothing; all is revelation, all is perfect, and there is great peace. To put it out of all doubt, we are often told they are under a mighty sense of life and power, are under heavy burdens, and sore exercises; but whether they lay them on themselves or not, I shall not determine. These find it easier to do than to suffer till the Master gives direction and makes way.

"Some measure their service by their noise, and would prove a Divine gift by human wit and extacy; and while they are full of peace and joy, the church mourns. Even prophesying is coming pretty much into practice, several instances of which have proved false and ridiculous.

"Some who preach up self-denial and mortification, can hardly bear contradiction, much less reproof; and though they preach up humility, they aspire to the chief seats and the uppermost rooms.

"I believe this ministry has a direct tendency to promote infidelity, by giving grounds of suspicion that the noble principle, the holy unction, the light and superadded grace that comes by Jesus Christ, is either uncertain or dangerous to follow.

"The nature of man is subject to extremes, being apt to step out of a state of superstition into that of unbelief. In short, I may conclude by saying with John Fothergill, 'that the distemper in the ministry is the greatest in the church.'

ROBERT JORDAN."

We print this letter not to discourage any humble, sincere followers of Christ, who may believe it required of them to open their mouths in the assemblies of the Lord's people; but to call attention to the evil fruits that may be expected to be produced by a ministry which has not the Divine sanction, and rests on the will and wisdom of man.

SUMMARY OF EVENTS.

UNITED STATES.—The last session of the Forty-seventh Congress expired at noon on the 4th instant.

During its closing hours, George F. Edmunds, of Vermont, was elected President pro tempore of the Senate, to succeed David Davis, resigned, Senator Bayard receiving the compliment of the Democratic nomination. The Tax-Tariff bill was passed by the House by a vote of 152 yeas to 116 nays. All the General Appropriation bills were passed, but the River and Harbor bill failed in the Senate.

Ten thousand six hundred and seventy bills and joint resolutions were introduced in the Forty-seventh Congress, \$018 in the House and 2652 in the Senate. During the session just closed, besides the regular annual appropriation bills, 163 bills and joint resolutions passed both Houses. The aggregate amount appropriated by the appropriation bills is \$229,327,511. The aggregate of last year's appropriations was \$219,367,983.

The provisions of the Tax-Tariff bill, including the repeal of the stamp tax on bank checks, drafts, orders and vouchers will take effect on the 1st of Seventh month next. Exception, however, is made in regard to the tariff duties on sugar, which will take effect on 6th mo. 1st, and the reduction of the taxes on tobacco, snuff and cigars, and the reduction of the special license taxes which will go into effect on 5th mo. 1st.

The public debt, less cash in the Treasury, on 2d mo. 28th, was \$1,892,542,863, and the reduction during last month was \$7,630,678.

An election was held in San Francisco on Seventh-day on the question of adopting a new charter, 18,613 votes were polled. The official canvass of the vote shows that the charter was defeated by 32 votes. Fraud is suspected, and many protests have been filed.

Secretary Folger, on the 5th inst., ordered that the word "cents" be added to the new five-cent piece, to meet the requirements of the law.

The total coinage of the U. S. Mint during 2d month included 7,862,840 pieces of all denominations, valued at \$4,548,360. The number of standard silver dollars turned out was 2,400,000.

During the twelve months which ended on 1st mo. 31st, 1883, our imports of merchandise amounted in value to \$752,727,367, and our exports for the same period were \$783,298,409.

A forestry bulletin just issued from the Census Bureau, relates to the forests of West Virginia. It says the forests have been largely removed from the Ohio river counties, and that the most valuable timber along the principal streams has been culled in nearly every part of the State. The area still occupied by white pine is estimated to extend over 310 square miles, and to contain 990 million feet of merchantable lumber. The lumber product of the State for the census year was 180,112,000 feet lumber, 1,207,000 laths, 3,695,000 shingles, 41,992,000 staves and 1,952,000 sets of headings, in all valued at \$2,431,857.

Alexander H. Stephens, Governor of Georgia, and ex-Vice President of the Southern Confederacy, died in Atlanta on the morning of the 4th inst., at half-past three o'clock. He was in the 72d year of his age.

A very large and brilliant meteor was seen early on First-day morning at Petersburg, Virginia. It is described as "an immense ball of fire darting across the heavens, brilliantly illuminating the entire city, so that a newspaper might have been read with ease. Its course was northwest, and its explosion was heard shortly afterwards."

The total losses by the floods in the Ohio and Wabash rivers are estimated by the New York *Herald* at \$8,048,000, of which \$2,250,000 falls on Cincinnati and its suburbs, and \$1,000,000 on Louisville. More than 6000 dwellings in the Ohio Valley were swept away or wrecked beyond repair. The figures given do not include the losses from a suspension of business and trade. The subsidence of the floods is taking place very slowly, and it may be a month after the waters have resumed their usual limits before the manufacturers along the river banks can get to work. The inhabitants of the inundated districts suffer terribly, the principal needs being provisions, bedding and clothing. From some of the smaller towns come appeals for medicines, and it is feared that as the waters subside there will be a prevalence of typhoid and malarial fevers. The Cincinnati *Commercial Gazette* prints a detailed report of the losses by the flood at Lawrenceburg, Indiana, which foots up \$435,000.

Later reports from the overflowed country along the Mississippi show that the "sunk lands" in the St. Francis river region are entirely submerged. Nearly as far south as Helena there are few places above water, and the people are living in the upper stories of their houses, where there is more than one story, and when there is not, "floating around on rafts or in boats." The streets of New Madrid are submerged to the depth of two to four feet. The whole country back of that place

as far as Cairo, on the Missouri side, and from Hickman south for fifty miles, is covered with water. Corn, fences and live stock have been destroyed, but there is no destitution among the people yet.

The latest reports from the Lower Mississippi show that the water at Helena is rising at the rate of an inch per hour, and it is feared the highest water mark of last year will be reached. The trestle on the Helena branch of the Iron Mountain Railroad, at Longville river, which a week before was forty feet above the river, was threatened on the 5th with total submersion. The water is also rising at Arkansas City. The levees in the districts mentioned remain intact, and the planters are putting in their crops. A later despatch reports a serious break in the Pastoria levee, in Chicot county, Arkansas, which will flood many plantations.

On the 1st instant, the Chief of Police of Philadelphia presented to the City Commissioners a list of 155 places where licences to sell liquor are recommended to be refused. The following letter accompanies the request!

"I am directed by the Mayor to forward you reports of the Police Lieutenants of the drinking houses in their respective districts that are the resorts of thieves, lewd and disorderly persons. These places are well-known to the officers of this department, as appears by the criminal record of each station-house, and therefore earnestly protest against license being granted for the sale of liquor to the proprietors of such places."

The deaths in this city last week numbered 404, which was 46 more than for the previous week, and one less than during the corresponding period last year. Of the whole number, 216 were males, and 188 females: 61 died of consumption; 30 of pneumonia; 20 of diphtheria; 19 of old age; 13 of typhoid fever; 12 of Bright's disease of the kidneys, and 6 of small-pox.

Markets, &c.—U. S. 3's, 104½; 3½'s 104; 4½'s, 112½; 4's, registered, 118½; coupon, 119½; currency 6's 129 a 132.

Cotton continues quiet, but prices were steady. Sales of middlings are reported at 10½ a 10½ cts. per pound for uplands and New Orleans.

Petroleum.—Standard white, 7½ a 7½ cts. for export, and 8½ a 8½ cts. per gallon for home use.

Flour is in moderate demand and steady. Sales of 2900 barrels, including Minnesota extras, at \$5.75 a \$6.75; Pennsylvania family at \$5.12½ a \$5.25; western do., at \$5.50 a \$6.35, and patents at \$6.50 a \$8. Rye flour is firm at \$4 a \$4.12½ per barrel.

Grain.—Wheat was a fraction higher. Sales of 4700 bushels red, in car lots at \$1.18 a \$1.24. Rye is firm at 72 cts. Corn is in fair request and local lots are steady. Sales of 10,000 bushels, in lots, at 60 a 70½ cts. At the open board 70½ cts. was bid for futures. Oats are quiet, but steady. Sales of 9000 bushels, in car lots, at 53 a 57 cts.

Hay and Straw Market, for week ending 3d mo. 3rd, 1883.—Loads of hay, 385; loads of straw, 80. Average price during the week—Prime timothy, 90 cts. to \$1 per 100 pounds; mixed, 80 a 90 cts. per 100 pounds; straw, 55 to 65 cts. per 100 pounds.

Beef cattle were dull and prices were easier: 2300 head arrived and sold at the different yards at 5½ a 7½ cts. per lb., the latter rate for extra.

Sheep were in fair demand and firmly held: 8500 head arrived and sold at the different yards at 4½ a 7 cts., and lambs at 4½ a 8 cts. per lb. as to condition.

Hogs were a fraction higher; 3500 head arrived and sold at the different yards at 10½ a 11 cts. per lb., as to quality.

FOREIGN.—The North German Lloyds Steamship Company has made a contract with John Elder & Co. for the construction of two steamers. They are to be of the same size and speed as the Fulda, and are to run between New York and Bremen. The names of the new steamers will be the Ems and the Eider.

The London Society for the Suppression of Blasphemous Literature propose to get up cases against Professors Huxley and Tyndall, Herbert Spencer, the publishers of John Stuart Mill's works, John Morley, and others, who, "by their writings, have sown widespread unbelief, and in some cases rank atheism."

Longhrea, 2nd mo. 28th.—The distress among the people here is alarming. Crowds of persons are besieging the houses of the priests, clamoring for food. The Town Commissioners have been hurriedly convened to take measures toward relieving the wants of the people.

Limerick, 3rd mo. 1st.—Three hundred women will start from here this week for New Hampshire, where they will be employed in a cotton factory. The Board of Guardians has voted £50 towards furnishing the emigrants with an outfit.

A letter from the Bishop of Rawhoe, County Donegal,

is published, in which he says the only chance the destitute people have to maintain life is through charity. He says the policy of the Government is evidently of extermination.

The *Standard's* correspondent at Copenhagen says the Government is willing to settle the present difficulty touching the status of Dunes in Schleswig on a basis that only those living there, born before or coming the year 1864, shall be exempted from the Prussian military service.

The cost of the government of Paris is a little more than \$50,000,000 annually.

It is stated that W. E. Gladstone, in his interview on the 27th ult. with President Grevy and Challer La Cour, Minister of Foreign Affairs, appeared desirous to bring about an end of the present tension between France and England. It is believed that negotiations relative to Egypt are impending—no hitherto, on the basis of a *condominium*, but on arrangement that will place France in a more favorable position than she now occupies.

The relations between Germany and England are reported to be better now than they have been for years. The *North German Gazette* expresses the high satisfaction at this state of affairs. The Emperor of Germany has given 1000 marks to the fund for the relief of sufferers by the floods in America.

The Madrid *Imparcial* says the Socialistic society called the "Black Hand" numbers 49,910 members and includes 990 minor societies, with Geneva as centre for Western Europe. The existence of a branch of the Black Hand Society has been discovered in Madrid. The Judges who are conducting the investigation in regard to secret societies still receive threatening letters. The trial of the Socialists at Prague been adjourned because the preliminary examination resulted in the implication of other persons in charges of high treason.

The Russian Minister of War has issued an order prohibiting all connection with the press of persons serving in the army or in its departments.

Drunkenness has been investigated by Prof. Verga, of Milan. Men or women given to intoxication, strange to say, seldom given to kleptomania suicide. A woman is less apt to take liquor than man, but when she does she can hardly be reclaimed. She becomes shameless and abominable, but self-dangerous. Cold weather seems to cause men to drink strong drink, and mild weather has the same influence upon women.

Live stock statistics for the chief producing countries of the world have been collected and compared by an English newspaper, from which it appears that the United States stands first with the two most important articles of flesh food—cattle and hogs—and that second in horses, and fourth in sheep, but that, in regard to the latter two items, she is making rapid strides to a higher position. These statistics credit the United States with 38,000,000 cattle, India with 10,000,000, and Russia with 20,000,000. Further, it shows that Russia has 20,000,000 horses, the United States 10,500,000, and Austria 3,500,000. Austria possesses 80,000,000 sheep, the Argentine Republic 68,000,000, and Russia 63,000,000. The United States—fourth in this list—has 36,000,000, but in the matter of swine she heads the world, having 48,000,000. Goats, India is credited with no less than 20,000,000, Africa with 15,000,000, and Mexico with 6,000,000.

Valuable coal discoveries continue to be made on the east coast of Vancouver's Island, British Columbia.

WESTTOWN BOARDING SCHOOL.

A Stated Meeting of the COMMITTEE ON ADMISSION is to be held in Philadelphia on Seventh-day morning 3rd mo. 17th, at 10 o'clock, in the third-story room No. 304 Arch street.

FRIENDS' ASYLUM FOR THE INSANE.

The Annual Meeting of the Contributors to "Asylum for the Relief of Persons deprived of the use of their Reason," will be held on Fourth-day, 1st month 14th, 1883, at 3 o'clock p. m., at the Committee room of Arch St. Meeting-house, Philadelphia.

THOS. SCATTERGOOD, *Clerk*.

FRIENDS' ASYLUM FOR THE INSANE.

Near Frankford, (Twenty-third Ward,) Philadelphia. Physician and Superintendent—JOHN C. HALL. Applications for the Admission of Patients made to the Superintendent, or to any of the Managers.

WILLIAM H. PILE, PRINTER,
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Matilda, Countess von der Recke Volmerstein.

BORN 1801. DIED 1867.

In my childhood a favorite book was "The Little Dove," it is a true story of a German Count. One day, when a little boy, he saw a young dove drowning in the middle of a deep pond. He did not stop to think of danger to himself, he only thought, "that poor dove will drown if I do not save it." He found by the pond a washing tub, and getting into it with a stick for an oar, paddled out to the frightened bird. He took it up tenderly, dried its wet feathers, and, unfastening his coat, placed it in his bosom. When he was on shore, the rescued dove shared the breakfast of bread and milk which he had upon the garden seat. From her castle Matilda's mother watched her boy's perilous voyage with tears of mingled joy and sorrow, and her prayer was that when her son should become a man he might be kind to his fellow men as he then was to animals; for it was not only doves that he befriended.

That prayer was answered. When grown to manhood, Adelberdt's heart went out towards the little ragged children made orphans by Napoleon's wars. Though a count he was poor, his father having had severe losses from which he did not recover for many years; but he established a Home for these poor children, and he hoped that God would help him with the means wherewith to carry it on. And God helped him, and when the purse or flour-bin was empty, always supplied the want, often giving the exact sum required, or food just suited to the needs of the large family. It was in 1819 that Count von der Recke Volmerstein opened his Home with three orphans. At the end of the year he had forty-four children to take care of, and the numbers rapidly increased; so that, between that time and the present, thousands of destitute children have been helped and sheltered in the Institution. For twenty-eight years the count presided over it himself; but in 1847, worn out by hard work, he retired to a quieter life, where he still lives, an old man of more than eighty years, surrounded by children and grandchildren. But even then he could not be idle, and for many years he has had, at his own door, on his estate of Craschewitz, a happy Home for poor imbecile chil-

dren, whom the aged Count still watches with tender interest.*

While Count Adelberdt was devoting himself to the care of his large family he felt that he had no time to think of getting married. He thought too that a wife who was not entirely consecrated would only hinder his work; and that work which he was doing for God was dearer to him than any earthly happiness. God had, however, other thoughts for his servant. He knows that a true, good woman, one "who feareth the Lord," and who also "looketh well to the ways of her household," is a help and not a hindrance to her husband. And so, in a far-off home, led by God's hand, and taught by his Spirit, a young girl was being trained to become, at the age of twenty-five, the mother of this great Home.

Matilda, Countess von Pfeil, now comes before us; she was of noble birth, and fitted, both by her natural powers and by education, to shine in society; but if this had been all, thousands would not still bless her memory, as is the case now. At the age of twelve Matilda sought her Saviour. When fifteen she dedicated herself to God in writing; vowing to give up everything, that she might be a partaker of His grace. "Only strengthen me in all good resolutions which I make now, and always let me recognise thy grace, that I may turn away more and more from all that is earthly to thee alone; that to me, too, Christ my Saviour may one day say, 'Come, thou blessed of my Father, enter thou into the joy of thy Lord.'"

These were no mere words. At the age of twenty-three she wrote: "Living to God gives me peace in my soul, and an indifference to the outward unpleasantnesses of the present; which, indeed, cannot be made better by complaining of them. Oh, if I could only share this peace with everybody I should be quite happy."

At this time she was very busy, sharing some of their studies with her brothers and sisters, reading religious books for her own profit, helping in the kitchen, and doing all she could for her poorer neighbors, teaching the children, and visiting the sick and afflicted. Little did she foresee the life for which she was preparing. Matilda read with interest the accounts of Count von der Recke's Home, and in 1825 they met for the first time. The count felt a great interest about her, and she looked up to him with reverence and trust, as to one who was far more experienced and could help her in spiritual things. But he dared not think of marriage till he had received God's sanction, and then came the question, "Is Matilda indeed the right wife for me?" For many months he sought to know God's will touching this matter. He was afraid she had been accustomed to so many comforts that she would not like the

hard life he had chosen. At last, however, it became clear to him that his adopted children needed a loving mother's care, and that Matilda could give that care. Matilda's mind was already prepared to accept as her future husband one whose judgment she had learned to lean upon; but her father decided that the count was too poor to marry. Though this disappointment was a great trial, she left herself in God's hands, and He at last opened a way for them to be united.

It was a joyful day when Count Adelberdt took home his bride. Long before they approached Düsseldorf many people came to meet them, so that they "passed through the gate with a great company." The garden in front of the house was illuminated, and they had quite a festal reception. A few days after the Countess Matilda writes: "To set before you, my dear parents, the duties of all sorts that I have would be impossible to-day. I will only say in haste that, thank God, I am getting on very well here; that I am well, and from five o'clock in the morning till half-past ten at night I am not free from work. I have to order everything, and make out bills of fare for four tables, to see after the meals every day, to give out work and superintend it, to preserve and dry fruit, to visit the sick, to cut out garments," &c.

Here is a picture of her, later on, from her daughter's pen. "While a girl watched by the cradle of her sleeping child, the young mother was to be seen, soon after five in the morning, in the dairy, busily skinning the cream; then in the store-room; later in the dairy again, washing the butter herself; then overseeing everything in the great house, giving out work, visiting the sick, and later by the child's cradle with the great account books. At mid-day again in the kitchen; and I remember that one day, about ten years later, tired out with cutting two hundred helpings of meat, she fell down faint by the kitchen table." To show how she denied herself I will mention one incident. After her marriage her mother wrote to ask her and the count to have their likenesses painted, but the Countess Matilda replied that they did not feel that it would be right to spare the money for this object, because all they had left, after their own simple living had been paid for, was generally needed for the orphans.

God gave to the count and countess ten children of their own, and she who was a good mother to the orphans was a most tender mother to them. All work that could be done in the midst of her little ones was done in their room. She often spent hours there over her accounts and other writings, the children playing around her, and she ever ready to give to them loving words and a helping hand. As they grew older she found for them teachers, whom she could trust, to give them good teaching and to lead them on in the heavenly way. Her daughter says of her: "She did

* The Count has since died. He departed this life on the 10th of 11th mo. 1878.

not teach by many words, but she did so much the more powerfully and lastingly by her example. It was impossible to see her in her untiring, vigorous, silent activity, without learning to help with love and pleasure, and to emulate her, although we might never attain to her many-sided efficiency; for whatever she undertook she succeeded in amply for the fulfilment of her duty or for the pleasure of others; and everything which came under her observation, which went on in the world, or of which she read, awoke her lively interest." In addition to her other work she took upon her the labor of dispensing medicines to the sick, and the people came from miles round to consult her. With a few intermissions this busy, happy life went on for twenty years. The countess was the joy of her husband's heart, yet they seldom met, except at meals, from the early morning till late in the evening. But he knew that everything under her care was in order and going on well, while he was fully occupied in his own department. Was not this a rest and help to him? Of her it might be said, during the forty years of their married life, "The heart of her husband doth safely trust in her, so that he shall have no need of spoil."

After leaving Düsseldorf the countess enjoyed the opportunity of more uninterrupted association with her family and friends. Still the claims of the poor and the sick were never forgotten by her. The failing of her health was gradual, and the last illness short. Very tenderly was she watched over by her husband and children, and the thoughtfulness for all around, which had characterized her from early life, was continually apparent. The Saviour whom she trusted for her salvation in the beginning of her Christian course was her strength all through the dark as well as the bright days of her life, and her love to Him was unwavering to the end.

In 1867 she died as she had lived, resting on her Lord, "in quietness and confidence," receiving doubtless the fulfilment of her desire, uttered fifty-one years before, "That to me, too, Christ my Saviour may one day say, 'Come, thou blessed of my Father, enter thou into the joy of thy Lord.'"

For "The Friend."

Gleanings from Quaker Annals.

In prayer, we make the nearest approach to God, and lie open to the influences of heaven; then it is, that the Sun of righteousness doth visit us with his directest rays, and dissipateth our darkness, and imprinteth his image on our souls. As there is one sort of prayer, wherein we make use of the voice,—and another wherein, though we utter no sound, yet we conceive the expressions and form the words, as it were, in our minds; so there is a third and more sublime kind of prayer, wherein the soul takes a higher flight, and having collected all its forces by long and serious meditation, it darteth itself, (if I may so speak) toward God in sighs and groans, and thoughts too big for expression. As when, after a deep contemplation of the Divine perfections, appearing in all his works of wonder, it addresseth itself to Him in the profoundest adoration of his majesty and glory: or when, after sad reflections on its vileness and mis-carriages, it prostrates itself before Him with the greatest confusion and sorrow, not daring to lift up its eyes, or utter one word in his presence: or when, having well considered the

beauty of holiness, and the unspeakable felicity of those who are truly good, it panteth after God, and sendeth up such vigorous and ardent desires, as no words can sufficiently express.

This mental prayer is, of all other, the most effectual to purify the soul, and dispose it unto a holy and religious temper, and may be termed *the great secret of devotion*, and one of *the most powerful instruments of the divine life*: and, it may be, that the apostle hath a peculiar respect unto it, when he saith, that 'the Spirit helpeth our infirmities, making intercession for us with groanings which cannot be uttered,' or, as the original may bear, *that cannot be worded*."

Let ministers be careful not to judge too highly of any of their services; for it is only when the breath of the Lord blows through the trumpet, that life and harmony are known, and the great truth is evinced, that it is only his own works that praise Him, or benefit the churches: nothing that man can do. In most places, the elders want to stand deeper in Jordan. A more unreserved, total sacrifice of the world must be made, and even the accursed thing cast out of some of their tents, before they can stand as valiants for the Lord's cause upon earth. Every shekel of pure gold in the sanctuary ever had, and still must have, the signature of HOLINESS upon it; for what is of man is but man: the Lord bloweth upon it, and lo, it is nothing, however specious in the eyes of men.

I see clearly that *when the ancient simplicity and purity* are known again amongst us, then the glory of the Lord will appear as in former years; and his praise sound forth through all the churches.

The salvation which the Son of God hath purchased for us, and which He offers to us by the gospel, is not to be accomplished and brought about any other way, than by forsaking our sins and reforming our lives. The grace of God, which hath appeared to all men, and brings salvation, will not make us partakers of it in any other way, or by any other means, than by teaching us to deny ungodliness and worldly lusts, and to live soberly, righteously and godly in this present world. God sent his Son to bless us, *by turning us away every one from his iniquities*; and unless this change be effectually wrought in us, we are utterly incapable of all the blessings of the gospel of Christ. All that He hath done for us, without us, will avail nothing, unless we be inwardly transformed, and renewed in the spirit of our minds, unless we become new creatures, unless we make it the continual and sincere endeavor of our lives to keep the commandments of God. The obedience and sufferings of our blessed Saviour, are indeed accounted to us for righteousness, and will most certainly redound to our unspeakable benefit upon the performance of the condition which is required on our part, namely, that every man that names the name of Christ, depart from iniquity. And the grace of God's Holy Spirit, is ready to enable us to perform this condition, if we earnestly ask it, and do sincerely co-operate with it; provided we do what we can on *our part*, God will not be wanting on *his*. But if we receive the grace of God in vain, and take no care to perform the condition, and neglect to implore the grace and assistance of God's Holy Spirit to that purpose, we have none to blame but

ourselves; because it is then our own fault we fall short of that happiness which Christ hath purchased and promised to us, upon such reasonable and easy conditions as the gospel proposeth.

My fellow Christian travellers toward the land of promised rest; where human frail sickness, sorrow, and perplexing things, arising from ourselves or others, will no more offend; let us press on; not as having attained, but looking forward, with strong faith in that invincible Power, whereby our spiritual enemies may be subdued; yea Satan trodden under our feet. The more we press after the pure river of life, the more shall drink of its refreshing streams; nevertheless there is a time to be athirst, in order that we may know how to estimate that which ministers refreshment and strength. Sound faith and love, patience and perseverance, are the cardinal points of a Christian traveller, after boxing the compass from side to side!

For "The Friend."

Inundation of St. Petersburg.

[The recent floods in our western river have induced one of our friends to send an insertion in our columns, a poetical description of the Inundation of St. Petersburg 1824, brought from Russia by Thomas Shillitoe, who was there when it occurred, and by whose landlady the lines were written. T. Shillitoe presented it to the scholars of Westtown School when he was there in 1824. St. Petersburg is built on low grounds by the River Neva, and the flood occasioned great destruction. The following description of the occurrence is from T. S.'s Journal.—ED.]

"Sixth-day, 19th of eleventh month, 1824, but little sleep last night, from the most severe tempest of wind and some rain, which I ever remember. I little expected what an awful scene this city in a few hours after I left it, would exhibit. On entering the apartment of my hostess to request my breakfast to be sent into my room, she asked if there had been much rain in the night as there were much water in the street; I supposing, as afterwards proved to be the case, that this water floated up the common sewer from the swell of water in the river. After taking my breakfast, I proceeded to take my usual walk; but, to my surprise, I found I was surrounded by water that I was obliged to return home. On telling my landlady that we lived in an island, she smiled at me, not aware of the fearful consequences that very soon followed. Observing the servant of an English-woman, who lived under the same roof, unable to reach home in her return from marketing, I proceeded to go and inform her mistress of her situation, and crossed the yard to her apartment dry-shod: although five minutes had elapsed, before I attempted to return home, everything was floating in the yard. I stepped on a cellar-window, and from that into the door of a bake-house, where the water followed me in such a body, that I concluded no time must be lost in making my way home: I waded through it, and had hesitated many minutes longer, the rise of the water was so rapid, I could not have reached my home. A hole was afterwards obliged to be cut in the wall of the same bake-house, to save the life of a woman who had taken shelter there. After I left it, getting

it of my wet clothes, I took my standing at the windows of our apartment: the streets very soon exhibited a scene of great distress: men wading up to their arm-pits in the water; a woman up to her neck: I watched her with no little anxiety, expecting to see her slip off the foot-path on to the road, where it would have been over her head. Horses and carriages were swimming in the streets, until they durst not venture forward, the passing being altogether dangerous. The water in a short time rose in the streets eight feet; and in twelve feet. The ground-floor of the house in which I was a resident, was occupied by a grocer; the water rose up to the ceiling of the shop and his other apartments, without giving him time to move his goods or household stuff, its progress was so sudden and rapid.

About eleven o'clock the flood reached its height; from that time until about four o'clock the afternoon, the most awful stillness I ever witnessed prevailed: as far as my eyes could see, not a person was to be observed at any window, nor anything in the streets which had life, excepting a poor horse that was fastened to a small cart, and had made his way thus far towards home, but durst not venture further; he had preserved his life by placing his fore-feet on some steps, which lay high above the foot-path, where we could observe he was only barely able to keep his head above the water. About four o'clock in the afternoon, a policeman came in a boat, and let this poor prisoner loose, when he came into a yard that was near: this policeman was the first person, except our own family, whom we had seen anywhere, from four o'clock in the morning until this time in the afternoon, when the water began to recede.

Seventh-day, 20th of eleventh month, the waters had left the streets: after breakfast I went out to view the calamity, which this extraordinary visitation to this magnificent city had occasioned. Scarcely a bridge has escaped uninjured by it, and many are carried off their bearings: part of one of the great bridge of boats across the Neva, was left leaning against the walls of the palace: rafts, all boats, with two of the large steam-boats employed in going to Cronstadt, were left in the city, on what is called the island. Here the effects were more severely felt than in the city; houses, with the people in them, were shaken off their foundation, and carried out to sea: some of these poor inhabitants were observed sitting on the roofs of their houses, to save their life as long as they were able. On the Marine Hoff road, in a row of cottages, two hundred and fifty women and children were found to have fallen victims to this awful visitation; the men being from home at their work, escaped. The number of horses, horned cattle, and pigs, that perished, was said to be very great.

According to various reports, the emperor vowed himself to be the father of his people, leaving the wants of such of his poor subjects as had suffered from the inundation, to the inspection of the police, or any other of his officers, but going himself in person, and attending to their wants; so that it was believed many were placed in a better condition than they were in before. First-day, I walked out to meeting: for two miles there was scarcely a fence standing, on one side of the road; the land was covered with glass lights

from the gardeners' grounds, also temples, summer-houses, boats, timber of various descriptions, crosses out of the burial-grounds, parts of coffins, the dead bodies of some who had perished from the flood, and a variety of cattle, that had perished also. My kind friend, Daniel Wheeler, and his family, in consequence of his high situation had escaped."

Blest were the dead, who did not live to see,
That awful day to Russia; most to thee,
Queen of the North! imbmerge thy granitic walls,
Thy sons o'erwhelmed! thy steeds in splendid halls;
The Neva, rushing like a stormy sea,
Thro' every square, that was a pride to thee;
All, all is still, save when whirlwinds roar,
Or groans the drowning beast; or sounds the plashing oar.

No sound is heard, save that of screaming gulls,
Till God in mercy, the dread tempest lulls;
Sullenly slow, retreats the deep dark stream;
And when withdrawn! Oh! what a sight was seen.
Whirled in confusion o'er thy splendid quay,
Ships without masts, and human bodies lay,—
Ten thousand shapeless things confused were seen,
From temples, houses, wrecks of what had been.
Where stood a bridge, the Neva claimed her sway;
And floating hamlets, o'er her bosom lay.
But pause my muse! Thy pensive Queen to cheer,
Her woes are soothed, a sovereign* wipes her tear;
His bosom melts, tho' monarch on a throne,
And while he dries their tears, in secret sheds his own.
His generous deeds, his prudent, active zeal,
No pen can tell, but every heart can feel.
Ye holy angels! be on earth his guard,
And final bliss in Heaven, his reward.

For "The Friend."

Bismarck and Wellington on War.

The following being the fearful, yet, no doubt, truthful experience of Bismarck, is cut from one of the daily papers. Would that more of our warriors, and especially statesmen holding influential positions in the government, yea, all who are in any wise accessory to, or responsible for such national and individual evil in principle or in practice, might have like feelings of sorrow and remorse unto lifting up the heart and the voice against all wars, as ever opposed to the reign of the Prince of Peace, and to the angelic anthem: "Glory to God in the highest, and on earth peace, good-will toward men."

How influential for good to ourselves and to others, is the power of deep conviction, when carried out into consistent living practice! "Fits of dejection" and "despondent moods" are not appropriate terms to represent the stirrings and strivings of the grace of Jesus in the heart. It is the Spirit of truth as our guide into all truth—promised before, and purchased, at least to a more full extent, by the Saviour's ever precious atoning sacrifice—which convicts for sin. It is a belief in, and an obedience to this saving power from on high that, through the blood of the everlasting covenant, redeems man from his fallen and lost condition, and enables to realize the promise: "Ye are washed, ye are sanctified, ye are justified in the name of the Lord Jesus, and by the Spirit of our God." The annexed is the slip alluded to:

"Bismarck is subject to fits of dejection, when he declares that his life has been a failure; that he has never made any one happy, neither himself, his family or the nation at large. 'If it were not for me,' he once said, when in a despondent mood, 'the world would have seen three great wars less, and eighty thousand who died in their bloom might have lived, and how many parents, brothers, sis-

* Alexander of Russia.

ters, widows, would have been spared their grief and tears!'"

To the foregoing, we would add a testimony concerning the Duke of Wellington:—"He fought; but not without understanding and lamenting the miseries of war. After the battle of Waterloo he shed bitter tears, and made the remark, that even such a victory was no compensation to him personally for the death of his friends, whatever relation it might have in other respects. In regard to civil wars in particular, he once made the decisive declaration, which shows that in his case the spirit of war had not quelled or overruled the spirit of humanity, that such was his sense of the horrors of civil war, if he could be the means of preventing even one month of civil contest in his own country, he would sacrifice his life in order to do it."

Who cannot see that wars have thrown back civilization, humanity, and religion; as well as opened the flood-gates of vice and immorality, sad proof of one of the fruits of the evil tree? And upon whom does the responsibility rest for "the supposed necessity" of organizing armies and fitting up regiments for the untold horrors of human combat, and for the low emulation which associates fame with blood? And when shall the end be?

The Power of Kindness.

"What a dull, dreary day!" How many times these words had been spoken, and how plainly were they expressed on the faces of the dozen passengers that afternoon. We were to change cars at this place, but on our arrival found that the train was two hours late, so there was no alternative but to wait.

It was a cold, rainy day; the streets were filled with mud, and a chilliness and gloom seemed reigning everywhere, even in the hearts and actions of the waiting passengers. No one seemed inclined to talk, so there we sat, with long, sober faces, thinking what a dull, dreary day.

While we thus sat waiting, an old man entered the room, carrying in one hand a cane to support his feeble body, and in the other a basket filled with sundry articles for sale.

He approached the passengers, one by one, commending the usefulness, durability and cheapness of his goods, but no sale did he make. One said that he had no use for such things; another that she was well supplied already; another that he did not care to be bothered with such articles while travelling; and so on, until the entire circuit was made. And the manner of each one seemed to say to the old man that such an intrusion on his part was very unwelcome.

He had turned away, and was leaving the room, when a lady, almost unnoticed before, approached him from a remote corner where she had been reading, and desired to look at his goods. She first invited him to a comfortable seat, and then selected one after another of the useful little articles, until five or six had been stored away in her satchel.

In paying for her purchases the exact change could not be made, and several cents were due her, but she told him not to trouble himself to get so small an amount, the goods were cheap, and well worth the money she had paid for them. The old man's face brightened up during this transaction, and he expressed his gratitude by saying:

"I thank you, ma'am, with all my heart, for this little trade. Business don't amount

to much such a day as this, but I have to keep working all the harder, for you see we get hungry this kind o' weather, as well as when the sun shines. 'Twas so wet and muddy that I didn't go home to dinner to-day, and trade was so dull I couldn't 'ford to buy any; but 'twill be all right now, for I'll go home an hour earlier to-night."

He was again about to start off, when the lady asked him if he would not remain seated by the stove a few minutes, until her return. She then repaired to a lunch room connected with the depot, and soon came back with a nice lunch and a steaming cup of coffee, and asked the old man if he would not like a little refreshment before starting out in the cold rain.

What a look of honest surprise and gratitude beamed in his face! He thanked her quietly, for he seemed too deeply touched by her kindness to say much, and ate the luncheon with a hearty relish. When he had finished he approached where the lady was sitting, and said:

"You may be sure I won't forget your kindness, ma'am. It's not often that any one takes any notice of a poor old man like me; and your kindness has warmed up the feelings of my heart as the coffee did my body. Good day; and may God bless you all the days of your life!"

The little group of passengers had been silent witnesses of the scene; and, as the old man turned to go, a gentleman stopped him, saying he would like one of his picture books for his little boy. But his purchase extended to several articles, and some of the others who had before refused to purchase, now bought quite liberally.

After thanking his customers, the old man went his way, much gratified by their liberality.

What a change had come over that room! If a sunbeam had burst through the dark, lowering clouds, the effect could not have been greater. The lady, who was plain in her dress and retired in manner, resumed her seat in the remote corner.

The gentleman who had bought the picture book approached her and said:

"We are strangers, but I want to thank you for the good your little sermon has done me."

She looked at him in surprise, as she asked: "My little sermon, did you say sir?"

"Yes. I am a minister, and have preached many years, and should be very glad to know that one of my sermons ever did the good that your act of kindness has done."

The lady modestly replied that she had done no more than obey the golden rule.

The mental clouds had dispersed by this time, and a friendly conversation sprang up among the passengers.

The time of waiting, that had commenced so gloomily, passed away in the most pleasant and cheerful manner, and we all felt that it was due to the power of one little act of kindness.—*Christian at Work.*

The pious John Newton says: "I was once in a large company where very severe things were spoken of an absent gentleman, when a person seasonably observed, that though the Lord was pleased to effect conversion and edification by a variety of means, he had *never known* anybody convinced of error by what was said *behind his back.*"

For "The Friend."

To some of the Junior Members of Philadelphia Yearly Meeting.

It is encouraging to observe that there are within the limits of this Yearly Meeting, not a few young people who give evidence that they are yielding to the convictions of the Holy Spirit in their hearts, and are willing to take up their daily cross because of the love they bear Him who has in mercy called them into the narrow way. The outward circumstances in life of these are varied, yet all of them, whatever may be their condition in other respects, find that they have a share of trials and temptations to encounter and overcome. I am occasionally led to sympathize with this class of my young friends, and am therefore induced to offer them a few words of encouragement.

It was written, over eighteen hundred years ago, that "they who will live godly in Christ Jesus shall suffer persecution." This persecution may not come from man,—it may only consist in the continued assaults of our unwearied foe, who always struggles after that heart that has been dedicated to Christ. Trials of faith may result from youthful anticipations being spoiled and scattered, from disappointment in business, from bereavement, from disease, or even from a sense of loneliness in the way we believe ourselves called into. Discouragement may arise from finding ourselves making little headway in the effort to subdue our passions and bring every thought into proper subjection. Unless we are very careful, any one of these things may shake our confidence in Divine goodness. Satan will endeavor to persuade that if God really cared for us, our path would be much easier than it is. Each time, however, we question the correctness of God's dealings with us, or seek unduly to analyze his motives, or yield to discontent because of our lot, we lose ground in the heavenly race, and in some measure subject ourselves to the influence of our cruel enemy. Rather let us recollect, that "there hath no temptation taken us but such as is common to man," and that "in due time we shall reap if we faint not."

In the ordinary course of events the young friends whom I address, will, if faithful, be called to various stations in the Church, and consequent labor in religious Society. Some may be called to the ministry, some to the administration of the discipline; some may serve their Lord by the offering of many secret prayers, and some may glorify Him by patient suffering. In their future spheres of action they will find that present difficulties have made them more useful to the Church, and in many ways given them a practical knowledge of those things whereof they may be called upon to speak. How can we tell of the benefits of affliction if we ourselves have never been afflicted? How can we properly estimate the conflicts and temptations that beset the youthful Christian if we have not partaken of them? How can we enlarge upon the mercy and forgiveness of our Heavenly Father, if we have not known ourselves to be raised out of trouble and sin? Let us then endure all that is meted out, if by so doing our efficiency in the Divine service will be increased.

The voice of history and the experience of men and women with whom we now associate, all prove that misfortunes in early life were no disadvantage, but rather a blessing

to those who had to contend with them. The vicissitudes of David's early life made him an experienced warrior, and all the more able to contend for the victory of Israel's arm. The apostles testified to the troubles they countered. Did not their steadfastness, their zeal, their disregard for the opinions of the world, all indicate the possibility of living life devoted to Christ in the midst of very favorable surroundings and the most cruel sufferings? Were they not examples to us of the truth, that it is only through faithful patience that we can expect to inherit promises? We of this day may not have same experiences that they had, and our trials may be of a different character from the but the result will be the same, and God's glory will be increased and our own salvation secured by patiently yielding to them. Whatever He may take away from us He can more than recompense, and his good will provide and the justice of his dealings will finally vindicate.

There is one more consideration, the most important of all. It is the animating thought that this life is but the entrance to a world of inconceivable happiness to all those who love Christ. The Christian knows that beyond the grave there is untold compensation for all the trials he has passed through here. So then let us remember the language, "Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

Philada., 2d mo. 27th, 1883.

An Earnest Word for Young Smokers.—The "monthly letter" of the English Anti-Tobacco Society and Anti-Narcotic League, for the 1st month of 1883, the following letter from Charles Garrett, President of the Conference, is given:

I am deeply grieved to see so many young people enslaving themselves to tobacco. Smoking is not only a waste of time and money, but it injures the health, the temper, and the influence of the smoker. It evidently promotes indolence and selfishness; almost every idler is a smoker, while the conduct of smokers in railway carriages is a miserable illustration of their selfishness; one smoker rather than exercise self-denial, will make whole carriage full of people uncomfortable. The aged man and the feeble woman alike sacrificed to his personal gratification. The bondage of the smoker is more despot than that of the drunkard. I have been assured scores of times that the giving up of tobacco was more difficult than the giving up of drink; every thing has to bow to this appetite when once formed. The company of a fair and the wise and the holy is gladly left for a pipe. I have seen Christian men miserable in the most attractive and interesting company, and stealing away to the most attractive room to secure a smoke. It is sad thing to see a young man, and especially a Christian young man, fastening these fetters upon himself. I trust you will never beg but for the sake of your health, your purity and your soul, you will resolve with me never to touch a pipe or cigar, but to retain and enjoy the freedom from this injurious habit which our Maker has endowed us."

Speak with calmness and deliberation on occasions, especially of circumstances which tend to irritate.

A LIFETIME.

Selected.

BRYANT AFTER THE DEATH OF HIS WIFE.

And well I know that a brightness
From his life has passed away,
And a smile from the green earth's beauty,
And a glory from the day.

But I behold above him,
In the far blue depths of air,
Dim battlements shining faintly,
And a throng of faees there.
See over crystal barrier
The airy figures bend,
Like those who are watching and waiting
The coming of a friend.

And one there is among them,
With a star upon her brow,
In her life a lovely woman,
A sinless seraph now.

I know the sweet calm features,
The peerless smile I know;
And I stretch my arms with transport
From where I stand below.

And the quick tears down my eyelids;
But the airy figures fade,
And the shining battlements darken,
And blend with the evening shade.

I am gazing into the twilight,
Where the dim-seen meadows lie;
And the wind of night is swaying
The trees with a heavy sigh.

DEAR HANDS.

Selected.

Thinned and worn with ceaseless toil and care,
Perfumed grace, no dainty skill, had these;
They earned for whiter hands a jeweled ease,
Kept the sears unlovely for their share.
Fast and slow, they had the will to bear
The whole world's burdens, but no power to seize
The flying joys of life, the gifts that please,
Gold and gems that others find so fair.
Dear hands, where bridal jewel never shone,
Upon no lover's kiss was ever pressed,
Lied in unwonted quiet on the breast,
Saw, through tears, your glory newly won,
The golden eirelet of life's work well done,
With the shining pearl of perfect rest.

—Susan Marr Spalding.

MY HOME.

When in gray of early twilight,
Fades the brief November day,
While the lamps are yet unlighted,
And the work is laid away,
Turn I from the voices round me,
From the sounds of thrift and care,
From all outward toil and burdens,
To my home serenely fair.

Fair when Autumn's brimming sunshine
Fills the lofty rooms with light,
Fair when dusky shadows gather,
And the fire burns red and bright,
Fair when spring-flowers fresh and fragrant,
Through the opening windows lean,
Fair when household joy and comfort,
Laugh at winter's frozen sheen.

Always fair, but not with gilding,
Statues, paintings, old and rare,
Costly carpets, stately mirrors,
Pride of wealth, and fashion's glare;
But the charm of perfect fitness
Touches all with simple grace,
And a clear true sense of beauty
Harmonizing all, I trace.

* * * * *
Here we often sit together,
One beloved well, and I,
Or, amongst the sofa cushions,
Idly by the fire I lie,—

Speaking not, while thought retraces
Paths wherein we have been led;
Speaking not for very sweetness
Of the peace around us shed;
And the only outward token
Of the trust and love we bear,
Is the thoughtful, mute eavesring,
Of the hand which strokes my hair

But my home has pleasant voices,
Tones not marred and strained by strife,
Cadenced to the gentle measure
Of a true and loving life;
And a sound of baby laughter
Sometimes thrills the quiet rooms;
Ah! the tiny cradle-blossom,
Dearer is than April blooms.

Fairest light that falls from Heaven
Shines in this dear home always,
Shines through loving eyes, whose brightness
Changes not for stormy days.
Pride and envy never enter,
Anger cannot there abide,
For our Heavenly Father's presence
All the place has purified.

Therein centre true affections,
Active care for others' need,
Holy thoughts and aspirations,
Seeking truth in word and deed.
But they call me,—fades the vision,
Close the pearly gates again;
Lamps are lit, and night has settled
With a sound of falling rain.

R. G. A.

For "The Friend."

Religious Views and Tenets.

Has the law of the spirit of life in Christ Jesus, set us free from the law of sin and death? The law of Moses was given for the restraining of the outward acts of an outward people. It was only *added* because of the transgression of the inward law of the Spirit of life which man first had. But what the law could not do because of the weakness and sinfulness of the flesh, God sending his own Son in the likeness of sinful flesh, and as an offering for sin, condemned sin to death in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. So Christ came not to destroy the law and the prophets, but to fulfil. And the righteousness of the old law is fulfilled in those who are crucified with Christ. It is done away with for the weakness and unprofitableness of it. For it made nothing perfect. But the bringing in of the better hope—the law of the spirit of life in Christ Jesus, does make perfect, as it brings that life and immortality to light again which was lost in the fall. The old law was given by Moses, but the new law of grace and truth comes by Jesus Christ. And the true Christian is no longer under the law, but under grace—under the law of the spirit of life in Christ Jesus.

"On Sinai's mount Jehovah gave the law,
Life for obedience; death for every flaw."

It was then outward death for outward transgressions. It is now spiritual death for inward transgressions. And since by the disobedience of man, came death, even so by obedience to the Son of man came the resurrection from the dead. "For as in Adam all die, even so in Christ (not out of him) shall all be made alive." But professing Christ, and talking abundantly about Him, is not being in Him, nor being made alive by Him. "If we have not the spirit of Christ we are none of his." And if we are his, we will learn of Him. For the Father says of Him, "This is my beloved Son, hear ye Him." It is by Christ that the gospel which is the power of God to the salvation of all who believe and receive it, is preached to every creature, or intelligent individual under heaven. And as Christ has his ministers, to minister out his gospel, in his power, so those who are obedient to it, become heirs of salvation. And anti Christ has his ministers, to minister out his counterfeit gospel, by sending them to and

fro in the earth, "as ministers of righteousness." "By their fruits ye shall know them." Yes, by their fruits; not by the multitude of "converts," or of adherents; because "many shall follow their pernicious ways; by reason of whom the ways of truth shall be evil spoken of;" while but few enter in at the strait gate, and walk in the narrow way that leads to life eternal.

Many are crying up men, and the ways and religions of men, seeming to have more faith in the wisdom and eloquence of men than in the power of God. Many appear to be secretly, and some more openly, intercepting the ways of the true Israel of God; and like the Philistines stopping the mouths of the wells, and the springs of living water; not entering the heavenly Canaan themselves, but seeking to hinder those who are striving to enter. But "other foundation can no man lay than that is laid, which is Jesus Christ." He is the stone which the builders of Babylon have ever rejected; but which remains to be, through all ages of the world, the head of the corner in the true temple and worship of the living God. But He is "a stone of stumbling and rock of offence" to the wise and prudent of this world, who are seeking to climb up into heaven some easier way than that of the cross. "Woe to them that are at ease in Zion, and trust in the mountain of Samaria, which are named the chief of the nations! That chant at the sound of the viol, and invent to themselves instruments of music, like David; but they are not grieved for the affliction of Joseph."—Amos vi. 1, 5, 6.

If we are of the flock and fold of Christ we shall be heirs of his kingdom. And then, and not till then, we shall know the voice of Him, the true Shepherd, from the voice of the stranger; our wills would be subjected to his will. But if our wills are not entirely surrendered to the will of the good Shepherd, we cannot distinguish his voice from the voice of the stranger, nor be led by Him. Because our wills are in the way. And the voice of the hireling, or of him who is a stranger to the covenant of promise, is far more congenial to the unrenewed man, as it has less of self-denial and the daily cross in it. Our Saviour in speaking of the blind guides and persecuting inhabitants of Jerusalem, says, "How often would I have gathered thy children together, even as a hen gathered her chickens under her wings, and ye would not." His will was to gather them to Him, by the drawing cords of his love, but their wills were too much exalted, and they would not be gathered. They loved darkness rather than light, and why? because their deeds were evil, and their house was left to them desolate. Their wilful darkness and disobedience caused their overthrow, and how great was their fall? It is also said concerning them that "hearing ye shall hear and shall not understand; and in seeing ye shall see and not perceive; for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them." So the salvation of God was turned away from them, and offered to those who were willing to see and hear and receive it. And to such as had willingly received the gospel light and had their spiritual eyes opened to see it, Christ said, "Blessed are your eyes, for they see; and your ears for

they hear." But "the children of this world are in their generation wiser than the children of light." We have a worldly wisdom; and we have a heavenly wisdom. The world by its wisdom knows not God, nor the deep things of God. The children of light are, in *their* generation, wise in heavenly things because they are generated anew into the Divine life. That is, they are *re-generated*—born again—born from above—born not of flesh and blood, of corruptible seed as we by nature have, but of incorruptible seed by the over-shadowing power of that eternal Word which liveth and abideth forever. But the children of this world are in their generation, blest with a wisdom for which we should be truly thankful to the great Giver. For by it, the natural man is enabled to invent and carry on many wonderful works to the benefit of the world. But not many of this class are called by God to aid in the works of the heavenly kingdom. For He chooses such as are esteemed the foolish of this world, yea, and those who are despised hath he chosen, to confound the wisdom of the worldly-wise, and to bring to nought things that are, that they should have no place in heavenly things, nor with the children of light, in carrying on the works of God. That no flesh should glory in his presence. So the children of this world are, in *their* generation wiser in relation to worldly things. And the children of light are, in their renewed generation wiser in relation to heavenly things. But such as are not the children of light, must believe in the light, and walk in the light, that they may become children of light.

A poet, in writing on heavenly wisdom says:

"More than a sun is in thee though 'tis hurled
Beneath the worthless rubbish of the world;
Immersed in vanity's inconstant tide,
And buried deep beneath the waves of pride."

D. H.

Dublin, Ind., 3d mo. 1st, 1883.

Selected.

The following letter from Sarah Grubb to Rebecca Jones dated 3d month 18th, 1785, contains much that is replete with instruction.

"There is so little in me that is comfortable, much less desirable even to myself, that I am ready to 'say to corruption, thou art my father, to the worm, thou art my mother and sister;' and were it not for the breaking in of immortality in the depth of this abasedness, which (though soon taken up again) leaves a renewal of strength behind it, how abject would my ease be! Were there not something which no outward gratification can satisfy, my husband and my situation in most respects, might soon fix my mind in a sort of earthly paradise, and centre my enjoyments in what the world calls good, and what under the blessing which makes truly rich, is really so.

Thy kindness and my feelings have urged me to write; an employment from which I am often led, believing that if it is my lot to make a safe progress, I must learn more and more to salute but few by the way. There is an airy, unconverted mind, very prevalent among the professors of Truth, and may it not sorrowfully be said, amongst some of the fore rank of the people; which is naturally seeking to attract us from the Rock of our strength; and though it is attended with a specious appearance of loving the Truth, and a readiness to say, 'Blessed is he that cometh in the name

of the Lord,' (and there is something in me that loves to be courteous to these, rather than abide the cross,) yet in those humbling abasing seasons wherein no human consolation can avail, except what is felt in the deep utterance of united spiritual exercise, *I find not such to be my fellow helpers in the Lord*; and I have clearly discovered, that to support an unrequired familiarity with them, is to be in great danger of hurting myself; and if it should be grateful to any such, will rather strengthen their contentment in their present state, than turn them from the sandy to the true foundation.

Thus my dear friend, has a line sometimes opened to the view of my mind, which being opposite to my natural disposition, brings with it its trials, a daily call for circumspection, and according to my measure, the suffering path of the great and holy Pattern, who, though he ate with publicans and sinners when salvation was sent to their houses, yet in no wise countenanced or approved those who boasted of being Abraham's children, but were under the power of the seducer. * * * To be sensible of our own infirmities, and therefore to be chaste to the Bridegroom of souls, when he is pleased to withdraw the sensible enjoyment of help, and discoveries of his putting forth, is a desirable situation for the mind to centre in; as it preserves us from joining with those spirits and things, either in ourselves or others, which we have once seen to be in the degeneracy from the pure life; and enables to possess the vessel in sanctification and honor."

The *San Francisco Herald* says, that "despite the hostility which has recently been displayed against them, the supply of Chinese labor in California is insufficient to meet the demands of the corporations here and in Oregon;" and further, that "a brisk demand for Chinese servants exists in the city, and they are employed in many instances by the United States Army and Navy officers at \$20, \$25, and \$30 a month;" and moreover, that there is "a growing demand for Chinese labor in the vineyards of California." It is stated, too, that \$10 premium *per capita* was offered lately for 1,000 laborers for the Southern Pacific Railroad, and so great was the demand for their services that no laborers could be found to meet the demand. By and by the American people will wake up to the great folly that has been perpetrated in the passage of this iniquitous bill. It will be remarkable to hear Californians crying out for a repeal of the bill; and yet that is what is not unlikely to happen before half of the ten years of prohibition have passed away. It is with shame and confusion of face that we see this bill go upon the statute book of the Nation.—*Chris. Advocate*.

Pundita Romabai, a learned Hindu lady, has excited profound interest by a course of lectures lately delivered at Bombay. She is a widow, twenty-five years of age, and is pleading for the emancipation of her sex from the many debasing superstitions of India, and for female education. At one of her meetings several native ladies followed her in speaking, and gave their earnest indorsement to her efforts for the elevation and education of women. The possibility of such a meeting, addressed by native ladies, indicates a wonderful advance in India.—*Extract*.

For "The Friend"

Religious Items, &c.

Russian Mennonites.—A considerable number of these people emigrated to Central Asia to escape from military service, to which they were conscientiously opposed. They settled in Bokhara, near the borders of Russian Turkestan, and have had a trying time, having been four or five times forcibly removed by the Bokharans across the boundary of the Russian possessions. The Russian authorities have procured them a home in the principality of Khiva, where large bodied land are lying uncultivated, in consequence of the liberation of 50,000 Russian and Persian slaves.

The *London Friend* for the Second month contains a translation of part of a letter describing their situation and prospects, which was sent to some of their brethren in Prussia, probably during some part of the year. From this it appears that a deputy of their number, accompanied by a Russian officer, waited on the Emir of Khiva, who assured them of perfect religious liberty in his domain, and promised to give each one as much land as he could take care of, in addition to the four years without taxes of which kind, and as much seed as was needed for the first year. The soil would need irrigation for which the Amu Daria River is adapted.

The letter says: "Our plan of travelling is as follows:—In eight days it is our intention to start per wagon from here, and to go about 30 werst* beyond the city of Bokhara; then we must take camels, on which we pack our baggage, as well as our wives and children; whilst the men travel on horseback; thus going 100 werst, crossing a desert, when we reach the Amu Daria River, where everything is landed on a ship, and we go on along the river till we reach our point of destination."

"And now through the mercy of God, we are 'free' quite 'free.' All the rest time we tell. The word of the Lord is and remains the truth now and forever. Things are as sad with us as has been said of us, and many outside think. We are happy and good courage."

The faith of these poor people, that their right home for them is in Central Asia seems strong—but in view of the efforts of the Russians to extend their dominions in that part of the world, and the consequent frequent wars with the native governments, there would seem to be a great probability that inoffensive Mennonites would ere long find themselves subjected to renewed trials, and their faithfulness to the principles of peace again severely tested.

Ritualism in the Church of England.—Church circles in England have been considerably agitated by the persistent defiance of the law regulating the performance of acts of worship in the "Established Church," by a clergyman named Mackonoehie. As the time drew near when he would be deprived of his "order" and thus lose his position as a clergyman, the law has been evaded by inducing him to sign his benefice of St. Alban's. Another ritualistic clergyman has been appointed to take charge at St. Alban's, and the vacant thus made was filled by the appointment of Mackonoehie—with the full expectation

* The werst is nearly two-thirds of a mile.

the same illegal practices will be continued in both places.

In reference to this action, the Church Association "records its protest against a transaction which it looks upon as a betrayal of protestant reformed religion established v."

Record says: "The Mackonochie affair effected a definite change of front in the attitude of our rulers towards Ritualism. It became, and is accepted as betokening, the real toleration of the Mass."

These movements, and the confusion which arises from State interference with matters of churchmanship, seem to be preparing many for separation of Church and State, and the cessation of State patronage and State rights.

See Principles in Denmark.—In Denmark a journal named *Freden* (Peace) has been commenced as the special organ of a movement in favor of peace, and of making Denmark a neutral country, which shall not be involved by the wars or disputes of the other European States. A portion of the columns of this journal is devoted to the question of International Arbitration, and to papers showing the great superiority of this mode of settling disputes, as compared with the costly and terrible resort to war.

Scandinavian people enjoy a freedom of discussion and of action which are not possessed by their neighbors, the Germans and Austrians, who are more sternly held in the bonds of military despotism.

For "The Friend."

Natural History, Science, &c.

Oat-meal Water.—A handful of oat-meal in a quart of water is both refreshing and strengthening as a drink, especially in summer. In the Baldwin Locomotive works, where it is kept on hand, and the men, even those who are given to drinking intoxicating liquors, grow fond of it. They say that when they drink it, they do not seem to want their

Houses Ready-made.—Quite a trade has been developed in ready-made houses by a man at Walkerton, Ontario, where orders for a row of buildings can be filled at short notice. They are made *knock-down*, and the materials shipped by rail to the point of destination, accompanied by one of the partners, who superintends the erection of the building.

Classification of Brandy.—A recent report of the American consul at Rochelle, states that the greater portion of the brandy is made from alcohol of grain, potatoes or beet, and flavored to imitate the genuine. The mention of a particular year on the label no longer means that it was made in that year, but that it has the taste or color of the brandies of that year are supposed to possess. It is said that an increase of violent political crimes in France has been caused by the use of this brandy and absinthe.—*Scientific American*.

The Flying Lemur.—Another curious animal which I had met with in Singapore and Sumatra, but which was more abundant in Sumatra, is the Galeopithecus, or flying lemur. This creature has a broad membrane extending all round its body to the tips of the toes, and to the point of the long tail. This enables it to pass obliquely through the air from one tree to another. It is sluggish in its motions, at least

by day, going up a tree by short runs of a few feet, and then stopping a moment as if the action was difficult. It rests during the day clinging to the trunks of trees, where its olive or brown fur, mottled with irregular whitish spots and blotches, resembles closely the color of mottled bark, and no doubt helps to protect it. Once, in a bright twilight, I saw one of these animals run up a trunk in a rather open place, and then glide obliquely through the air to another tree, on which it alighted near its base, and immediately began to ascend. I paced the distance from one tree to the other, and found it to be seventy yards; and the amount of descent I estimated at not more than thirty-five or forty feet, or less than one in five. This, I think, proves that the animal must have some power of guiding itself through the air, otherwise in so long a distance it would have little chance of alighting exactly upon the trunk." [We remember, when a boy, trying to catch the common flying squirrels of our country. One of them which had been disturbed from its nest in a hollow tree, flew towards another tree, on which one of our company was perched. Before reaching the tree, the squirrel seemed to see its enemy, and turned in the air and directed its flight at a considerable angle to another tree; proving that a certain power of guiding their course is possessed by these flying animals.—Ed.]—*Wallace's Malay Archipelago*.

Baking Walls.—Among the recent discoveries at Hissarlik by Dr. Schliemann, are the remains of buildings of great antiquity, in which the walls were made of unbaked bricks, which had afterwards been baked *in situ* by masses of wood piled on both sides and kindled simultaneously.

Consumption of Wood.—The Census bureau gives the amount of wood used for domestic purposes in the United States and Territories in the year 1880, as 140,537,439 cords; the amount used on railroads and steamboats, about 2,760,000 cords.

Trepanning in Prehistoric Times.—One of the most curious traces of primitive belief which has come down to us is found in the trepanned skulls which have been discovered in several caves and dolmens of France belonging to the earlier portion of the new Stone Age. Dr. Paul Broca has devoted a pamphlet to the description of these trepanned skulls and the discussion of their significance. The fact is certain that a great number of these skulls were trepanned during life-time, probably in infancy and early youth, and that they healed up again, the subject of the operation surviving it for many years. P. Broca supposes this trepanning to have constituted a sacred rite of some sort.

Swallows.—In the year 1878, a pair of swallows built a nest on the ledge of an iron girder in the drawing-room of a new mansion in the course of erection; the birds having access through the windows. The nest was finished and five eggs laid. But before all the young ones were hatched, the workmen had to go into the room to lath and plaster the ceiling. The work could not be delayed in favor of the feathered occupants of the room. Fortunately, however, for the little strangers, T. Kemp, one of the workmen was a bird-fancier. He made a box and carefully placing the nest into it, suspended it from the ceiling by a piece of copper wire. The nest being about six feet from its original position, the old

birds then became very timid and did not seem at first inclined to take to the box; but their natural instincts soon prevailed. Before however the parents regained confidence, the young ones began to get cold, so T. Kemp very thoughtfully saved the poor little creatures by warming them in his hands, till the old ones resumed their nursing. This they did notwithstanding the noise of the workmen's hammers, and the usual busy stir in the room. After this brood was flown, five more eggs were laid in the box, all of which were successfully hatched and reared.—*Science Gossip*.

THE FRIEND.

THIRD MONTH 17, 1883.

The following brief letter to the Editor from a Friend in Canada, is here inserted, in the hope that it may prove encouraging to those who are traveling in spirit for the welfare of the Church, and for the spread of the Redeemer's kingdom in the earth; and whose hopes are placed on the tender mercies of the Lord; who renews from time to time his visitations to the sons of men, and his offers of salvation to those who will submit to the operations of his Spirit.

"Dear Friend,—In reading a communication in the 28th No. of present volume of 'The Friend,' signed Joseph Morris, the exultation therein expressed, so met my approbation and unity, that I felt my heart to leap for joy, to hear the language of a true travail of soul for us individually, and for Zion's sake. This same subject has dwelt much upon my mind for a length of time. May we not hope there are many throughout the length and breadth of those called by the name of Friends who are secretly laboring for the good of Jerusalem all the days of their lives. As this humble secret travail of soul increases, I believe the true Church will be blessed.

"And let us not be weary in well doing, for in due season we shall reap if we faint not."

The Book Committee of the Meeting for Sufferings have recently added to their publications, three small books—Margaret Lucas, Elizabeth Stirredge, and Rebecca Hubbs. Of these the very interesting biographies of M. Lucas and E. Stirredge, are already in the "Friends' Library" series; but their publication in this more portable form will probably give them an increased circulation.

Rebecca Hubbs was a minister in our Society, who resided at Woodstown, New Jersey, and was a remarkable instance of the manner in which Divine Grace supplies defects in intellectual abilities and culture in the exercise of Gospel ministry. The preface of this little book, written by one who knew her well, says her ministry was an illustration of the truth of the Scripture declaration: "God hath chosen the foolish things of the world to confound the wise, &c., that no flesh should glory in his presence." "Though very deficient in the learning of the schools, Rebecca Hubbs became a dignified instrument prepared by the immediate power of Him that called her in upholding the standard of righteousness, and in calling others to come, taste, and see that the Lord is good."

We believe many Friends are very sensible

of the importance of a wide circulation of such valuable spiritual publications as those issued by our Meeting for Sufferings; and frequently find occasions to present copies of them to those to whom they hope they will be useful. To do this to the best advantage requires the donor to be himself familiar with the books he distributes, so that he may adapt his gifts to the condition and wants of those to whom they are sent. It would be well therefore for those who feel this concern, to procure and read the works now noted. They are for sale at Friends' Book Store 304 Arch St., Phila., at 25 cents per copy.

SUMMARY OF EVENTS.

UNITED STATES.—In the next United States House of Representatives there will be 192 Democrats, 127 Republicans (counting the six Virginia Readjusters as Republicans), four Independents and two Greenbackers. The new House will have 365 members, making 163 a quorum for business.

On the 6th instant, an election was held in Vermont on Constitutional Amendments forbidding Federal officers to become members of the Legislature, and providing for the election of State Treasurer and Auditor by the people instead of by the Legislature. The returns indicate their adoption by a large majority.

In the Ohio House of Representatives a constitutional amendment resolution has passed—63 to 25—providing for full Legislative control of the liquor business, with power to pass local option laws, to levy a special tax and to prohibit. Two Republicans voted against the resolution and four Democrats for it. It goes to the Senate for concurrence.

In the New Jersey House of Representatives, on the 12th instant, a resolution was adopted, providing for a joint meeting of the House and Senate on Fifth-day to elect a State Comptroller. The bill prohibiting the sale of cigarettes or tobacco in any form to minors, under 16 years of age, under penalty of \$20 for each offence, passed finally, as did also a joint resolution amending the Constitution, and making four persons out of a jury of six, and nine persons out of a jury of twelve, competent to render a verdict in civil cases.

On the 7th instant, a ruddy-faced lad about 15 years old, named Emil C. Gattstein, was brought before Justice Duffy, at the Essex Market Police Court, New York, charged with stealing \$70 from his mother, who keeps a small cigar store, and who is treasurer for the Women's Bohemian Benevolent Society. The youth, it would appear, has been an inveterate reader of dime novels, and when discovered the night before in a theatre, with a new suit of clothing, a blunderbuss, four revolvers and a scalping knife, he informed his captors that he intended to go out to fight the Indians on the Plains. He had a passenger ticket in his pocket, but of the money as stolen from his mother, only 70 cents remained. The Justice committed him for trial.

Two more New York boys were arrested at the Erie Railroad depot in Jersey City, on the 12th inst., and searched. "Four revolvers, two bowie knives and 1000 rounds of cartridges, together with \$184 in gold, were found on their persons." They said they were "going West to exterminate the hostile Indians."

The Assistant Secretary of the Interior on the 7th, received a despatch saying that about two hundred settlers recently invaded that part of the Sioux reservation which lies east of the Missouri river and put up shanties there; also that thousands of others are preparing to follow. The intruders will be expelled.

There are 1286 school buildings in Arkansas, valued at \$254,217; 129 of the number were erected during last year. The school teachers number 2418, of whom 471 are colored.

The fruit growers of Southern Illinois are reported to be hopeful of the largest peach crop for several years.

The Mississippi river has fallen nine inches at Memphis and three inches at Helena, since the decline began. The levees around Helena are in good condition. A break occurred in the levee at Mason's, below Australia, Mississippi, on Seventh-day night, which is 500 yards wide and five feet deep. This will overflow a large district. The break at Green Grove, on the 7th instant, overflowed the country back of Australia, before the Mason's break occurred.

Judge Taylor, of Fort Wayne, a member of the Mississippi River Commission, says he has definite information that the damage to the Government works as the result of the Mississippi floods would be very small.

"There have been very exaggerated stories in some of the papers," he said, "but the facts are, that only slight damage has been done, and nothing has yet occurred during this great flood to show that the general plan of the improvements is not correct, and the money well expended."

The deaths in this city last week numbered 433, which was 29 more than during the previous week, and ten less than during the corresponding period last year. Of the entire number, 218 were males, and 219 females: 73 died of consumption; 43 of pneumonia; 24 of diphtheria; 19 of convulsions; 12 of old age; 14 of typhoid fever and 10 of croup.

Markets, &c.—U. S. 3's, 104½; 3½'s 104; 4½'s, 112½; 6's, registered, 118½; coupon, 119½; currency 6's 128 a 130.

Cotton continues steady, but there was very little movement. Sales of middlings are reported at 10½ a 10¾ cts. per pound for uplands and New Orleans.

Petroleum.—Standard white, 7½ a 7½ cts. for export, and 8½ a 8½ cts. per gallon for home use.

Flour is in limited request, but steady. Sales of 1800 barrels, including Minnesota extras, at \$5.75 a \$6.75; Pennsylvania family at \$5.10 a \$5.25; western do., at \$5.50 a \$6.40, and patents at \$6.50 a \$8. Rye flour is steady at \$4 a \$4.12½ per barrel.

Grain.—Wheat is in limited demand and rather lower. Sales of 4200 bushels red, in car lots at \$1.17 a \$1.23½. Rye.—Car lots are wanted at 70 a 71 cts. Small lots will not bring over 68 cts. Corn was inactive and easier. Sales of 11,000 bushels, in car lots, at 60 a 69½ cts. Oats are dull but steady. Sales of 9500 bushels, in car lots, at 52½ a 57 cts.

Beef cattle were in demand and prices were a fraction higher: 2400 head arrived and sold at the different yards at 5½ a 7½ cts. per lb., as to condition.

Sheep were a fraction higher; 7500 head sold at the different yards at 5 a 7½ cts., and lambs at 5 a 8 cts. per lb. as to condition.

Hogs were in fair demand at an advance: 3200 head arrived and sold at 10½ a 11½ cts. per lb., as to quality.

FOREIGN.—The statistical agent in London of our Department of Agriculture reports, that in England there are "continued rains and floods, great injury to the wheat crop, and gloomy apprehensions of the worst failure for years. The area is reduced and much re-sowing will be necessary. There is also much alarm at the spread of the foot and mouth disease among cattle."

On the 10th of this month, a large party gathered in London to witness the trial of the Tripp electrical tram car. The car ran a distance of four miles satisfactorily, and fulfilled the requirements of the Board of Trade.

Trevelyan, Chief Secretary for Ireland, in a speech in the House of Commons on the 10th, assured the House that the condition of Ireland was more tranquil than it had been for some time past. The same day Judge Lawson, addressing the Grand Jury at Armagh, referred to the decrease of lawlessness in Ireland. The murder conspiracy prisoners have been notified that their trial will be begun on 4th mo. 9th. They will be tried on three counts, namely, the Phoenix Park murders, the attempted murder of juror Field, and conspiracy. At a meeting of the Local Board of Swineford, County Mayo, it was reported that great distress prevailed in the district. Over 30 persons are in the poor-house, suffering from famine fever. There are 700 names on the list of persons needing relief. The distress has not been so great since the year 1847. People who refuse to enter the work-house are dying from want of food outside. The Government has ordered that prompt measures be taken for the relief of the starving people in Loughrea.

In Paris, on the 9th inst., five thousand persons, most of them attracted by motives of curiosity, collected on the Esplanade des Invalides. The police, without resistance, prevented groups from forming. Fifteen persons were arrested. The police barred the passage of 500 men who were marching to the Elysee, the residence of President Grevy. The affair was a fiasco.

The total number of persons arrested in Andalusia for complicity in the Anarchist movement is 1200. Of this number, 300 are charged with murders, agrarian outrages, and with being abettors of the "Black Hand" Society.

The steamer Navarre, bound from Copenhagen to Leith, foundered during the gale of the 8th. There were 81 persons, mostly emigrants, on board, only 16 of whom were saved.

The trial of 29 Socialists at Vienna, on charges of high treason and complicity in murder, was begun on the 8th. The accused persons admit that they carried out a resolution passed at club meetings to murder and plunder Merstallinger, proprietor of an extensive shoe manufactory.

The Porte has notified the United States Minister that the treaties of commerce will expire on 3rd mo. 12th, 1884. It is believed that there will be no difficulty in concluding new treaties involving increased import duties of from 8 per cent.

Alexander Comondouros, the Greek statesman leader of the opposition to Tricoupi, the present Minister of Greece, died in Athens, on 7th day. He was Prime Minister of the Kingdom several times from 1866 to 1882, his last term beginning in 19th mo. 1880.

Prince Gortschakoff, ex-Chancellor of the Russian Empire, died at Baden-Baden, on the 11th inst.

The revenue of Russia on imports during the 1882 exceeded that of 1881 by thirteen million roubles but was 5,500,000 roubles less than that of 1880. Among the prisoners to be arraigned at the approaching trial of Nihilists are several important State officials, three naval officers, an army officer, and Kob the constructor of the famous mine in Little G. street.

Calcutta advices to the *Times* state that great excitement has been aroused because of the proposed giving native magistrates criminal jurisdiction whites in certain cases, and has spread to the army letter from an officer doing duty in a large garrison published. He says the danger is most serious, and it will be impossible to control the men if a commiseration is universal among both officers and men.

Advices from Tamatane, Madagascar, under date 2nd mo. 26th, announce the arrival there of the French gunboat Vaudreuil. The town had not yet been plundered. Four French men-of-war had arrived on the northwest coast of the island. The natives were cited and were preparing to resist the French. There was no British war vessel present.

The Director of the Mint has received a letter from J. W. Helffrich, formerly coiner at the New Orleans Mint, and now Superintendent of the Mint of Mexico, at the City of Mexico, stating that he has a tract for coining 190,000,000 pieces of nickel for the Mexican Government. He submits specimens of the one, two and five-cent pieces, as coined by him, states that over \$370,000 worth of them are already in circulation. The value of these nickel coins is denoted simply by a Roman numeral. The reverse of the five-cent Mexican nickel is almost an exact copy of the reverse side of the five-cent nickel now issued from the Philadelphia Mint. They are about the same size. The face and inscription, however, are entirely different. It is also stated, in connection, that the French Government has adopted the nickel coinage, instead of bronze.

Affairs in Hayti are quiet. Gen. Solomon, President of the Republic, has proposed to the Chambers of Deputies the abrogation of Article 7 of the Constitution, which prohibits foreigners from owning real estate in Hayti. The measure will pass by a majority.

TRACT ASSOCIATION OF FRIENDS.

The Annual Meeting will be held in the Common room of Arch Street Meeting-house, on the even Fourth-day, the 28th instant, at 8 o'clock.

Friends generally are invited to attend.

EDWARD MARY, Secy.

Phila., 3rd mo. 1883.

WESTTOWN BOARDING SCHOOL.

The SUMMER SESSION opens on THIRD-DAY, 5th mo. 1st, 1883. Parents and others who intend sending pupils, are requested to make early application to JONATHAN G. WILLIAMS, *Supt.*, Westtown P. O., Pa.; or to CHARLES J. ALLEN, *Treasr.*, Arch St., Philadelphia.

DIED, at East Fairfield, Ohio, on the 14th of 11th month, 1882, MARY, wife of Joseph Taylor, in the 74th year of her age, a member of Middletown Monthly Particular Meeting of Friends, Columbiana Co., Ohio, on the 26th of the 12th month, 1882, at Fairfield, Ohio, JOSEPH TAYLOR, aged nearly 83, a member of Middletown Monthly and Particular Meeting of Friends, Columbiana Co., Ohio.

—, on the 2d instant, at her residence in this city, ANN STEWARDSON, in the 85th year of her age, a member of the Monthly Meeting of Friends of Philadelphia.

WILLIAM H. PILE, PRINTER,
No. 422 Walnut Street.

THE FRIEND.

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NO. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

Selected for "The Friend."

How Deceit May Get Up.

postscript to a letter of Stephen Crisp, "not judging all that which is at enmity to the life, and tends to the hurting of the plant of God."

Dear Friends and Brethren,—I have some further in my heart to communicate to you, in dear and tender love, and in dependence of your preservation out of the snare of adversity; and that is, to exhort you to dwell in the pure judgment of the Truth, which is a defence upon your glory; and let me bereave you of this under any pretence soever. But as you come to a true feeling of the life in yourselves, to which alone certain judgment appertaineth, so let this save freedom, and stop it not from judgment all that which is at enmity with the life, tends to the hurt of the true plant of God. I have seen a harm hath come to many have parted with their judgment, and so become unarmed, and the enemy hath tilted upon them, under a pretended tenderness, to permit or suffer such things as hurtful to themselves and others; and when the Lord hath given them judgment discerning in the matter, yet were bereaved of that gift, and so by little and little beguiled.

! dear Friends! consider these days are busy times, and it is needful for every one to catch in that same eternal light to which first turned, that by its righteous judgment ye may be preserved from every thing yourselves that appears contrary to that pure life of which you have tasted. When have so done, then take heed that they do not do that by an instrument, but, through your watchfulness in the light, could not do without. All beware of that *tenderness* that cries out, be tender to and pray for all, and mind the good in all, love all, and judge none, but leave judgment to God, &c. I say, heed not the plausible words of that spirit, which being guilty, of its own head from a stroke, would beguile you of your judgment which God hath given you; and is indeed truly his judgment, to be administered in his wisdom and power, for the cleansing and keeping clean of the net. Such as have no judgment in their goings, are they that know not the true

way of peace, but make them crooked paths. He that goeth in them, shall not know peace.—Isa. lix. 8.

But some may say, was not Christ meek and lowly? and ought not all to be like unto Him?

It is true, my Friends; but there is a difference between the Seed's suffering and its reigning, and there are times for them both. When it doth please God to permit the hour and power of darkness in the open persecutors, to exalt itself against his Seed and people by persecution, or such like; they are led by his spirit to appear in meekness and quietness, as a sheep before the shearer. But what is this to suffering bad and perverse spirits, that appear under pretence of the Truth, and yet are out of the Truth, and enemies to its prosperity, striving to exalt and set up another thing instead of the Truth? Such as these the Lord doth require you to use not only patience and meekness towards; but if that will not reclaim them, they must know the judgment of the Truth, and you in it must stand over them; for in this case the day of the exaltation of Christ is come, and God is crowning Truth with dominion over every false spirit, and corrupt practice thereof.

Therefore, dear Friends, eye the Lord in his goings forth, and as you feel his life in you to witness against any evil and corrupt thing or practice, use plainness, and keep sincerity, and turn not judgment backwards. That which is unwilling to be judged, and cries out, judge none, leave all to God, &c., the same will take upon it both to judge and rule, but not in the wisdom of God. Those that cry out so much for tenderness, and against Truth's judgment, the same are in much danger to be drawn out from the patient suffering in the spirit of Christ Jesus, when they ought to appear in the most meekness; they lose the exercise of that by which all should keep dominion over deceit, and lose that strength by which they should be enabled to suffer all things for the sake of Jesus Christ.

Dear Friends, in that which keeps out the defiler and the betrayer, all wait upon the Lord, that you may have your armor on, and be fortified with the strength, with the might, and with the judgment of God. Keep that under in every place, which under pretence of tenderness and forbearance, would make void the testimony of Truth, or make the offence of the cross to cease in *anything wherein you have been instructed from the beginning*; that the Lord may behold and see judgment established, and be pleased.—Isa. lix. The Lord looked, and there was no judgment, and it displeased Him; for thereby deceit got up, which with it is to be kept down.

So the Lord God of power and wisdom preserve you faithful, fitted for every good word and work; the strong to watch over the weak in singleness, and the weak to be subject to the strong in the Lord, that so the pure plant of righteousness and Truth may

grow in and among you all, to his praise that hath called you; to whom be glory and honor for ever, amen."—S. C.

The Soudan and the Slave Trade.

In writing of the Soudan, we have not in mind that vast region lying immediately south of the Great Desert and sometimes called Nigritia, but the comparatively narrow strip lying east of this and stretching from Egypt proper to the country of the famous M'tesa. It is a narrow strip, a tract of land, relatively to the larger territory that bears the name. Make its area a common denominator for European States, and the area of Germany, or France, or Austria-Hungary, or Sweden, would be contained five times; that of Great Britain and Ireland, or Italy, or Norway, would be contained nine times; and the combined areas of Belgium, Switzerland, Greece, and the Netherlands, twenty times. Kordofan, Darfur, and Sennaar are some of its principal divisions thus properly included, and help to make up the 1,640 miles in length, 660 mean breadth which are its approximate dimensions. The reduction of Sennaar and Kordofan took place toward the close of the long rule of the warlike Mehemet Ali; while the annexation of Darfur and the Equatorial district was effected under Ismail, the ex-Khedive. Thus obtained and constituted, the Soudan was organized into a province of Egypt in 1877.

Of the character of the population, we have reason to believe that in a portion personal bravery is a trait to a degree remarkable for Africans. Their soldiers displayed their valor in initiating and, together with Egypt, accomplishing the invasion of Darfur in 1869. They have since conceived a sentiment of antagonism and independence which the absence of a vigorous provincial policy has fostered. General Gordon has described them thus: "They are smart, dapper-looking fellows, like antelopes, fierce, unsparing, the terror of Central Africa." Dangerous instruments in the hands of unscrupulous leaders, they might be transformed into useful members of society under the uplifting influences of Christianity and righteous law executed. This class live in Lower Soudan. The tribes in the vicinity and south of Gondokoro, are less aspiring, less attractive. The Arab immigrants are eager to take up the inconsistent war-cry "This is our land—we know no Khedive here!"

The country thus defined and inhabited, is being rapidly depleted by the slave-dealer. Few realize how rapidly. Two years ago Col. Gordon expressed the opinion that two-thirds of the population had already been carried away into slavery. More than ten years ago Sir Samuel W. Baker was sent out to stop this forced migration, and upon his return, reported success. Gordon, while Pasha, was unwearied in his efforts to follow it up, repeatedly dispersing caravans containing from 1,

600 to 2,000 slaves. In 1876 Egypt concluded an anti-slavery convention with Great Britain. Col. Gordon's resignation and a change of Khedive suspended the exercise of a firm authority over this region. Russia's recent interdiction of the abduction of Circassian maidens has destroyed the chief source of supply for the Turkish harems, and thus increased the demand for Africans.

The exportation of natives in large numbers has been revived with impunity and attended with more abhorrent cruelties than before. Obeid in Kordofan is the headquarters of the slave-hunter. To this point 40,000 are led annually, like dumb sheep, to be driven across a desert of twenty days' march to Debeh. At Debeh they are embarked on the Nile for the market at Wadi Halfa.

We wish that the concentrated gaze of the Christian world could follow one of those long, dismal processions over that baked and barren soil: England would go forward. Recently acquired dominance rolls upon her the moral responsibility of the initiative. A recent eye witness testifies that the route traversed by these bands is strewn thick with bones.

Those whose object in life was the emancipation of the Africo-American, are rapidly disappearing from among us; the agencies which furnished an opportunity and a channel for concerted effort, were largely disbanded nineteen years ago; and abolitionists and anti-slavery societies linger with the younger generation as memories of an heroic age. Such an organization drags out a feeble existence in Great Britain. The facts which we have cited reaching some of its members, led to a public conference during the month of November. R. W. Felkins, a medical missionary returned from the Court of M'tesa, confirmed the reports of correspondents in the field. Wm. E. Foster, indicated a line of action in the resolution that the Government be urged to exert its influence to the utmost in abolishing throughout the Egyptian dominions the *legal status* of slavery. Arnold M. P., moved a declaration of the antagonism of the slave trade to legitimate commerce and civilization, and of the justice of interference. The Earl of Shaftesbury presided at this meeting. His name recalls to us a passage in our own colonial history. It will be remembered that an Earl of Shaftesbury was a member of the original cabal; and through royal favor, was one of the proprietors and sovereigns of provincial Carolina. He associated with himself in the making of a *lasting* constitution, the philosopher John Locke. That instrument conferred upon every freeman "absolute power and authority over his negro slaves." Between times two centuries have intervened, and as Disraeli would put it, "a great many things have happened."

The meeting in Exeter Hall was not resultless. In the Circular Note which Earl Granville sent to Her Majesty's representatives at the various European courts, occurs this paragraph: "The question of the suppression of the slave trade and of the abolition of slavery as far as possible in Egypt, is one which Her Majesty's Government have much at heart. They will lose no favorable opportunity of advising the Khedive to take such steps as may be judicious for the attainment of these objects."—*E. C. Dayton in N. Y. Evangelist*.

Prayer is the vital breath of faith.

For "The Friend."

"In the world ye shall have tribulation; but he of good cheer: I have overcome the world." John xvi. 33.

I have lately been reading an account of one who deceased a number of years ago, (M. M. S.) in the perusal of which I trust I have received much instruction, though her path was at times a tribulated one, and one of many baptisms. I have been led to say, where is the trueborn Christian that does not at times have bitter cups to drink? but these dispensations are no doubt intended to purify and qualify, and make such as are willing to endure them, meet for the Master's use.

I love very much going along with one, in this way, on their pilgrimage journey through heights and through depths. As the outward elements and seasons come in their turn, so it is with the Christian traveller. But what a great favor it is, to have a little grain of faith left, a little glimmer of light when seasons of affliction appear, and the enemy comes in like a flood, and seems ready to devour; and what joy when light again breaks forth! "Unto you that fear my name shall the Sun of righteousness arise with healing in his wings." So that any that would be followers of the Lord Jesus, must be willing to abide these chastening seasons; knowing that the dear Master will not afflict more than is necessary, but will come to their help in his own good time, and his everlasting arms will be underneath to support. He is not an hard Master to those that give up all to follow Him, but is full of tender compassion and pity; for, "Like as a father pitieth his children, so the Lord pitieth them that fear Him."

There must be a willingness to partake of the bitter draughts as well as the sweet, knowing they are very necessary for refinement, for purification. Where would be the earnest pleadings, if our lives were all sunshine? Where would be our earnest prayers if we were to glide along smoothly all the while on the sea of life? It is not intended that it should be so, no more than that the outward elements should always be calm.

But what the Christian waits when chastened, is faith; for "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth:—If ye endure chastening, God dealeth with you as with sons; but if ye be without chastisement then are ye bastards and not sons." So that it behooves us to gird up our loins, and arm ourselves with the armor of faith, that we may be enabled to bear all that He is pleased to try us with, for He dealeth gently with his children, his little ones. His tender compassionate eye is over all such, to give them help in every needful time. Then what is wanting is to have a simple, childlike dependence and trust; wait for the Lord in seasons of desertion, for He has said, "I will never leave thee nor forsake thee." I believe when a low state is the Christian's portion, it is not an evidence of being forsaken by the blessed Master; but it is a trial of our faith; and it will be well for any not to take their flight at such a time, nor to be as the servant, when his master delayed his coming.

The Christian's path has ever been and still remains to be, one beset with thorns; at the same time not one that is bereft of joy and peace; but the latter overbalances the first. "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he

trusteth in thee." It was those "who came out of great tribulation, that washed their robes and made them white in the blood of the Lamb." So that these things must needs be, if we would attain to a "closer walk with God."

And what is more desirable in this world than to have Him for our friend, that sticks closer than a brother. One whom we can turn to in times of trouble. For our blessed Lord himself has said, "Call upon me in the day of trouble, I will deliver thee;" but what lows? "and thou shalt glorify me." So do not the Master want some fruits as an evidence of our love and appreciation of his goodness and mercy to us? In whatever way calls for it, faithfulness is required, even though it may be in a very little thing small it may hardly be thought worthy notice; but when peace consisteth in it, it is it not worthy of attention? Our Saviour has declared, "Herein is my Father glorified that ye bear much fruit."

E. C. C.

Philada., 3d mo. 4th, 1883.

Christianity has often been injured by false testimony, the false lives, the misleading silence of its professed friends. It has often been injured because the action (or the inaction) of its professed friends put weapons in the hands of its enemies. A professed Christian, a "pillar in Zion," who is sharp or honest in business, who lives in selfish luxury whose whole life testifies that this world, all this man gives religion a staggering blow. Voltaire would have been powerless but for the help he got from the professed Christians of his day, from prelates and priests living in open vice, and wringing the means of self-indulgence from the poverty and ignorance of the people.

It is the false testimony of professed Christians that Christianity has most to dread.

*Words of an Exercised Mother (now no more for her children).—*They doubtless have heard the voice of the Blessed Shepherd, and that they could be persuaded to follow Him. Nothing in this life could so rejoice my heart as to see my precious offspring meekly and sweetly bending to the yoke of Christ. I am sometimes ready to cry out, what more can I do for my children than to bear them, with my tears, upon my heart before the throne of grace. They are naturally amiable and lovely but I long to see them new-born babes of Christ, and not ashamed or afraid to come to Him before men."

"Be still and know that I am God," Oh soul, rejoice that the Lord reigneth. He calms the rough surges of the mind. He bids the inward tempest cease. He can pour a reviving ray upon the drooping heart; cause a sweet serenity and peace to reign within. Trust in the Lord at all times. Be still, and know that He is God.

It is peculiarly soothing to the mind of a Christian, to know, that He who rules over all worlds, in whose hands are the destinies of nations, and individuals, is his Father and friend.

The more we know of God; of his power, wisdom, love, faithfulness, and truth; the more we shall bow before his throne in humble adoration, and filial confidence and love.

For "The Friend."

War and its Consequences.

Near the conclusion of Theodore L. Cuyler's work, "From the Nile to Norway," occurs the following: "All through the Orient, yes, and all through Europe, the perpetual eye is the ubiquitous *soldier*. In his various forms, white, scarlet, or blue,—he is everywhere. Except in their modern equipments these colossal standing armies seem like monstrous relics of the dark ages. * * * Whatever were my impressions of various countries, one thing is very clear, and that is, that the American Republic is making a prodigious impression upon the older continents. It is merely the coming nation; *it has come!* The great battle field of the next century lies between Plymouth Rock and San Francisco. When the devil gets America, the progress of humanity goes back more than ten degrees on the dial plate. If the Lord Jesus Christ visits America, then all the sooner will the millennium dawn break. It is not a matter of empty boasting, but it is a matter of momentous responsibility to be an American citizen, and to bear even the humblest part in shaping its moral destiny."

In a recent conversation with one ——— now beyond four-score years, but still in the possession of a clear and superior intellect; of eminent legal ability, and whose opportunities of observation have been unusually great, he stated it to be his belief, "That if the doctrines of the Society of Friends were universally known, accepted and adopted, it would bring about the millennium."

"Thy Will be Done."

No expression is uttered more frequently on human lips in prayer—and possibly I might add, with less idea of its solemn and full import—than the phrase that heads this article. When prosperity attends our footsteps in the path of life, and all things around us seem to work together for good to us and ours, how easy it is for us to say, "Thy will be done." When we are gathering earthly emoluments or honors for ourselves, and our children are growing up around us with credit to themselves in the school or college, or are rising in the ranks of professional commercial life, we are too apt to utter, with great unction and with a spirit submissive to divine dispensations, "Thy will be done." When social advancement, or political preferment, or any other thing on which we have set our hearts, turns out a successful venture, then the same formula, with the same willing submission to the divine will, is ever ready on our tongues. But let the tide of earthly prosperity turn against us; let us see the slow and toilsome accumulations of years swept away; let disappointment in some darling scheme meet us in an unexpected moment, when all seems ripe for full fruition; let a son on whose bright and prosperous career in the path of fame or fortune, we turn suddenly aside under an overmastering sense of duty to God and his own soul, and enter on some sphere of humble service for the Master, in which no hope of earthly preferment can ever enter; or let death, or sickness, or mental obscurance (commensurate to wealth) enter our dwellings and seize upon our heart's most cherished idol; then how few of us can say in integrity of purpose, and without some mental protest or some secret railing, "Thy will be done?"

It is such ordeals and such distresses that try our faith. It is such crucial tests that put our professions to the proof, and turn the pure gold of our imaginary submission to the divine will into dust and ashes. How many of us have—or rather, how few of us have not—passed through such trying ordeals?

A bright young girl, the pride of a household, not many years since was slowly but surely fading away. Her young life had been full of promise—too full it might be to give assurance of long continuance, although the parents, in their fond anticipations, had shut their eyes to the fact patent to all besides, until at length physicians of the highest standing were constrained to say that hope of her recovery could no longer be entertained. The father, who had, like all other professing Christians, so often repeated the formula "Thy will be done," sealed his lips to what seemed to be a solemn mockery. One evening as he sat beside the sick-bed, with feelings of bitterness and suppressed emotion, he was startled by this inquiry from his darling child, "Papa, is it right for any one to pray and not say, 'Thy will be done?'" and he was constrained to say, in agony of spirit, "No, my child, I do not think it is. We might ask for something, in our shortsightedness and ignorance, that it would not be proper for God to grant." "Well, papa," responded the child, "I do not want to die."

The bitterness of soul with which the father heard that sad response, can never be expressed in words, and he uttered in spirit, although no audible sound escaped his lips, this exceeding great and bitter cry, and thus he prayed: "O Father, if I can only see this dear child once reconciled to thy inevitable decree, and meet the last great change with hope and reconciliation, I will ask no more!" And he did receive within a few short days more than he had asked or even hoped; for the dear child looked death in the face with an undimmed eye and an unclouded intellect, even to the very portals of immortal life. She bade her friends a final adieu, and went to her rest "like one who wraps the drapery of his couch about him, and lies down to pleasant dreams."

And yet, notwithstanding that bereaved father was granted all he asked for, and even more, in the reconciliation of his child to her Heavenly Father's will, and abundant evidence of her acceptance at the throne of heavenly grace, the old, old longing for her presence here, comes back at times upon the father's heart with a spirit half rebellious, half repining.

The old legend of the Scottish Highlander, who for the second time had been bereaved of his only child, illustrates the rebellious and murmuring heart.

In the midst of a bitter and blinding winter storm he went forth, lamenting loudly the calamity that had a second time fallen on his house, and was seeking a lamb for the customary funeral feast, when suddenly there met him in the way a stranger of a majestic and awe-inspiring presence, who asked him what he wanted.

"He had lost his only child," the poor man said, "and he wanted a lamb for the funeral feast."

"Does your flock make any resistance when you take a lamb, or any lamentation afterwards?" inquired the stranger.

"Never," was the answer.

"How differently am I treated," said the stranger; "I shield my flock from the frosts of winter and the heats of summer, and I lead them through green pastures, and cause them to lie down beside the still waters; and yet, if I choose one of the lambs to cherish in my own bosom, my ears are filled with the clamors of my ungrateful sheep."

The man looked up in amazement, but the vision had fled.—*Selected.*

The Serious Aspect of Freedom.

It is sometimes said that, as a nation, we are too grave, sober and quiet; that our people lack the merry, mirthful, nonchalant ways and manners of those of older countries; and it is supposed to follow, as a matter of course, that we lead, upon the whole, less happy lives. It is a fact that careful observation is continually affirming that the more despotic the government, the more light, trifling and volatile is the disposition of the people. It is true that there will be more suffering, there will be stern laws to obey, unwelcome tasks to perform, tastes and preferences must be given up, and the people must do as they are bidden rather than as they choose; yet they are vivacious and mirthful, often humorous and frolicsome. The truth is, they are, to a great extent, in the condition of children. They have no cares at all about State affairs, no responsibility in them, and consequently but little interest about them. They submit, as a matter of course, to be governed, and have no thought as to how it shall be done or by whom; their only part being to obey without demur or discussion.

As they have nothing to do with civil government, so they have but little to do with self-government. They are so hedged about with restrictions of authority and of custom that their employments, conditions, modes of life and even habits of thought are marked out for them, and to make a choice or a decision for themselves is a rare event. All this, which would seem to be so galling to us, with our notions of individual freedom, tends by its absence of responsibility to give a light and easy view of life to those who are accustomed to it, which is quite sufficient to account for the lightness and volatility of their disposition and manners.

The truth is, there is nothing so exacting in its demands nor so serious in its obligations as perfect freedom. It has a joy of its own, but not of the giddy and careless kind. There are continual choices to be made, decisions to form, undertakings to accept or refuse, actions to perform or leave undone, each of which is fraught with consequences more or less important and far-reaching. Wherever authority is absent, responsibility is present, and in the same proportion. It is not strange that the constant pressure of this influence should give to the manners a certain quiet gravity which contrasts with the volatility of some other nations. The necessity of wisdom, judgment, energy and discretion, which self-government implies, has a sobering effect on every one who is capable of it, and the thoughtful habit of mind which it induces must leave its trace on the countenance. And when to the responsibilities of self-government is added a share of responsibility in the government of the nation, the effect will be still more marked.

Thus, in the very freedom of our institutions and the consequent responsibility laid upon our people, we see abundant reason for

a graver and more dignified bearing than will be shown by a people who have less liberty and fewer obligations. When, however, this is brought up as an evidence that our lives are less happy than theirs, we must deny the conclusion. There is nothing easier than to confound volatility with happiness, yet there is nothing more fallacious. As in nature, the most volatile substances most quickly lose their individuality, so in humanity the most volatile people usually have the least individuality of character. Yet all our best ideas of happiness are bound up in this very individuality. The slave, who does not own himself and has not even the charge of providing for his physical existence is, of all people, the most trifling and volatile. Yet who would think of ranking him among the happiest of mortals? or who, having once tasted the sweets of freedom, would accept his lot? So as we ascend the scale of individuality, of intelligence, of liberty, of responsibility, though laughter be less loud and gambols less frequent, real happiness increases with every step. Were this not the case the passage from childhood to manhood would be one of sorrow and regret. With every advancement in liberty, with every new power of choice, the youth grows somewhat more serious, somewhat more impressed with the dignity of life, somewhat more burdened with claims and obligations, yet at every succeeding advance he grows more conscious of the richness and fulness of life's happiness. Just as fast as self-government becomes established other governments become unnecessary, and the highest and best happiness of which we are capable must come, not through the merry, careless, easy life which depends on others and feels no responsibility, but through the serious and dignified acceptance of the duties and obligations which only the most perfect freedom imposes.—*Public Ledger*.

An American merchant who has been engaged in the tea business for seventeen years in Hong Kong, related lately some incidents which had fallen under his observation in China, which throws a pleasant light upon the character of these little-known people.

"Americans," he said, "are the best fed and best clothed people in the world. It is absolutely impossible for them to realize the excessive poverty which exists among the agricultural population of Northern China. They have no food but rice and water, and seldom enough of that. There are hundreds of thousands of them who do not possess twenty cents in currency in the course of a year.

"When famine comes—and it needs but a partial failure of the rice crop to produce famine—they are reduced to live upon earth and grass. Lots are drawn to find which of the children shall be sacrificed for the others, and the victim is brought down in the town and sold for fifty cents as a slave, the parents parting with a grief and despair, which are I believe genuine.

"Female infants are strangled at birth in a 'hard summer,' because the parents aver, it is impossible to feed them, and it is better for them to die in this way than by slow starvation.

"I tell you of these extreme conditions of their life to make you understand my story. I once went with some English officers duck-shooting up into these barren regions. Becoming separated from my companions, I lost

my way, and asked the assistance of one of the poorest of these 'rice-planters.' He left his work instantly, and with the smiling, friendly courtesy, of which, by the way, one is always sure in the poorest Chinaman at home. He remained with me from noon till dark, searching among the winding creeks and flat marshes for my companions. When we had found them, I handed him a dollar, a sum larger than he would own probably in two or three years. He refused it, nor could all my persuasions force him to take it."

"My religion," he said, "bids me be kind to strangers, and the chance to obey the rule comes to me so seldom that I dare not destroy the good deed by taking pay for it."

"How many Christians might learn a lesson in humanity and faith from this poor follower of Confucius!"—*Youth's Companion*.

Sympathy.—A man sat in his study writing, when his little boy toddled into the room, and holding up his pinched finger, said with an expression of suffering, "Look, pa, how I hurt it!" The father, interrupted in the middle of a sentence, glanced hastily at him, and with just the slightest tone of impatience, said, "I can't help it, sonny." The little fellow's eyes grew bigger, and, as he turned to go out, he said, in a low voice, "Yes, you could; you might have said, 'Oh!'"

THE CLEAR VISION.

Selected.

I did but dream. I never knew
What charms our sternest season wore.
Was never yet the sky so blue,
Was never earth so white before;
Till now I never saw the glow
Of sunset on yon hills of snow,
And never learned the bough's design
Of beauty in its leafless line.

Did ever such a morning break
As that my eastern windows see?
Did ever such a moonlight take
Weird photographs of shrub and tree?
Rang ever bells so wild and fleet
The music of the winter street?
Was ever yet a sound by half
So merry as yon schoolboy's laugh?

O Earth! with gladness overfraught
No added charm thy face hath found;
Within my heart the change is wrought,
My footsteps make enchanted ground.
From couch of pain and curtained room
Forth to thy light and air I come,
To find in all that meets my eyes
The freshness of a glad surprise.

Fair seem these winter days, and soon
Shall blow the warm west winds of spring,
To set the unbound rills in tune,
And hither urge the bluebird's wing.
The vales shall laugh in flowers, the woods
Grow misty green with leafing buds,
And violets and wild-flowers sway
Against the throbbing heart of May.

Break forth, my lips, in praise, and own
The wiser love severely kind;
Since, richer for its chastening grown,
I see, whereas I once was blind.
The world, O Father! hath not wronged
With loss the life by thee prolonged;
But still, with every added year,
More beautiful thy works appear.

As thou hast made thy world without,
Make thou more fair my world within;
Shine through its lingering clouds of doubt;
Rebuke its haunting shapes of sin;
Fill, brief or long, my granted span
Of life with love to thee and man;
Strike when thou wilt the hour of rest,
But let my last days be my best!

—J. G. Whittier.

HITHERTO AND HENCEFORTH.

Select

Hitherto the Lord hath blessed us,
Guiding all the way;
Henceforth let us trust Him fully,
Trust Him all the day.

Hitherto the Lord hath loved us,
Caring for his own;
Henceforth let us love Him better,
Live for Him alone.

Hitherto the Lord hath blessed us,
Crowning all our days;
Henceforth let us live to bless Him,
Live to show his praise.

—F. R. Haverge

Select

OPPORTUNITY.

Say, who art thou with more than mortal air,
Endowed by heaven with gifts and graces rare,
Whom restless winged feet forever onward bear?

I am Occasion! known to few, at best;
And since one foot upon a wheel I rest,
Constant my movements are; they cannot be repressed.

Not the swift eagle in his swiftest flight
Can equal me in speed; my wings are bright,
And man who sees them waved is dazzled by the sight.

My thick and flowing locks, before me thrown,
Conceal my form, nor face nor breast is shown,
That thus, as I approach, my coming be not known.

Behind my head no single lock of hair
Invites the hand that fain would grasp it there;
But he who lets me pass, to seize me may despair.

Whom, then, so close behind thee do I see?
Her name is Penitence, and heaven's decree
Hath made all those her prey who profit not by me.

And thou, O mortal, who dost vainly fly
These curious questions, thou dost not descry
That now thy time is lost, for I am passing by!

—Translated from Terner

Exercise of a Mother in the Truth, about year 1860.—I feel solicitous that, not only literary but the religious guarded education of the children should be promoted by such means as may be in our power. Where suitable schools cannot be obtained, much may be done at home. A mother or a sister, under a due sense of the importance of the subject if concerned to devote a portion of their time to the careful instruction of the junior members of a family, may greatly aid in preparing the tender minds of the children to receive the precious Seed, and opening their understanding in best things: early impressions are very lasting, that we may be encouraged hope, with the divine blessing, a generation may be raised up prepared to support in this day, the doctrines of the Society and also peculiar testimonies, the treading down a overlooking many of which, we deeply mourn on our own account.

Religious Prudence.—It is a part of religious prudence to place ourselves as much and often as it is in our power to do, in circumstances directly favorable to our great design and to avail ourselves of all the positive help and furtherances which these circumstances afford. But we are to remember that it is the world which constitutes our outward circumstances; that in the form of the world, which is evermore at variance with the Divine form or idea, they are cast and moulded; and that of the means and measures which prudence requires in the forming anew of the Divine image in the soul, the greatest part supposes the world at enmity with our design. We are to avoid its snares, to repel its attacks, suspect its aids and succors; and even when compelled to receive them as allies within

ches, yet to commit the outworks alone to their charge, and to keep them at a jealous distance from the citadel. The powers of the old are often christened, but seldom Christianized. They are but proselytes of the outer world; or, like the Saxons of old, enter the land auxiliaries, and remain in it as conquerors and lords.—*Coleridge*.

Chinese and Americans.—A Chapter of Contraries.

On the opposite side of the globe from America is a nation of people who are not our antipodes in geographical position, they differ from us in a multitude of ways. Only are they asleep when we are awake; only is their midnight our noonday, and our sunset our sunrise; but their peculiar manners and eccentric customs form a very interesting chapter. Perhaps, however, we ought to remember, when we call them a peculiar people, that they call us the same, and say we are the ones that do things contrary. Still, to us they are a very odd people. We shake hands as a salutation; a Chinaman shakes hands with himself; that is, he stands at a distance, and, clasping both hands together, he shakes them up and down at you. Instead of saying, "Good morning," or "How do you do?" they say, "How old are you?" "Have you eaten your rice?" We uncover our head as a mark of respect; they keep their heads covered, but take off their shoes as a matter of politeness. We shave the face; they shave the head and eye-brows. We wear the patriarchal beard before; they have a long "pig-tail" behind. We cut our fingers short; they consider it quite aristocratic to have nails from three to five inches long, which they are obliged to protect in silver sheaths. When broken off they are used as medicine.

The matters of dress John Chinaman finishes where the rest of mankind begin. His waistcoat is outside his coat, and his drawers outside his pants. We blacken our shoes; he whitens them. Our ladies compress the waist; theirs the feet. Our women wear long dresses; his long sleeves. In China the men carry fans, and the women wear the trousers. In eating, their customs are in striking contrast with ours. We have soup as a first course, and dessert at last; they have dessert first, and soup at last. They ignore knife and fork and spoon, and eat with two "chopsticks," both held in the right hand. Americans want their wines ice-cold; the Chinese like theirs scalding hot. In our land we drink our beautifully colored "Young Hyacinth" in the land of tea they leave out the infusion and Prussian blue, and wonder at the flavored taste that demands "doctored tea." They not only leave off the coloring, but also leave out the milk and sugar. Their books are also quite dissimilar to ours. Ours begin just where theirs end. We read lines; they in columns. We read horizontally, from left to right; they perpendicularly, from top to bottom. Our foot notes are on the bottom of the page; theirs on the top. We print on both sides of the leaf; they on one, but their leaves are always double. We set our volumes up on end in our libraries; they lay theirs down. We print with metal type; they with wooden blocks. In writing we use a pen; they a brush. We write our pen obliquely; they perpendicularly. Ink is a fluid; theirs a hard cake. Their

language has no alphabet. The written language is not spoken, and the spoken language is not written. Two men can converse in writing when they cannot understand a word of each other in speaking. A Chinese school is a perfect Babel. The pupils study out loud, each one at the top of his voice, and all at once. When a scholar recites he turns his back to the teacher. This they call "backing the lesson."

In America, young people prefer to do their own courting, and engagements for marriage are made by the parties most concerned. In China, the parents, with the help of "go-betweens," select husbands and wives for their children, and the parties often never see each other till the wedding is over. After marriage, instead of a wedding trip, the bride is shut up as a prisoner in her husband's home, and does not go out for a month.

In China, the funeral customs are often directly the reverse of ours. In our country, a coffin would not be considered a very appropriate present; in the "Flowery Kingdom," a coffin is often given to a parent or a friend, while they are yet in perfect health. This is kept in the house for years, and often used as a table or bench. We go in silence to the grave; they with great noise and confusion. We deposit our dead in cemeteries; with them each family has its separate place of sepulture. We bury in the earth; they on its surface. We put our inscriptions on the top of a coffin; they on the end. We choose a shady place for burial; but no shadow must ever fall on a Chinese grave. With us, black clothing is a badge of mourning; with them, white garments indicate the loss of friends.

But where shall we end this chapter of contraries and oddities? In that land of opposites it is the old men that fly kites, play marbles, walk on stilts, and play shuttle-cock; and to keep up their odd way of doing things they play the latter with their feet, instead of their hands. In China, women do men's work, and men are the milliners, dressmakers, and washerwomen. With us the right hand is the place of honor; with them it is the left hand. In dating letters we place the year last; they write the year first. Instead of saying, "North-east" or "South-west," they say, "East-north" and "West-south." They always speak of the mariner's compass (their own invention) as pointing to the south. Here, a mother shows her affection for her child by kissing it; a Chinese mother smells of it. We locate the intellect in the brain; they in the stomach. We pay our physicians when we are sick; they pay the doctor while they are well, but as soon as they get sick the pay stops. Here, men kill their enemies in revenge, a Chinaman gets "sweet revenge" by killing himself. They mount a horse from the right side, and when they want him to go they say, "Whoa." The men ride sidewise, and the women astride. We use lanterns in a dark night; they carry more lanterns at full moon than at any other time. We place a candle in a candlestick; they put the candlestick in the candle. Their detectives sound a "tom-tom" at night to give thieves and rogues notice of their coming. We draw canal boats with horses; they with men. We sell wood by measure; they by weight. We vaccinate in the arm; they in the nose. We use a soft pillow; they a block of wood. Our store-signs are horizontal; theirs are perpendicular. They launch ships sidewise, ring

bells from the outside, and actually turn their screws in the opposite direction from ours.—*Selah Brown in Chris. Advocate*.

By the Wayside.—Two aged men entered a street car a few days ago, in a neighboring city. One of them, who was paralyzed, said in reply to a question of the other as to his welfare, "I have a very large interest in the next world." When asked, "How are you off for this world?" he answered pleasantly that he had enough to meet his wants while he lived; and then he added, "But I have a very large interest in the next world." The conversation attracted the attention of other passengers, and one of them who narrated it said that those words kept ringing in his ears all the rest of the day. He could not get rid of the deep impression made by the singular earnestness and happiness of the old disciple.

Surely this is the beauty of old age, its joy and blessedness, the calm assurance of a portion beyond this life in "the inheritance of the saints in light."

Little, too, did the veteran think of the power of his reiterated sentence upon the hearts of his fellow travellers, who did not even know his name. Our unconscious influences are frequently the best or the worst that we exert.

But the best of all is when the pilgrim life draws near its close, and when the staff and sandals are so soon to be laid aside, to feel that our best and largest "interests are in the next world." That treasure grows at more than compound interest. Its value increases as the vision of it widens like the firmament! These riches can not "take to themselves wings, and fly away." It is a life interest for eternity, and faith only asserts its divine prerogative, "while we look not at the things which are seen, for the things that are seen are temporal, but the things that are not seen are eternal."—*Selected*.

For "The Friend."

Natural History, Science, &c.

The Polar Bear.—The polar bear is an animal of great strength and fierceness, and he seems to grow stronger and fiercer the further North he dwells. His rich soft fur is of a yellowish-white color. He has a long flat head, a long neck, high legs, and a powerful body. It is curious to observe how admirably his feet are adapted to the conditions under which he lives. The sole is provided with a kind of thick fleece, so that he treads thorough ice as on a carpet; while, the toes being connected by a membrane or web, the feet serve as paddles when he takes to the water, which he frequently does.

He is not often found on the land. He loves to prowls about the floating ice-field, where he feeds upon the dead bodies of whales and seals, or attacks the latter on their emergence from the water. When he catches sight of a seal basking in the sunshine on a distant piece of ice, he quietly drops into the water and swims until to leeward of his intended victim, who otherwise would scent his approach; thence by short but frequent dives, he silently continues his approach, and so arranges his distances that after the last dive he comes up at the spot where the seal is peacefully reclining. If the poor animal attempts to escape by rolling into the water, he finds himself in the bear's terrible grasp; if on the contrary he lies still his enemy makes

one powerful leap, kills him on the ice, and proceeds to devour him.

The polar bear, unlike other species, does not hibernate, as its food being chiefly animal, it is able to obtain a supply of it at all seasons. The male is said to leave the land in winter, and go out on the ice to the edge of the water, where it hunts the seal. The females bury themselves in the snow from the 11th to the 3rd month. Preparatory to going into winter quarters, she selects a hollow place, often at the foot of a bank or underneath overhanging rocks, and there allows the drifting snow to cover her over to a considerable depth. She is at this season very fat, and on this fat she subsists for nearly five months, during which she sleeps in her bed of snow. The bed gradually enlarges around the bear, owing to the melting of the snow caused by the animal's warmth. The Esquimaux kill great numbers of the females in their holes during winter, being greatly helped in this by their dogs, who scent them and then begin scratching at the snow overhead. As it would be unsafe to make too large an opening, a narrow trench is dug, just wide enough to let a man see where the creature's head lies. This being ascertained, the spear of the Esquimaux is thrust into a mortal part, and the prize is then dug out.

The polar bear is a great sailor, and takes advantage of floating masses of ice to transport himself from one island to another. In this way he occasionally gets as far south as Iceland, where parties of bears have been known to land, as the old Norsemen used to do on the English coast, and do great damage by attacking and devouring the flocks, until the inhabitants rose *en masse* and destroyed them. A recent traveller in Iceland states that in 1859 vast masses of polar ice were swept down on that coast, and that on this pack the Icelanders received an importation of no fewer than thirteen polar bears. Weak and emaciated, however, from want of food during their long sea voyage, they were easily dispatched on landing. "One of these brutes," says the traveller, "made his entrance into a peasant's hut on the northwest coast in rather an unceremonious manner. The snow being on a level with the roof, Bruin found himself there in his travels in quest of food. Attracted, I imagine, by the redolent odor from within, he commenced scratching, and eventually went headlong through, scaring the whole family. The poor beast, however, scarcely less frightened, was speedily dispatched and eaten, the fate of everything the natives can lay hands on during the winter months." The polar bear is also a great swimmer, Capt. Sabine having observed one making its way between the north and south shores of Barrow Strait, which are forty miles apart.

The strength of the polar bear may be inferred from his size. He generally measures six feet in length, and about three feet in height to the top of the shoulder; but much larger individuals are met with. He is not an unsociable animal, and usually wanders about in small troops, while bears of a family always "flock together." Parents and offspring are united by bonds of the most devoted affection. The vigilant care with which the female watches over her cubs has been remarked by every traveller.—*In the Polar Regions.*

Curious Accident.—The Colonies and India reports an extraordinary fatality from British

Guiana, where an inexperienced traveller having, as is the custom in tropical countries, taken a refreshing draught from the stem of one of the many water-holding plants which thrive in the forests, qualified his cold refreshment by a drink of rum. Shortly afterward he died in excruciating agony, and a *post mortem* examination showed that his internal organs were literally sealed up with India-rubber. He had imbibed the sap of the *Mimusops balata*, the juice of which coagulates and hardens in alcohol, and the rum had had its usual effect in the poor man's stomach, with necessarily fatal results.

Sun's Eclipse.—The *Sidereal Messenger*, states that the total eclipse of the sun of 5th mo. 6th, 1883, will be peculiarly favorable for studying the phenomena of the Sun's atmosphere on account of the duration of the total phase, which will be 6 minutes, while the average time is not more than 2 minutes.

Unfortunately the narrow strip of territory from which alone this eclipse is visible traverses the South Pacific Ocean nearly from side to side, just falling short of the solid ground for an astronomer to stand on in South America or in Australia. The track of the eclipse just misses nearly all of the small Pacific islands, including, in fact, only two small coral reefs named Flint and Caroline Islands, respectively. To the latter of these (which must not be confounded with the Caroline Islands, which are further west), an expedition is shortly to be sent, some account of which may be interesting.

The expedition is sent by the United States Government, by the co-operation of the National Academy of Sciences, of the Naval Observatory, and of the Coast Survey.

The island is a mere reef, or collection of small islands, which contained in 1874 only some thirty native inhabitants, and one stray Englishman. So far as is known it has not been visited since 1874.

When the eclipse is over the party will return home via Honolulu and San Francisco, after a voyage of some 12,000 miles by sea and a land journey of 3,000 miles. The party consists of Prof. Holden, director of the Washburn Observatory at Madison, Wis., who intends to examine the vicinity of the Sun for the detection of a planet nearer the Sun than Mercury; of Prof. Hastings, of the Johns Hopkins University, who will make spectroscopic observations of the solar corona; of Rockwell, of Tarrytown, N. Y., who will observe the contacts and make eye observations; of Prof. C. S. Pierce, of the Coast Survey, who will also make spectroscopic observations; of Lieut. Brown, of the navy, and of two photographers who will be sent by the Royal Society of London, to photograph the corona and its spectrum.

The party is well equipped with instruments in every way, and from the skill of its various members and from the unusual opportunities which they have, we have every reason to look for important results.

Teeth of the Beaver.—So hard is the enamel, and so good a cutting instrument is the incisor tooth of the beaver, that, when fixed in a wooden handle, it was, according to Dr. Richardson, used by the Northern Indians to cut bone, and fashion the horn-tipped spears, &c., till it was superseded by the introduction of iron, when the beaver tooth was supplanted by the English file.

The power of these natural tools is well de-

scribed by Lewis and Clark, who saw effects on the banks of the Missouri. The ravages of the beavers say they, are very parent: in one place the timber was entirely prostrated for a space of three acres, a great part of it removed, although the stumps were in large quantities, and some of the thick as the body of a man.

Terror caused by a White Skin.—When R. Wallace was collecting birds and insects he penetrated to a village in Celebes, where hardly any of the people appeared to have been seen a European before. He says, "One disagreeable result of this was, that I in terror alike in man and beast. Wherever I went, dogs barked, children screamed, women ran away, and men stared as though I were some strange and terrible cannibal monster. Even the pack-horses in the roads and pack-trails would start aside when I appeared, and run into the jungle; and as to those ugly buffaloes, they could never be approached by me—not for fear of my own, but of theirs. They would first stick out their noses and stare at me, and then on a nearer approach break loose from their halters or tethers and rush away helter skelter without any regard for what might be in their way. When I met buffaloes carrying packs along a path, or being driven home to the village, I had to turn aside into the jungle and hide myself till they had passed, to avoid a catastrophe which would increase the dislike with which I was already regarded. Every day a number of the buffaloes were brought into the village, and tethered in the shade around the houses; and then I had to creep about like a thief by back ways, for no one could tell what mischief they might do to children and how they were I to walk among them. If I came suddenly upon a well where women were drawing water or children bathing, a sudden flight was the certain result; which things occurred day after day, were very unpleasant to a man who does not like to be disliked.—*Lace's Malay Archipelago.*

For "The Friend"

Religious Items, &c.

The Bible in Japan.—Letters from the Agent of the American Bible Society in Japan convey intelligence which is indicative of rapid progress of Christianity in that empire. It is to the effect that a number of Japanese Christians had presented a formal and earnest appeal to be allowed an active part in the work of translating the Old Testament. To speak of the translation of the Bible as a great work, and far-reaching in its consequences, of the blessings which had come to it through the New Testament, which had already published and widely circulated, the severe evils which would ensue if the maining work was not wisely done; and the want of uniformity in style, which would be sure to mark a translation which was produced by the labors of many different schools working apart. They therefore submitted a plan, the substance of which is as follows:

1. That the whole work be given to the Translating Committee, instead of the different books to individual translators.

2. That the Committee be composed of eight members, four of whom shall be foreigners and four Japanese.

3. That the Japanese members be chosen by Japanese Christians.

That the foreigners and Japanese members have equal rights in voting.

That means be furnished to enable the members to devote their whole time to the work.

Children's Aid Society.—During the last twenty years the Children's Aid Society of New York has taken out from that city into other homes about sixty-seven thousand children. In the majority of cases the children, who would otherwise have grown up into idleness and crime, have become good and useful members of society.

E. de Pressensé and Parisian free-thinkers.—As a pleasant sign of the progress which evangelical religion is making in France, that Parisian free-thinkers are not unwilling to let the "new gospel," as they term Protestant Christianity, have a fair hearing. The other day, E. de Pressensé, one of the best known of French evangelical workers, received an invitation to address a free-thinking society in Paris. He went, and he reports that he was warmly received. Much of what he said in defence of Protestant Christianity was received with every mark of approval; although more than once signs of dissent were wanting. He was asked if he had ever seen God. "No," he replied, "I have not seen God, but I have felt and heard him whenever the voice of conscience has reproached me in name for any wrong I have done. I pity those who do not hear this voice, but you will hear it one day." This statement was received with solemn silence. Pressensé himself thinks that this gathering "presented many hopeful features," especially as showing that even in a radical and revolutionary club, presided over by the notorious Louise Michel, it is possible to gain a hearing for words of Christian truth.

Sowing Seed.—At the funeral of Gambetta in Paris, a woman named de Broen had distributed 67,000 copies of a "souvenir" addressed to the citizens of Paris, "Free-thinkers, Catholics or Protestants." They contained passages from the Bible, of consolation to the afflicted and of pardon to the penitent, which were eagerly received and generally carefully kept.

Official Oaths.—The injunction "Swear not at all," seems to be coming nearer and nearer official observance in Europe. Bradlaugh's name has called up the subject in two ways. It is not merely proposed to substitute affirmation for the oath on grounds of belief or unbelief, but in Italy, where the oath has religious significance, objection has been made by pronounced republicans to being sworn to support the monarchy. France has abolished even the judicial oath, and hereafter witnesses will only be confronted with the penalties for perjury, read over to them before giving their evidence. Belgium and Greece have also been considering the judicial oath. In Portugal the Deputies have to swear upon the Holy Gospels to be faithful to the king and to maintain the Catholic, Apostolic and Roman religion. A party from Madeira, a pronounced Republican, found no difficulty, it seems, in making mental reservation. He was sworn in at the present session, and immediately presented a bill to abolish the religious oath, declaring himself at the same time an inflexible opponent of the monarchy, desiring to see Portugal a Republic.—*Ledger.*

If I had another life to live, and two thousand letters to write again, with God's help I would not hurt the feelings of the humblest of all God's creatures, honestly trying to do good. He might be as big as Daniel Lambert, and I would not call him fat and unctuous; he might be as lean as Calvin Edson, and I would not call him a bag of bones. I would count each day as lost on which I had not made some hearts gladder than they were in the morning; on which I had not plucked up some thorns, or planted some flowers on the path of human life. Dogs will snarl at him, but angels are around him. He may never have riches or fame, but better than both rare friends of God.—*Dr. Prime.*

THE FRIEND.

THIRD MONTH 24, 1883.

The Society of Friends has frequently exhorted its members to the careful perusal of the Holy Scriptures. In the book of *Advices of Philadelphia Yearly Meeting* is the following passage, issued in 1732, more than 150 years ago:—

"We tenderly and earnestly advise and exhort all parents and heads of families, that they endeavor to instruct their children and families in the doctrines and precepts of the Christian religion, as contained in the Holy Scriptures; and that they excite them to the diligent reading of those excellent writings, which plainly set forth the miraculous conception, birth, holy life, wonderful works, blessed example, meritorious death, and glorious resurrection, ascension and mediation, of our Lord and Saviour Jesus Christ; and to educate their children in the belief of those important truths, as well as in the belief of the inward manifestation and operation of the Holy Spirit on their minds."

We regard this advice as an evidence of the soundness of judgment of Friends of those days, and of their care not to push their views of one great and fundamental truth to such an extreme as to lead them to undervalue others. The chief mission entrusted to them undoubtedly was to call the attention of the world to the spiritual nature of true religion—to turn people inward to the work of the Spirit in their own hearts, where the Light of Christ reveals sin, and enables all those to forsake it, who will be obedient to the holy commandment thus given to them. But they were willing to avail themselves of every help, which the Lord in his goodness might afford, in the working out of their soul's salvation.

Many Friends are in the daily practice of reading a portion of the Bible in their collected families, either at the morning meal, or at such other time as may best suit their business arrangements; and to spend a suitable time after it in a serious waiting together upon the Lord. Where this is done, not merely in a formal way, but with proper reverence and dependence on the Lord for instruction, we believe it will be found useful. Many can testify that such seasons have been comforting and refreshing to them, and that they have been helpful in assisting the mind to maintain a daily watch against evil, and a constant looking unto the Source of all good, on which largely depend our preservation and growth in spiritual life. Some may object to such reading at stated times, as being

too much like a formal offering, but would not the same objection apply in measure to the appointment of regular times for meeting for Divine worship? Does not experience show that where there is no time set apart for such family readings, they are very seldom put in practice? and that the concern of the Society on this subject is very imperfectly carried out?

We have need to be on our guard lest the undue prominence given to the Scriptures and other outward means, by some, should lead any to the opposite extreme of improperly neglecting them. For as Isaac Pennington says: "The directions from God's Holy Spirit in the Scriptures, are exceedingly weighty and precious in themselves, and very proper to the several states to which they were given forth; and blessed is he, who is found in the practice and observation of them." At the same time, it is right to bear in mind the caution given by the same experienced Christian, that he who would be a true disciple of the Lord Jesus Christ, "must feel the law of life, the holy laws of the new covenant, not comprehended outwardly in his mind, but written inwardly in his heart by the finger of God's Spirit."

We have received a communication calling attention to the very different condition of different Monthly Meetings in regard to the support of their poor. Some meetings are so situated that they have no occasion to request contributions from their members for this purpose; in consequence of which there is danger that their benevolent feelings will not be sufficiently developed for want of exercise. In others, the demands are so large, as to be a little oppressive. Our correspondent suggests that a remedy may be found by making all such expenses payable out of the common stock of the Yearly Meeting. One advantage of this plan would be, that the wealthier meetings would more largely assist the poorer.

Some difficulty would be found in carrying out this scheme, from the fact that some meetings have special funds, the income of which is applicable to the relief of their poorer members, but might not properly be applied to the help of others. Again, to extend proper relief to those in need, is a duty that requires not only sound discretion, but tender sympathy. The knowledge of the circumstances of each case must be confided to but few, so that the feelings of the recipients may not be improperly wounded. There is some danger that if this proposal is carried out, there may grow up some dissatisfaction, and that meetings which make large demands on the common stock may be thought to be less prudent and careful in their expenditures than they ought to be; and that unpleasant discussions may result.

It is quite possible these difficulties can be obviated, but like every change suggested in the discipline of a society like that of Friends, the subject should be carefully considered in its various aspects before being adopted.

We have received the first number of *The Hebrew-Christian*, published at No. 25 East 7th street, New York. The prospectus says: "This paper is called *The Hebrew-Christian*, because we are first Hebrews and then Christians. It will be the exponent of the Hebrew-Christians." It is designed to foster the tendency to embrace Christianity, which it

thinks exists in a greater degree among the Jews at present than it has since the days of the apostles. It desires also to awaken in the Christian community, greater interest in this movement.

The first number of a monthly periodical, "devoted to the cause of truth," has come to hand. It is called "The Primitive Friend," and is published by Ezra Lamborn, at Emporia, Kansas, at 50 cents per annum. It is issued under the supervision of a committee of Cottonwood Monthly Meeting. The Editor states, "It is our intent to publish nothing contrary to the principles and profession of the Society of Friends, believing them to be the Truth." This intention appears to be faithfully carried out in the number now issued.

In the notice of the three small books recently issued by the Book Committee of the Meeting for Sufferings, one of them is spoken of as a memoir of *Elizabeth Stirredge*. This was an error and should have been printed, *Elizabeth Ashbridge*.

SUMMARY OF EVENTS.

UNITED STATES.—The ratifications of the Treaty with Madagascar were exchanged in Washington on the 13th inst., and the Treaty was proclaimed by the President. Sheep men in Texas report heavy losses by the recent cold rain. Some of the largest owners say they will lose a third of their flocks and all their lambs.

The number of hogs packed in Chicago during the year which ended 3d month 1st, 1883, was 4,223,000 a decrease of 878,000 on the number of the preceding year. The average weight of the hogs packed was 218 pounds against 231 in 1881, and 234 in 1880. The number of cattle slaughtered in Chicago during the last year was 774,578.

Mayor Jacob, of Louisville, says the greatest suffering in the lately flooded portions of the Ohio valley, is among the farmers, not in the towns. Many of the farmers are entirely destitute.

The Mississippi river continues to decline at Memphis, and at many places between that city and Helena is again within its banks. The track of the Memphis and Little Rock Railroad is free from water and the damage to it is being repaired. At Helena, the river is falling six inches daily, and a few days since registered 45 feet. The bottom lands will soon be above water, and planting is expected to begin within three weeks. Stringent sanitary measures will be enforced in the flooded region when the water subsides. A telegram from Helena says, "the backwater from White river, uniting with the overflow from the Hubbard and Old Town breaks, has submerged a large region of country in the Beaver Bayou and Lower Big Creek section, which was never before known to be inundated from any cause. Owing to these hitherto high points having always withstood overflows no stock was driven out; consequently there has been absolute annihilation of every kind of live stock, together with a large number of deer and other game."

The latest reports from the lower Mississippi districts show that the water is receding at all points, and the planters are preparing to put in their crops.

The large railroad bridge across the Schuylkill river at Norristown was destroyed by fire on the evening of the 15th inst. The loss is estimated at \$40,000.

The compendium of the census, recently issued by the Census Bureau, shows that there are 8,567 manufacturing establishments in this city, and products valued at \$324,342,935.

There were 400 deaths in this city last week, which was 33 less than during the previous week, and 25 less than during the corresponding period last year. Of the whole number, 188 were males, and 212 females; 63 died of consumption; 33 of pneumonia; 21 of old age; 20 of diphtheria; 15 of marasmus; 17 of croup, and 11 of typhoid fever.

Markets, &c.—U. S. 3's, 104; 3½'s 104; 4½'s, 113; 4's, registered, 119½; coupon, 120½; currency 6's 129 a 132.

Cotton is quiet but steady, at 10½ cts for middling uplands.

Petroleum rules firm, at 8 a 8½ cts. for refined, in

barrels, 10 cts. for "Chester" cases, 10½ cts. for "standard" do.

Flour and Meal.—Flour is dull and weak. Sales of 1000 barrels, including Minnesota extras, at \$5.75 a \$6.50; Pennsylvania family at \$5.10; western do., at \$5.12½ a \$6.25, and patents at \$6.25 a \$8. Rye flour moves slowly at \$3.75 a \$4 per barrel.

Grain.—Wheat is weak and ¼c. lower. Sales of red, in car lots at \$1.15 a \$1.20½. Rye is steady at 68 a 70 cts. Corn is unsettled and lower: sales of 10,000 bushels, in car lots, at 55 a 66½ cts. Oats are steady for local lots, but weaker for options.

Hay and Straw Market, for week ending 3d mo. 17th, 1883.—Loads of hay, 341; loads of straw, 54. Average price during the week—Prime timothy, 95 cts. to \$1.05 per 100 pounds; mixed, 85 a 95 cts.; straw, 65 a 75 cts.

Beef cattle were in fair demand at about former rates: 2900 head arrived and sold at 5½ a 7½ cts. per lb., as to condition.

Sheep were in fair demand; 10,000 head arrived and sold at 4½ a 7 cts., and lambs at 5½ a 8½ cts. per pound, as to condition.

Hogs were dull: 3000 head arrived and sold at 10 a 11½ cts. per lb., as to quality.

FOREIGN.—On the evening of the 15th instant, a terrible explosion occurred in the local government board offices in Westminster. The report was heard at the distance of two or three miles; also in the House of Commons, where it caused alarm. Being the dinner hour, few members were present, and no one was injured. It is thought to have been caused by dynamite, and to have been the work of Fenians. The building has the appearance of having been bombarded. There is a deep trench, ten feet by three in dimensions, in one room, the floor of which has been literally ploughed. The adjacent streets are filled with myriads of fragments of glass, and heavy plate glass is lying in heaps on the ground. A stone, weighing 200 pounds, was projected against the King Street Police Station, making a hole the size of a man's head. A Government inspector has made an examination of the portion of the building damaged by the explosion, and places the loss at £4000. A close inspection shows that the explosion occurred from the outside of the building. The Government has offered a reward of £1000 for the discovery of the author of the explosion.

Lord Dunraven intends to propose at the present session of Parliament motions in favor of legislation on behalf of Irish laborers and for a large scheme of emigration, in order to prevent a recurrence of distress in Ireland.

Three Skye Crofters have each been sentenced to 21 months' imprisonment for resisting a sheriff.

The French Chambers have adjourned for a month. The Budget for 1884 has been presented in the Chamber of Deputies. The total increase of expenditure is estimated at 50,000,000 francs. The estimated revenue is 3,203,640,825 francs, and the expenditure 3,103,441,165 francs.

On the 20th instant, the representatives of France, Italy, Belgium, Spain, Portugal, Roumania, Servia, Switzerland, Brazil, the Argentine Republic, San Salvador and Guatemala, signed the convention adopted by the Conference, which has been in session in Paris, securing to the citizens of the various States the same advantages with respect to patents, designs, trademarks, and commercial names that other countries accord to their own subjects. England is holding off, and will defer action until the bills, now pending in Parliament, are passed. Russia will not sign. America will wait to see how the Convention works. It is possible, however, that these States will give their adhesion separately.

It is evident that the charge of high treason against the Socialists on trial in Vienna has broken down.

De Lesseps has embarked from Marseilles for Tunis to direct the surveys in connection with the project to convert the Desert of Sahara into an inland sea.

It is intended to reduce railway rates in order to enable the growers of wheat in India to compete on more equal terms with American producers.

The Russian Government has proposed to the other Powers that an international detective force be organized to cope with Anarchists, Nihilists, Fenians and Socialists. France, Switzerland and Austria have acquiesced in the proposal.

The coffee blight has spread from Ceylon and the Fiji Islands to Brazil, where the loss is already so serious that the Minister of Agriculture is making every effort to discover a means of stopping it.

It is expected that the emigration to Canada during the ensuing season will be unusually extensive. The steamer *Parisian*, which sailed from Liverpool for

Halifax on the 15th inst., took 450 emigrants. A number of Scandinavians and Germans will proceed Northwest Canada in the course of the next five weeks.

Mexican officers, now in St. Louis, say that a party of heavy Eastern and English capitalists has formed with a view of colonizing from twenty to thousand immigrants in Mexico. It is proposed to provide each immigrant with a plot of ground, and farming implements and animals, and start him to work; the Company to receive in return from Mexican Government \$800 for each immigrant, be large land grants. The scheme will be submitted to the Mexican Congress next month.

WESTTOWN BOARDING SCHOOL.

A Stated Meeting of the Committee having charge of the Boarding School at Westtown, will be held Philadelphia on Sixth-day, 3rd mo. 30th, at 11 A.

The Committee on Admissions and the Committee on Instruction will meet the same day at 9 A. M.

The Visiting Committee, appointed to attend the examination at the School, meet there on Second evening, 26th inst. For the accommodation of committee, conveyances will be at Street Road Station on the 26th inst., to meet the trains that leave there at 2.25 and 4.55 P. M.

WM. EVANS,

Philada., 3d mo. 1883.

The Temperance Association of Friends of Philadelphia, will hold a meeting in Friends' meeting house, Sixth and Noble streets, on Fourth-day evening 3rd mo. 28th, at 8 o'clock. Addresses may be expected from several Friends interested in the cause.

The attendance of Friends generally is respectfully invited.

THOS. SCATTERGOOD, *Chairman*

WESTTOWN BOARDING SCHOOL.

Wanted, a teacher for *Arithmetic* and *Natural History* in the Girls' Department, to enter upon her duties the opening of next session.

Application may be made to

Elizabeth C. Dunn, Trenton, N. J.

Beulah M. Rhoads, Haddonfield, N. J.

Martha D. Allen, 3709 Baring St., Phila.

TRACT ASSOCIATION OF FRIENDS.

The Annual Meeting will be held in the Committee room of Arch Street Meeting house, on the evening Fourth-day, the 28th instant, at 8 o'clock.

Friends generally are invited to attend.

EDWARD MARIS,

Philada., 3rd mo. 1883.

WESTTOWN BOARDING SCHOOL.

The SUMMER SESSION opens on THIRD-DAY, 5th 1st, 1883. Parents and others who intend send pupils, are requested to make early application to JONATHAN G. WILLIAMS, *Sup't.*, Westtown P. O., *Teacher Co., Pa.* or to CHARLES J. ALLEN, *Treas'r.*, No Arch St., Philadelphia.

DIED, at Germantown, 11th mo. 7th, 1882, JAMES COMFORT, aged 72 years, a member of Falls Monthly Meeting, Bucks Co., Pa.

—, on 1st month 24th, aged 93 years, J. THORP, a member of Frankford Monthly Meeting.

—, at Mount Laurel, Burlington Co., New Jersey, on 1st mo. 28th, WILLIAM JESSUP, a member and deacon of Evesham Monthly Meeting of Friends, in 79th year of his age. His family and friends have consoling belief that his end was peace.

—, on 2nd mo. 4th, at Media, Pa., T. CHALE PALMER, in the 79th year of his age, a member of Chester Monthly Meeting, Pa.

—, at Crosswicks, New Jersey, on 2nd mo. 1 AMOS E. MIDDLETON, in the 69th year of his age, a member of Chesterfield Monthly Meeting of Friends.

—, on 2nd mo. 17th, at his residence, near Haddonfield, New Jersey, JOSEPH KAIGHN, in the 79th year of his age, a member of Haddonfield Monthly Meeting.

—, on 2nd mo. 22d, BENJAMIN D. COOPER, member and overseer of Haddonfield Monthly Meeting, in the 72d year of his age.

—, at his residence in this city, on the 14th inst. WILLIAM S. PEROT, in the 83rd year of his age, a member of the Monthly Meeting of Friends of Philadelphia.

WILLIAM H. PILE, PRINTER,

No. 422 Walnut Street.

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PHILADELPHIA.

Address on War, by Henry Richard, M. P.

Condensed from the London Friend.

I remember meeting with the following remarkable passage many years ago in *de's History of England*: "There seems to be in religious men, whatever be their creed, and however limited their intellectual power, a prophetic faculty of insight into the true bearings of outward things, an insight which puts to shame the sagacity of statesmen, and claims for the sons of God, and for them, the wisdom even of this world. We only read the world's future truly who have faith in principle as opposed to faith in man's dexterity, who feel that in human affairs there lies really and truly a spiritual element, a spiritual connection, a spiritual tendency, which the wisdom of the serpent cannot alter, and can scarcely affect." It seems to me there is a very profound truth in this, that those who hold no principle in this world are far less able than we who do, to see and to pronounce a calm and judicial verdict even upon the current events of the day. Now look at the way in which wars usually arise.

Take the war with Spain in 1739, into which Sir Robert Walpole was driven against his own will by political intrigue and popular opinion. The people demanded a war with Spain; it was the fault and the folly of Sir R. Walpole that he continued in office and allowed the war to be proclaimed against his judgment. When the bells were set ringing in London to commemorate the proclamation of the war he said, "They are ringing bells now, but they will be wringing their hands before long;" and his prophecy was fulfilled. This war lasted for nine years, and cost at the time 54 millions of money. There were borrowed to support it 29 millions, the interest we are now paying, and which would amount to 140 millions sterling more; it is estimated that it cost 240,000 human lives, yet Burke says that he examined the official documents concerning these transactions and that they perfectly satisfied him of the extreme injustice of the war. Nay, he says that he conversed with the principal actors in the agitation which led to the war, and he adds, "None of them did in the least doubt the measure, or attempt to justify their act."

Take again the American War. I suppose there is no one living now who would say one word in defence of it. That war involved us in conflicts with France and Spain, as well as our own Colonies; it cost us at the time £136,000,000; there was borrowed in its support £104,000,000; the interest on which amounts to about £345,000,000; and here again we have this awful circumstance, that Lord North, who was the Prime Minister, and who had made the war, was, as has since been shown by the publication of letters by his daughter, against the war the whole time he was carrying it on.

With regard to the French War, Buckle says that it was "the most hateful, the most unjust, and the most atrocious war that England has ever waged against any country."

I will come now to times within the remembrance of many of you. You will recall the burst of excitement that passed over this country at the commencement of the Crimean War, and the opprobrium and contempt that were cast upon all who resisted the popular clamor. Richard Cobden was fiercely assailed and out-voted in the largest town in his own constituency in Yorkshire; John Bright was burned in effigy at Manchester; Joseph Sturge was threatened in anonymous letters, and, if I recollect aright, on one occasion hooted through the streets of Birmingham; and I, who was humbly associated with them, was denounced as a Russian spy, even in my own country. I remember going down to Cardiff in the midst of that excitement to deliver a lecture, and when I reached the town I saw large placards posted against me, announcing that the Russian spy was coming down to address the town, and calling upon the people to give him the reception he deserved. And this so frightened the poor people who had been getting up the meeting for me that I could not persuade one of them to take the chair for me, or accompany me to the platform, and so for two mortal hours I had to fight the wild beasts of Ephesus alone.

Well now what is the fate of that war in the retrospect of history? Three at least of the Cabinet Ministers who made that war have since declared that it was unjust and unnecessary. Sir James Graham told J. Bright, "You were entirely right about that war, and we were entirely wrong, we ought never to have gone into it;" and Lord John Russell, in the last work that he published, a work called "Recollections," says distinctly, "The Russian War was a blunder." He takes the blame largely to himself and says, "Thus has the course of history been changed by my weakness;" and, as regards Lord Aberdeen, I received a letter from my friend Cobden, written from the Bishop of Oxford's seat, in Sussex, and he said in that letter, "I paid a visit to my neighbor, the Bishop of Oxford, and met Lord Aberdeen, Roundell Palmer, and some others. The Earl was even more emphatic than at the same place a year ago,

in lamenting to me that he had suffered himself to be drawn into the Crimean War. He declared that he ought to have resigned.

We are constantly told, "You who stick to what you call your Christian principles cannot be trusted to give an opinion that is entitled to respect in regard to any particular war. It is no use listening to what Mr. Bright or Mr. Pease or Mr. Richard may say against any particular war. They are against *all* war, and therefore we cannot trust them." Now, I say that those who have no principle, who are swayed by influence, by passion, by caprice, by popular clamor, can least of all be trusted to decide what is a just and necessary war, for in the great majority of instances history reverses their judgment.

Since the year 1816—that is, in sixty seven years—England has been engaged in seventy-six wars! If you take a wider view you will find that during the last twenty-seven years, beginning with the Crimean war and coming down to the present day, 2,188,000 men have perished in the wars of Christian nations, and the cost of those wars has amounted, according to the most careful calculation—now try to comprehend these figures if you can—to £2,653,000,000 sterling. And the mischief is that when the wars are over there is no relaxation in the demands made upon the people, for during times of peace the armaments with which the nations menace each other cost annually £500,000,000 sterling in three items; first of all, the money that is actually extracted by way of taxation; secondly, the money, the enormous capital, that is sunk in all kinds of machines and munitions of war, and which are utterly unproductive; and, thirdly—the most important item of all—the loss to society by the withdrawal of five or six million strong and active men, from the fields of profitable and productive labor to a service where they have to be maintained at the cost of the rest of the country. And yet, with all this prodigious expenditure going on year by year, the military demands cannot be met, for the national debts of Europe have grown from £2,626,000,000 in 1865 to £4,324,000,000 in 1879.

What is the result of all this state of things? The sovereigns of these countries are living in constant terror of assassination, society is honeycombed by conspiracies against Governments. In nearly all the countries of Europe these are going on—Germany, Russia, Italy, France—conspiracies into which the people are driven by sheer desperation, on account of the double burden laid upon them, not merely of an enormous taxation, which grinds them to the earth, but the compulsory military service, which is a still more heavy and oppressive burden. Would it not be a more reasonable thing that the Governments of countries that are in such conditions as these should first direct their attention to their own internal affairs? But what are they doing? They are all inspired with an insane ambition

to extend their territories; Russia pushing herself into Central Asia, and into China, and casting a covetous eye upon some of the provinces of Turkey; France interfering with Tunis, Madagascar, and nobody knows where; England seizing Cyprus, Egypt, Borneo, and South Africa.

For "The Friend."

Selections and Reflections.

The accumulation of wealth, when it is accompanied and fostered by an earnest, longing desire after its possession too much for its own sake, is a temptation, by no means the least, which besets us in this probationary life; wherein Satan wages a too successful warfare, in seeking to beguile and ensnare so as to lead us by the wide gate into the broad way, where his seat and empire are. How apt and conclusive is the testimony of the apostle Paul on this subject: "They that *will* be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is a root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." Paul had just before represented to his son Timothy in the faith, that "Godliness with contentment is great gain. For," he continues, "we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content." And then follows the fearfully solemn declaration concerning such as "will be rich," quoted above.

The greed for gain alluded to, unless overcome through submission to the cross of Christ by whom we become crucified to the world, we apprehend grows almost insensibly upon its votaries. The habit of yielding to this as to any other temptation of a cruel foe, is strengthened by each repetition. The voice of conscience, which at first sounded an alarm in the bosom, is drowned by indifference or neglect; so that the sting for having violated its wholesome reproofs ceases to be felt. Is it not in this way that frequent transgression against the law written on the heart, causes first unconcernedness to its pleadings, and then insensibility and hardness of heart? Hence a long indulged craving desire for riches, may generate a disregard of heavenly convictions earlier felt; which, too, may be but the forerunner of the power of resistance being first weakened, and then laid waste; till finally the thirst for wealth, the desire to make a showy, attractive appearance before men, with the coveted honors which they bring, seem to be idols the nearest and the dearest, which lead away the heart from God.

Should we not fear and avoid this, as one of Satan's gilded baits so beguiling to many in the present day? and which is so far astray from the holy precepts, "Take my yoke upon you, and learn of me;" "Seek first the kingdom of God; and all things needful shall be added unto you." Moreover the Psalmist, in allusion to Israel formerly, has written: "God gave them their request; but sent leanness into their soul." And again: "Behold, these are the ungodly, who prosper in the world; they increase in riches." Which, and of whom, he continues, he did not comprehend, "until I went into the sanctuary of God; then understood I their end." Does it not hereby appear, that there is much danger

of being so swallowed up with the cares of this life, the deceitfulness of riches, and the love of other things, as to overlook the right use of the Lord's outward gifts, and even to neglect the great purpose for which we were created, and for which redeemed, or put into a capacity for salvation, through that ever-memorable propitiatory sacrifice on Calvary's cross?

A valuable minister in this Society and faithful watchman on its walls, has left the stirring record: "I cannot doubt, but that a desire to do a great stroke of business, get great riches, and make a great figure in the world, is as much some men's besetting sin, as ever the love of strong drink has been that of others; but where the temptation is yielded to, which of these do we conceive to be the greatest sinner—he, whose mind and faculties are so besotted with strong drink, that he is rendered thereby unequal to the performance of either his civil or religious duties; or he, in whom the same effect is produced by an overcharge of business, and desire to make a splendid appearance in the world? This must disqualify for a faithful discharge of those duties, when the mind and spiritual faculties of any person are so benumbed and overcome, if not with surfeiting and drunkenness, yet with the cares and gratifications of this life, (Luke xxi. 34,) with the love of his gold and silver, houses and lands, so intent on his mortgages and bonds, his interest, and compound interest, trying to make a heaven here below," &c. Would that the sage warnings—the line upon line and precept upon precept—from so many sources, superadded to the immediately vouchsafed instructions of our inward, ever-present guide and Teacher—above all worthy of much heed—might receive the close attention they not only claim, but so richly merit. Then would the pure limitations of Truth in respect to the right use of all the gifts with which we have been entrusted, be more duly regarded; the pang of sorrow and remorse be less our portion; and at the final issue, that earnest dying wish which otherwise may be too late for some—because of having set their affections upon the attainment of riches and the gratifications of this life—be avoided: Oh! that even Lazarus' life and portion on earth might have been mine, if thereby his eternally happy condition in the great end might have been mine also.

The subjoined selection from a pious author, instructively treats on the same subject: "Among the innumerable difficulties daily incident to the life of man, we may reckon as not among the least, the danger almost inseparable, which attends the yet inevitable necessity for money. To reconcile integrity in the pursuit with innocence in the possession, is indeed to convert a perilous trial into a valuable blessing. Riches are no evil in themselves; the danger lies in not being able to manage the temptation they hold out to us. Even where the object is fairly pursued, and the acquisition not unfairly appropriated, a close application to the attainment of wealth is not without its snares to the most upright and liberal mind.

Even these better disposed persons, in spite of purity of intention and integrity of conduct, are in constant danger, while in pursuit of their object, of being entangled in complicated schemes, and overwhelmed with excessive solicitude; of being so overcharged with

the cares of this world, as to put that world which is out of sight, out of mind also.

Others find, or fancy, that there is a shorter and surer road to riches, than that which plodding industry holds on his slow and weary way. Industry is too dull for enterprising spirit; integrity too scrupulous for a mind which is bent on a quick accomplishment of its object. The rewards of labor are too remote, too uncertain, and too penurious for him 'who maketh haste to be rich.'

"Charge them that are rich in this world says the apostle Paul, 'that they trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.'" Then, after showing the nature of riches—"uncertain in every thing but their danger,—the same pious writer, from which the foregoing selection was made, continues: "Paul cautions against the love of riches from their *uncertainty*. He then contrasts what is uncertain with what is solid and durable. That confidence which is not to be placed in 'uncertain riches,' directs to be transferred to 'the living God,' the foundation of all substantial opulence, the giver of all the good that is enjoyed; the giver of all 'the power to get wealth,' and the heart to use it to his glory. This readiness 'to distribute,' this willingness 'to communicate,' these unequivocal fruits of faith, obedience, and love,—not the purchase of heaven, but the evidences of faith in Him, died to purchase it for them—will not be rejected by real Christians, after *his* declaration 'inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me.'

The annexed is from "The Holy Life of De Renti, a French nobleman;" who died in 1649, in the 37th year of his age: "It is a matter of amazement to me, when I consider that a thing so little as man, being raised so high a degree of honor as that which Christianity bestows upon him, can yet, under these admirable advantages, esteem the world and make great account of its vanities.

"But, should the things of earth, when death will entirely strip us, and that for which we should these, I say, occupy our hearts in little time allotted to us here, to work out our salvation? Ought we not rather to exult before God and man, that living faith which shall enable us to quit freely the things of this world, which, together with those we possess them, will all pass away like a dream, even as we see our ancestors are gone, and there is no more remembrance of them, nor the ebbings and flowings of those joys and sorrows, which cleaved so closely to their hearts, and which they found it so difficult to render to the law of Jesus Christ? These have all vanished! and is there not now cause to think that they must have been made foolish, if, during their short stay here, they considered *any thing else of importance*, than what related to their present and eternal condition; or passed much of their time in reasoning upon any other subject than God and his will concerning them? The same thing will happen to us. Every thing will pass away from us, and that which is of God will remain. How good is it then to be united to Him alone!"

the estimable John Barelay has bequeathed us the following: "Business, in its proper sense, is useful and beneficial, as well as absolutely necessary; but the abuse of it, or an excess of it, is pernicious in many points of view; I cannot approve, in very many respects, of the intense degree of application and attention, which seems often to be required of those that are in business.

There is one danger to which the man of business is particularly exposed, and the more so, because it is concealed,—I mean the danger of gaining a worldly spirit, and of losing that tenderness of conscience, that love of religion, which is the ground of all virtuous conduct. The person who is engaged in worldly affairs, whether the sphere of his engagements be large or small, should be most anxiously attentive to his eternal interests, that he may also be kept in a flourishing, profitable condition: if this be not the case, the saying of W. Penn is true with regard to such one—"He that loses by getting, had better than gain." He should also be very jealous of his scanty leisure, that he may not fail to employ some of it in his daily duties to his Maker, and in the constant cultivation of his holy frame of mind, which, it is the slow and sure tendency of the spirit of the world, silently to counteract. For I own I shudder at the very idea of any man's mainly pursuing his perishable interests, when perhaps in one short moment he is gone. How conceivably terrible and exquisite must be the man's anguish, whilst on the very brink of going he knows not whither, to think that he has given up an eternity of bliss, for the empty grasp of that which is not."

For "The Friend."

It is, we trust, with no desire to curtail the enjoyment of any, that the attention, particularly of our younger members, is directed to the sentiments presented in the following article, which may perhaps be properly entitled:

THE FAILURE OF ART PRODUCTIONS TO PROMOTE SPIRITUAL GROWTH!

It has been remarked, that the predominant passion may generally be discerned in countenance; because the muscles by which it is expressed being constantly or actually contracted, lose their tone and are totally relaxed; or that the expression remains when the passion has subsided; thus angry, a disdainful, a subtle and a suspicious temper is displayed in characters that almost universally understood. It is fully true of the pleasing and softer emotions, that they leave their signatures upon countenance when they cease to act."

Confirmatory of the above extract is the following impressive letter from one now in the 86th year of his age, and whose opportunity for observation during a long and successful legal practice have been unusual, and therefore worthy of attention and confidence.

"Philadelphia, 9th mo. 1st, 1882.

My dear —: Thy note asks me to relate to writing some expressions I casually uttered at a recent interview. First will be relating to our valued friend Sarah Penn. I was a scholar at Westtown one beginning in 1813, ending in 1814, and under the ministry of Sarah Farquhar, a teacher; a widow in the sorrow of her bereavement. She placed her nephew under

my care, as one of the largest boys. She was very impressive in her ministry, and her sad and pathetic earnestness was very persuasive and her person and expression of countenance very attractive. In her, more than in any other, probably, began a study of countenances illumined by a Divine expression, though I had observed it in my mother and others before, and have continued such observation ever since, and have found in it a strong natural argument that the Holy Spirit does indeed visit the human soul; and that the soul thus visited must be immortal. And why such affectionate entreaty, such earnest desire, expressed in tones so sweet and pathetic, if God did not inspire the feeling and give a voice so divine for its utterance? Her features were regular and naturally expressed intelligence; but to these were added a power from within that can make the unsymmetrical regular and harmonious and beautiful and attractive; an attainment within the reach of all who will submit truly to the Divine Teacher in the soul. * * * I have looked upon the heads of the Madonna painted by the greatest masters of painting that have lived. They painted in their best conception of the beautiful and sacred; yet, I have had always to recur to my memory for examples more sacred in the living and the real, whom I have seen and heard and known, never omitting Sarah Emley's. *That diviner living expression of countenance made by the Divine Spirit, cannot be imitated by the highest skill of human art.* Only He can do it whose spirit broods upon the human soul, and can make the face the index of the divine harmony and beauty within. He who can paint the colors of the flowers and set his iridescent glories in the heavens. He who is spirit, and can dominate all matter, all life, placed the soul in man, a spiritual entity, that He loves to visit, and there to brood and give to it a sense of an endless life.

Thy affectionate uncle,
ELI K. PRICE."

J. S. L., now travelling in Europe, a man of superior mind and aesthetic tastes as well as a close observer of the effects produced by the cultivation of the fine arts, so-called, has written home some interesting letters; from one of these, dated at Florence, Italy, and recently published in "The Friend," the following striking passages are taken, believing they are worthy of repetition:

"Many reflections arise as I traverse this old city, so given over to art and beauty. To me, the human soul seems to be a vastly more noble subject for the shaping chisel of reforming art, than are the cold bronze or marble. Florence, in her teachers and revivers of ancient learning and art, has aimed to excel in moulding the insensible stone and painting the unfeeling canvas; but the intellect and spirit of her people she has left in darkness, vainly hoping that the study of and familiarity with forms of beauty and grace would reflect their charms upon the human character. They have by the study of art lost the artlessness of innocence, and their devotion to forms of ideal beauty has done nothing to reform their hearts, or add any grace to hide the native deformity of unregenerate human nature. Savonarola early saw the inherently debasing influence of art as pursued by its devotees generally, because of its sensuous influence, and consistently collected and burned

the pictures that contributed to impurity of thought and manners. In harmony with his great purpose, he also suppressed the use of musical instruments, believing them to be engines conducing to mental and moral perversion and degradation.

"What a sermon does the new sacristy of San Lorenzo, the mausoleum of the Medici family, preach from the text, 'vanity of vanities, all is vanity.' Here are marbles, agates, jaspers, lapis lazuli, pearl and alabaster, shaped and fitted in forms of wondrous beauty, at a cost of many millions of dollars, and all for what purpose? To preserve and laud the memory of those who debased their fellows and destroyed their liberty, to gratify unholy ambition and greed for power! They have passed away, and the factions they raised, the crimes they committed, the miseries they inflicted upon the innocent, and the degradation they brought have been committed to the page of history, but their influence for good or for evil has not died with them. Had they—the Medici—been as virtuous and philanthropic as they were powerful and ambitious, they might have made their people the advanced guard of enlightened intelligence, and have led them, as Savonarola was permitted to incite some of his adherents, to the zealous illustration of every trait that ennoble a cultivated Christian nation."

Christian Feeling.

The following letter written by the widow of Frederick Cavendish, was penned in answer to the request of a clergyman who had asked permission to dedicate to her a sermon upon the assassination of the late Chief Secretary of Ireland. It says:—

"The Dublin disclosures do indeed teach the awful lesson contained in the last verse of the third chapter of 2 Samuel. You will, I am sure, forgive me if I beg you, before sending the MS. to the printers, to look through it first, with the special view of seeing if there is any word that could be turned into a desire for vengeance. You will readily understand how I must shrink from any such feeling. I would rather, as far as I reverently may, adopt the Lord's prayer on the cross,—'Father, forgive them, for they know not what they do.' The law, I know, must take its course, for the sake of the unhappy country itself. I pray that neither the unspeakable greatness of my sorrow, nor the terrible wickedness of those men, may ever blind either myself or any of the English people to the duty of patience, justice, and sympathy in our thoughts, words, and deeds, with regard to Ireland and its people at large.

Believe me, dear Sir,

Yours truly,
LUCY CAROLINE CAVENDISH."

If all the blind men in the kingdom should endeavor to bear me down that the sun is not bright, or that the rainbow has no colors, I would still believe my own eyes. I have seen them both; they have not. I can not prove to their satisfaction what I assert, because they are destitute of sight, the necessary medium; they would not—they could not—hesitate a moment if they were not blind. Just so they who have been taught of God, who have tasted that the Lord is gracious, have an experimental perception of the truth which renders them proof against all the sophistry of the infidel.—*Newton.*

The Red Sea.

At Aden you see a British Gibraltar—an island that is little more than a cinder, but carved into military might, heavy batteries frowning from the lower, middle, and upper slopes, great reservoirs for water in a rainless region, 30,000 people, large military detachments, huge men-of-war, a position that dominates Arabia and Northwestern Africa, and, of course, insures a proper respect for British interests in the whole length of the Red Sea and the Suez Canal. Nowhere on the highways of travel around the earth do you find a hotter region than between the sands of Arabia and those of Sahara. On your tour around the world you afterward cross the Equator, once in the region of the East Indies, and again south of the Sandwich Islands; but you suffer little from heat in the former case, and in the latter, under the cold trade-winds from the Andes, you cross the line in your ulster. In the Red Sea, however, it is possible that you may need a double Scotch cap, with the interstices filled with pounded ice, to prevent sunstroke. Many a poor invalid has had just this precaution provided for him. In spite of the broad punka, which servants of the ship now swing above your table in the cabin, in spite of your constant use of the wide fans of the Orient, in spite of your dressing as nearly as possible in gauze, in spite of your punctual attendance to your baths, in spite of your total abstinence, you need to guard against sunstroke by a helmet sun-hat. At Suez you carry everywhere in the sunshine an umbrella, covered on the outside with white. There is a fierceness in the sunbeams utterly unknown to one who has not been in the tropics, something searching and deadly in the impact of the radiance even at sunrise, but especially when the sun is directly overhead, or in the mid-afternoon sky. "Stand out of the sunshine! Keep out of the glare of the sun!" You hear constantly these directions given in anxious tones to inexperienced children. You fall into the habit of holding your eyelids half closed, a tendency which your present lecturer has not yet overcome, and perhaps never will. You are sometimes in a ship that moves with a slow wind, and so you have no relief afforded by the breezes of the ocean. Occasionally a ship has been known to turn about in the Red Sea, reverse its course, lose time, and move against the wind for a few hours, in order to relieve its passengers from the effects of the intolerable heat. There is however, in the Red Sea, as there is not in the cool season at Bombay, a great difference between the temperature at night and by day. The sands radiate heat rapidly. There is an Arabian proverb which says that "the servant in the coolness of the morning forgot to provide water for the heat of the day."—*Joseph Cook.*

Vanity and vexation of spirit.—Oh! if the time which is, and has been, spent in making ruffles, tassels, and such like foolish and needless articles, was occupied simply in preparing needful and comfortable apparel, with the mind rightly turned to the Lord, how it would lead to the lopping off all these spurious branches, that choke the good seed of the kingdom, and a lasting comfort would be the result; such as is not changed by fashion, nor worn out by time; but would redound to our everlasting happiness and peace; instead of

which, the days of these are now spent too much in perplexity and vexations.—*Rachel C. Bartram.*

UNDER THE LEAVES.

Selected.

Oft have I walked these woodland paths
In sadness, not foreknowing
That underneath the withered leaves
The flowers of spring were growing.

To-day the winds have swept away
These wrecks of autumn's splendor;
And here the fair arbutus flowers
Are springing fresh and tender.

O perfect flowers with lips of bloom!
Surpassing in their beauty
The pearly tint of ocean shells,
To teach me faith and duty.

Walk life's dark way, ye seem to say,
In hope and faith, foreknowing
That when man sees but wither'd leaves,
God sees the fair flowers growing.

SONG.

Selected.

Stay, stay at home, my heart, and rest;
Home-keeping hearts are happiest;
For those that wander they know not where,
Are full of trouble and full of care;
To stay at home is best.

Weary, and home-sick, and distressed,
They wander east, they wander west,
And are baffled, and beaten, and blown about
By the winds of the wilderness of doubt;
To stay at home is best.

Then stay at home, my heart and rest;
The bird is safest in his nest;
O'er all that flutter their wings and fly
A hawk is hovering in the sky;
To stay at home is best.

—H. W. Longfellow.

SHADOWS.

Selected.

Oh the shadows—the beautiful shadows,
Floating far o'er the hills away;
As over the sky
The light clouds fly,
So over the mountains wander they!

Oh the shadows—the beautiful shadows,
Sleeping soft on the meadow green;
Fair are the flowers
In sun-bright bowers,
But fairer the flowers these shadows between.

Oh the shadows—the beautiful shadows,
Dancing light on the ocean's spray;
Changing each wave
From gay to grave,
Like the frowning smiles of a child at play!

Oh the shadows—the beautiful shadows,
Sinking deep in the moonlit lake,
Where the mountains seem
As if viewed in a dream,
And a world of purer beauty make.

Oh the shadows—the beautiful shadows,
In the world without and the world within;
For joy may borrow
A charm from sorrow,
And charity smile on repented sin!

Oh the shadows—the beautiful shadows,
Falling soft on the dazzled vision,
Where the tender thought
By memory brought,
Tempers the glare of hopes Elysian.

And there are shadows—merciful shadows,
Dropping the balm on the bleeding heart,
When first it knows
That love's flame glows
Stronger and purer when joys depart.

Then bless the shadows—the beautiful shadows,
And take this thought as thou goest abroad,
That in heaven and earth
Shades owe their birth
To light; and light is the shadow of God.

For "The Friend."

Religious Views and Tenets.

A SUMMARY.

Now of the things spoken in my former articles, this is, in part, the sum. We have a high priest over the house of God; whose house are, if we hold fast the confidence of our faith and hope firm unto the end. And he is the minister of ministers—the "minister of the sanctuary, and of the true tabernacle which the Lord has pitched and not man." Unto the old and outward priesthood, the service was "unto the example and shadow of heavenly things." But now under the spiritual priesthood, as we come from the shadow to the substance, we have "a more excellent minister. As our great high-priest is made higher than the heavens, to whom we may come and offer up spiritual sacrifices acceptable to God by Jesus Christ." If we want a pure and undefiled religion, we need a pure and undefiled ministry. And for this, our ministers must draw from the pure and living fountain. They must eat of the tree of life, and drink of the pure stream which flows from the threshold of the house of God. Thus, and thus only, will they become strong in the Lord, and the power of his might. Then they will feed the flock over which the Holy Ghost made them overseers, with wholesome food, that they also may become strong and valid in building up the broken walls of our Zion. As we receive this living and heavenly food, the faith of both ministers and hearers will be turned away from the wisdom and sequence of men, and be increased in the saving power of God. "For the kingdom of God is not in word but in power." And we shall experimentally find that the gospel is the power of God unto the salvation of all who hear and obey it. And as we receive it, we believe and obey it, we should no longer have a special need that "every man should teach his neighbor, and every man his brother, saying, know the Lord," for we might all thus know Him from the least to the greatest. We have also, in addition to the Scriptures, "a more sure word of prophecy" than any thing outward; whereunto we do well that we attend, as unto a light shining in our darkness. For as we are led by it, and walk in it, it will become as a shining light, which will shine more and more unto the perfect day. And by this universal and saving light, "that which may be known of God is manifest in man; for God hath showed it unto them by his light. And 'whatsoever doth manifest is light.'" So when we have light of the Spirit within, and the Scripture without, the man of God is thoroughly furnished unto all good works. But if we have the Bible without the Spirit, what does it fit? Does it make us men of God? Are we thoroughly furnished unto all good works? Does the Bible give us the Spirit of truth, which is able to guide us into all truth? We may have the Spirit without the Bible, yet be men of God; having it, the heavenly anointing—the unction from the Holy One, bring all things needful to our remembrance and even to reveal unto us things to come. So we may have the Bible without the Spirit, and we may have both together in most perfect harmony; and thus witness them to be great comfort, and blessing to the wandering Christian traveller as he journeys on through his tribulated path from earth

aven. But the Bible without the Spirit is "the savor of death unto death." But with the Spirit it is "the savor of life unto life." For "the letter killeth but the Spirit giveth life." And we may, without the Bible, have the sword of the Spirit, which is quick and powerful, to cut down and to destroy the transgressing nature within; and which is so a discernor of the thoughts and intents of the heart. And we may have, and now do have, a ministry with the Bible in hand, but the Spirit of it not in the heart. And the speaker may have the tongue of an angel, and be prompted to utterance from a desire for the applause of men, and yet have hid under all, a hypocritical heart.

And we may have, and thank God do have, from a tried and persecuted remnant, a ministry like Paul says his was, "not after men;" he says, "I neither received it of man, neither was I taught it but by the revelation of Jesus Christ." So it was in the demonstration of the Spirit and power. It came from God, and led the people to Him. So we may have a true ministry, and we may have a counterfeit. We may have a ministry from the head, and a ministry from the heart. A ministry from the letter, and a ministry from the Spirit. A ministry from the true light, and a ministry from a transformed light. Paul's ministry was to open the eyes of the Gentiles, and to bring them from darkness to light, and from the power of Satan to God, &c. They had eyes but could not see heavenly things. Ears that could not hear—hearts that could not understand until they were divinely opened. Then so it is now with the nominal professors. They "are wise in their own eyes, and prudent in their own sight." But our Saviour said to his disciples: "Blessed are your eyes, for they see; and your ears, for they hear." And it is a great blessing to the man of God, when his spiritual eyes are opened, that he may see the beauty of holiness on the one hand, and the mystery of iniquity on the other. And that he might hear "the still small voice," and be able to distinguish it from the voice of a stranger.

It is only as we receive the breath of life that man becomes a living soul. And it is only as we are alive unto God, that we can see the deep things of God. And that which now letteth (or hindereth) will let until it be taken out of the way." It was sin that first caused the separation between man and his Maker. And while "sin lieth at the door," it will forever bar our entrance into the kingdom of God. And how is this hindering bar, our happiness, to be removed or destroyed but by the assisting grace of Him who came to the world that he might destroy the works of the devil? and thus make an end of sins, and also make reconciliation for the iniquity that is past; and bring in an ever-lasting righteousness into every individual, that God's kingdom might come, and all will be done, in earth as it is in heaven. But his kingdom will not come, nor his will be done, until the kingdom of anti-Christ is destroyed, and our wills taken out of the way of the Divine will.

We may, without great care, let our own wills, and our own human reason, take the place of revelation; and suffer our ideas of what would best suit the present occasion to govern us, instead of yielding simple obedience to what the promptings of the Spirit would incline us to deliver. Our religion is

too much between man and man. We want our fellow members to think well of us. So we look more to their wills concerning us, than to the will of God. Our faith may stand more in the wisdom of man, than in the power of God. So we prefer the friendship of the world, and of our fellow members, to the friendship and grace of God. But we are told "that the friendship of the world is enmity with God." We have mingled with the world in its fashions, customs and worship. Strangers to our peculiar ways have devoured our strength and we do not seem to know it. "The lust of the flesh, the lust of the eyes, and the pride of life," prevail over us to an alarming extent. We go hand in hand very much in common with other denominations. May the Lord turn again the captivity of his people. Then would the aged pilgrims rejoice as in days of old; and the mourning remnant of our Israel be glad.

D. H.

Dublin, Ind., 3rd mo. 10th, 1883.

Stillness.

"Their strength is to sit still."

How these words oblige us as it were to take breath, to pause in the midst of the many thoughts and plans and duties of our busy days. They are God's words, very different from what man would say; for would not the thought of the natural heart be, What is to be gained by sitting still? God says it is "their strength."

Stillness, and yet power; is not this God's way? We see it in the wonderful works of his creation, all going on so silently, and yet manifesting through the very silence that He, the Creator, is "strong in Power." Surely we need to remember the teaching in this, and the companion verse of this chapter (Isa. xxx., 7, 15,) for, too often perhaps, we mar the work of God in our own souls, in his vineyard, by our hurry, our neglect of sitting still. "Commune with your own heart upon your bed, and be still;" then only can we offer acceptable "sacrifices of righteousness" (Ps. iv. 4, 5.) We must be still, to hear the "still small voice." May not this sometimes be the reason why we are puzzled as to this or that plan of work? We would not for a moment undertake it without consulting Him; but has there been stillness of heart before Him first, stillness such as there must have been upon the mountain top, when our Lord Jesus spent the night in communion with his Father (Luke vi. 12,) or when he rose up a great while before day, and went into a solitary place to pray (Mark i. 34.) Mary was learning the lesson as she "sat at Jesus' feet, and heard his word;" and we read of her afterwards, that in her sorrow she "sat still in the house" till the message came, "The Master is come, and calleth for thee;" then O, how she must have loved to arise quickly and go to Him! And so it will always be, for God's "sitting still" is not idleness, it is not holding back when He calls us to arise.

Then, stillness of heart seems to be part of the very preparation God looks for in us before He can use us in his service; our voice, our thoughts even, must be hushed, while we hear Him say: "Be still and know that I am God."—Ps. xlv. 10. The work is his, and it is his way we want to take, if we are loyal to Him; let us hear his thoughts about it—not be so full of our own; "the meek will He teach in his way." We all wish to be strong, "ready

prepared for the war," like David's mighty men, let us take God's way to become so.—*Selected.*

Drowning the Tea-pot.—We lived in the country, and when we had friends to tea, and the meal was drawing near its end, my mother, thinking some one might want half-a-cup more, would call the girl and give her a whispered direction to put a little more water in the tea-pot; but the thoughtless girl would fill it, and when the expected demand was made for the half-cup, and it was poured out, it presented such an appearance that my mother would unconsciously exclaim, "Oh, that girl—she has drowned the tea-pot!" This, as it appears to me, applies to those speakers, who, after they have said what they really have got to say, and said what is likely, through God's blessing to have good effect, go on to weaken that effect and weary the hearers by repetitions and wearisome dragging out of the address.—*From the Christian.*

For "The Friend,"

In Humility and Faith.

The eternal gospel, which is the invincible power of God for salvation, has in all ages been working to draw the humble and obedient souls back to God from their alienation from Him. Enlightened by the true Light, in true gospel faith, Enoch walked with his God; Job knew that his Redeemer lived; the patriarchs, Moses and the prophets, and other good and wise men of the old times, did walk in righteousness before Jehovah, and had a manifestation of better things to come. In the fulness of time, the Word became flesh and dwelt among men; and those born not of flesh or blood or of the will of man—but of God—they beheld his glory as the glory of the only begotten Son of the Father, full of grace and truth. Jesus, the Saviour of mankind, the perfect and just One, who had a glory with his Father before the world began, lived and died in humility. He came not to do his own will but his Father's will. He denied himself, was obedient unto death—to the death on the cross. The prince of darkness and this world will exalt himself, and his servants, and teach people ambition and pride—not self-denial; while the Son of God, the Sun of Righteousness, teaches lowliness of heart and humility. God resisteth the proud, but giveth his grace to the poor and humble.

It is the most sad, lamentable, affecting fact, that men are in alienation from God and his ways, when they live in pride, ambition, vanity and the fashions of this world, ruled by the prince of darkness, and holding up *self*, which must die. If these profess religion, it is religion of self. They can praise the excellency of creeds and ceremonies invented by fallen man; and eulogize formal preachers and scribes as being so able in their discourses! They can think that they are increased in goods—needing nothing; but it is the anointed eye alone that can see the depths of Satan.

How few are the truly born children of God—the Father of Light. But praise to the Father of Light and of immortality, they existed in all ages, and they exist now. They have by the invincible power of Christ taken heed to the Light, and the heavenly seed in their souls has got life, and Christ has been born in them, and in some his kingdom is fully established, and He is the king who ruleth

in perfection, righteousness and peace. O, blessed Immanuel state! God in man! O, blessed condition, in which the first resurrection is attained, where the natural will and self is nailed to the cross, where the soul has its communion with God, its father, and feeds in humility and faith on the tree of Life! This is hid from the *proud and worldly-wise*, but revealed in the humble by Christ living in them; and they follow his footsteps in humility. O, how deep is the wisdom of God; what instruction to the mind humbled and enlightened by Christ, the Light of the world. My soul bows in humility and reverence before the wisdom of God. *Where is the self of man, when the soul of man is owned and possessed by the Bridegroom? It is crucified, dead and gone!* All praise to Jesus who saves his people from sin. All elements of self, pride and sin are gone, and humility and love are the elements in which the children of Light are living. O, the depths of the divine mysteries and the perfection of salvation, which is Christ in man, or the Word in the heart and in the mouth. Truly did Paul say: "The righteousness which is of faith speaketh on this wise: 'Say not in thine heart, who shall ascend into heaven? (that is to bring Christ down from above:) or who shall descend down into the deep? (that is to bring Christ again from the dead.) But what saith it? *The Word is nigh thee, even in thy mouth and thy heart; that is the word of faith which we preach.*'"

The children of Light walking in the Light, having fellowship with one another, and cleansed by the blood of Christ, are one in Christ, as He is one with his Father. They all partake of the same joy, the same love, the same humility, the same goodness and kindness. There can be no jar, schism or dissension (which things are out of the Light) between the true children of Light. What a holy perfect state is attainable by those who are Christ's indeed! This blessed oneness with Christ is what puts down the dominion of Satan and Babylon, and never can be understood by those who know not that Christ is in them.

There is nothing short of Christ born and established in man, that can keep men unspotted and without blemish; along with Him who is holy and free from sin nothing unholy and sinful can exist. He must purge his floor thoroughly, and with his holy baptism of spirit and unquenchable fire, burn up all the chaff before He ruleth. Nothing of anti-Christ, however subtle, must enter the cleansed temple of God, who thus tabernacles with man; and in that condition man is free indeed, made free by the Son of God.

Often has an isolated child of Light felt the loneliness in this time of probation; and often felt as if there were no more children who had got that precious faith which overcometh the world and Satan in all his allurements, and had owned Christ revealing the mysteries of his kingdom in righteousness and peace. Often would such a child think with Elijah: *I am alone.* But again consider: with me and in me is my Lord. If I am alone here, I meet with an innumerable company in the spirit. My Lord is all! He trod the winepress alone, and I have to be contented with my Master. For such an one, when it has pleased his Master to make known other children of Light, what joy is it to find that through the wonderful leadings of the true Light, even though they be distant for thousands of miles

by water and land, and had never seen or heard about each other before, they are still of *one mind*, no different doctrines among them, but one in Christ as He is one in his Father. There is great joy and gladness for such children of Light to meet and glorify their Saviour who lives in them and leads them according to his good pleasure, in righteousness, peace and joy in the glorious kingdom. C. S.

"The natural, uncontrolled, active mind delights in doing something that shall appear goodly; yea, can make sacrifices in its own will and way, and is gratified in self-complacency, and it may be appraise: * * * my long life and observation, tossed and sifted as I have been, have given me a measure of experience in the delusions of self. O! how different, how widely different, from the lowly, humble waiting at the feet of Jesus, the highest Teacher, as with our mouths in the dust; feeling our own impotency, our own blindness! Here is subjugation indeed, bearing the true cross. * * * If I know anything of true peace, it is in simple, childlike obedience to the still small voice of the Good Shepherd, who instructs the lambs and the sheep of his fold; a stranger's voice they will not know or follow."

MARY CAPPER.

Third mo. 1836.

Even admitting that some sins are not so great as others, let it still be remembered that they lead to the same fearful result, and that our greatest danger is not in the commission of enormous wickednesses, but in the permission of what we are accustomed to consider *little sins*.

For "The Friend."

Religious Items, &c.

Humane Indian Policy.—The special Committee of Councils of the City of Philadelphia agreed to report a resolution of request to Congress to adopt an Indian policy covering the following points. Never break faith with the Indians. Keep all intruders out of the Territory. Enact suitable laws to protect life and property on reservations. Never hold a tribe liable for the crime of individual members. Abolish all privileged tradeship. Absolutely destroy all traffic in liquors. Civilize the Indians where they are. Educate the entire Indian reservation population. On reservations divide the lands in severalty as soon as Indians can farm them. Give citizenship to all *self-supporting Indians* who ask it.

Longevity in the Society of Friends.—The *Christian World*, (London) says: "That members of the Society of Friends, the calm placidity and temperate habits of whose lives are notorious, attain exceptionally great ages, has long been well known. It may not, however, be so generally understood that the average duration of life among them is constantly lengthening. Yet such seems to be the case, if we are to judge from the annual obituary. Thus the average life of Friends dying in the triennial periods ending as below will be found to demonstrate the fact we have stated: In the three years ending 1850 it was 52 years; in 1860 it was 53 years; 1870, 52 years; in 1875, 54 years; in 1879, 58 years; and in 1882, 58 years.

Parliamentary Affirmation Bill.—The British Government propose extending to all the members of Parliament, the liberty which had previously been given to Friends and Jews of

choosing between an oath and an affirmation. One of the London papers urges the propriety of taking a more radical step and abolishing all such tests. It says:—

"We make the meshes of the net of all possible sizes, so that every conceivable species of fish can pass through, and yet we religiously refrain from pulling the net down altogether and casting it aside. Surely, if it is right to do the one thing, it is right to do the other. 'Swear not at all' is, we are convinced, the comprehensively right and final direction to be applied to Parliamentary oaths. Though gladly accepting the Affirmation Bill, we regret that an obsolete and useless form should be perpetuated."

Bilsdale Meeting-house.—According to the *Northern Echo*, "Lord Feversham has [made] a virtual confiscation of a humble meeting-house, in Bilsdale, which, with its adjacent burial-ground, has been occupied by the Society of Friends ever since 1670—that is to say, from a period previous to that at which Lord Feversham's ancestors entered into possession of the estates which he at present holds. This meeting-house has been used by the Friends for services from time to time and has naturally been regarded by them with considerable interest and affection from its venerable associations and history. Now Lord Feversham has resumed, or rather taken, possession of the building, having taken the key from the custody of a member of the Society of Friends, who happens to be one of his tenants, and placed it in the care of his agent, to whom the Friends have now to apply if they wish to hold a service or bury their dead. His lordship lends the building at his discretion to a neighboring vicar to conduct services in, according to the rites of the Established Church. An earnest remonstrance, signed by fifty Friends in the neighboring district, was addressed to Lord Feversham."

The above is taken from the *Christian World*. We regret to observe by the British Friend, that in the remonstrance addressed to the Earl of Feversham the style of address and the manner of dating does not conform to that in use among consistent Friends. Such evidences of departure from our testimonies indicate a loss in a direction of far greater moment than the possession of an old meeting-house.

Tithes of Fish in Cornwall.—One of the speakers at a recent Liberation meeting at Preston mentioned a tax to which some of the fishermen on the Cornish coast are still subject. When those engaged in the pilchard fishery bring to land the spoil of the ocean some representatives of the State Church step in and demand a tithe of their gain, and this in addition to the usual tithe levied upon the land. With respect to that impost, we have heard more than enough of the mythical "pious ancestor" who imposed the burden but the assumption can scarcely be pleaded for this tax on personal earnings. No grant from any "pious ancestor" centuries ago could furnish any equitable right to individuals or corporation to subtract from these poor toilers in a dangerous and arduous occupation any portion of their hard earnings for an institution with which they have no sympathy. The truth probably is, that this is a survival of the personal tithes, the claim to which was once universal, including in its mesh every kind of laborer and handicrafts-man; but

ich has had to be abandoned by the clergy about any compensation.—*Extract.*

For "The Friend."

Natural History, Science, &c.

Re-sharpening Files.—This is effected in the large establishments by forcing a stream of fine sand and water, or emery and water, with a steam pressure of 60 or 80 lbs. per square inch, against the file-teeth. Two tubes are used, so that both surfaces of the file are ground on at the same time.

Right to Pure Water.—In a suit recently brought in Rhode Island, by one manufacturing company to restrain another company situated nearer the sources of the stream from polluting the water by dye-stuffs, &c., the court granted the injunction; holding that every owner of land has the right to have the water which passes his land come to it in a pure, natural state; and that the Legislature itself cannot take the right away, any more than it can take the land itself.

Panics.—The *Lancet* says there is no use in asserting that assemblies of sane persons ought not to become victims of a panic—for the nervous system of man is such that there is always a tendency to receive and imprint impressions, which so powerfully affect the mind and body, that judgment is for the time suspended, and the limbs are under the control of the emotions. Discipline is the only remedy.

Laver Bread.—Laver Bread is made of a seaweed (*Porphyra laciniata*) found growing on the low rocks. The women gather it in large baskets. After it is thoroughly washed, it is boiled for about two hours, chopped up, and made into lumps and sprinkled with oatmeal to keep it together and make it look clean. It is only made along the Gloucester and Devonshire coasts, where a great many women earn their living by making it. After it is cooked it will keep for three or four days in summer and about a week in winter. Most of it is sent to the Swansea market, and sold for 4d., or 5d., per pound. The poor people are very fond of it, and eat it either with onion fat, or cooked like a vegetable with butter.—*Kew Report.*

Quinine.—More than 4,000,000 ounces of this drug are annually consumed. At present the largest manufactory is at Milan, Italy, where an establishment turns out 1,200,000 ounces, or more than one-fourth of the world's consumption.

The Mongoose of the West Indies.—In all the West Indian islands the black and brown rats are cause of great loss to the sugar planters. To combat these pests various animals were introduced; but the ferret succeeded before the attacks of the chigo; the mongoose, though it maintained itself and gained one of the planter's best friends, devouring the young of the rapacious rodents; so attacks kittens, puppies and calves. In 1829 nine Mongooses were brought direct from India and turned loose. In ten years they have so multiplied that they are abundant all over the island [of Jamaica]. Cuba, St. Domingo, Barbadoes and Santa Cruz have been supplied with these animals, and the first patron, Esprit, has undertaken to come to Australia and New Zealand, to combat the rabbit pests. As a rat-catcher the mongoose has proved itself worthy of its introduction, as it has reduced the expenses of

rat-catching fully 90 per cent., and has reduced the quantity of rat-eaten sugar canes to one-fourth or one-fifth of what it was previously, representing an annual saving to the island of nearly £45,000. Notwithstanding this benefit, the short history of the Mongoose on the island goes to prove that the introduction of a new species into a district should not be done rashly. The Mongoose is now too common, and is making itself felt in other ways beside rat-catching. To some extent it preys upon eggs and chickens, where dogs are not kept, and quail, wild guinea-fowl, and game birds generally are rapidly diminishing before its attacks. As the Mongoose cannot climb a tree, the rats take refuge in cocoa-nut plantations, and prove more destructive than formerly; but, on the other hand, the coffee and cocoa plantations profit greatly by its introduction.—*Am. Naturalist.*

Leaf-like Butterfly of Sumatra.—Of this species, A. R. Wallace says: "Its upper surface is of a rich purple, variously tinged with ash color, and across the fore wings there is a broad bar of deep orange, so that when on the wing it is very conspicuous. This species was not uncommon in dry woods and thickets, and I often endeavored to capture it without success, for after flying a short distance it would enter a bush among dry or dead leaves, and however carefully I crept up to the spot I could never discover it till it would suddenly start out again and then disappear in a similar place. At length I was fortunate enough to see the exact spot where the butterfly settled, and though I lost sight of it for some time, I at length discovered that it was close before my eyes, but that in its position of repose it so closely resembled a dead leaf attached to a twig as almost certainly to deceive the eye even when gazing full upon it. I captured several specimens on the wing, and was able fully to understand the way in which this wonderful resemblance is produced."

The habit of the species is always to rest on a twig, and among dead or dry leaves, and in this position, with the wings closely pressed together, their outline is exactly that of a moderately-sized leaf slightly curved or shrivelled. The wings being pressed together, their under-surface alone is visible, and these are of ashy brown or reddish color, which matches those of dead leaves. The imitation is made more perfect by a dark curved line which resembles the mid-rib of a leaf, and by cross markings which imitate the lateral veins. The head and antennae are drawn back between the wings so as to be invisible.

The completeness of its disguise saves it from the attacks of insect-eating birds and reptiles, which would probably destroy it if it were equally conspicuous when at rest as when on the wing.

Pride in Animals.—Pride is developed in many animals. In herds, there is generally one leader at the head, who will not suffer any move to be made without his permission. In one case the man in charge would not suffer the head cow to go first out of the yard to pasture. The result was that she refused to go at all; and in order to get her out, the man had to drive the others back again, so that she might take her proper place at their head.

Many of the domestic animals are very sensitive to ridicule. J. G. Wood had a cat "Pret," who when laughed at, felt that was an insult which he could not brook, and would

arch his tail, hold himself very stiff indeed, and march slowly out of the room.

The Siamese ape, "Ungka," whose history is given by Dr. Bennett, was exceedingly tame, and at meal times always came to take his share, a corner of the table being appropriated to his use. Dr. Bennett says: "When from any of his ludicrous actions at table, we all burst out in loud laughter, he would vent his indignation at being made the object of ridicule, by uttering his peculiar hollow barking noise, at the same time inflating the air-sac, and regarding the persons laughing with a most serious look, until they had ceased, when he would quietly resume his dinner."

THE FRIEND.

THIRD MONTH 31, 1883.

Some discussion has recently been going on in the English periodicals respecting the employment of untrained and unordained ministers. This class of preachers has long been made much use of in the Methodist societies. But of latter years there has been a decided increase in the proportionate numbers of trained ministers; and this has been accompanied with a corresponding diminution in the growth of the societies.

A writer in *The Nonconformist* states, that "in the oldest or Wesleyan Methodist body, the trained ministry has gradually grown till it now numbers about one to every seven local or lay preachers; in the New Connexion, the next oldest, they are, say, one to nine local preachers; whilst among the Primitives they are as yet but one to fourteen local preachers. Thus time and culture develop a higher proportion of trained ministers. Along with that increase of special and trained ministry, has come a decline in the rate of increase. The rates of increase for Primitives, New Connexions and Wesleyans, have almost precisely followed, in their proportions, the proportions of their number of lay local preachers to each trained minister."

We think from this statement the inference may fairly be drawn, that the higher literary education of ministers does not increase their power of converting sinners. That is a work that must ever depend on the extension of Divine power.

"Transformation of apostate man
From fool to wise, from earthly to divine,
Is work for Him who made him."

And those ministers will be most efficient in carrying on this work, who most fully place their reliance on the anointing power of the Head of the Church, and trust the least to the "wisdom of man." The consciousness of possessing a large fund of knowledge and ideas, and of practical skill in the use of the mental powers, which results from a systematic theological training, naturally tends to lead their possessor to rely in measure on them in his ministerial labors. In proportion as this effect is produced, it is reasonable to expect that the Divine blessing will be withheld.

The experience of our Methodist friends, as narrated by the writer above quoted, corresponds with the statement made by Robert Barclay 200 years ago: "The power, life and spirit of Christianity is the marrow and substance of a Christian ministry. And he that hath this and can speak from it, though he be

a poor shepherd or a fisherman, and ignorant of all that learning, and of all those questions and notions; yet speaking from the Spirit, his ministry will have more influence towards the converting of a sinner unto God, than all of them who are learned after the flesh."

"In our day," he continues, "God hath raised up witnesses for Himself as He did fishermen of old; many, yea most of whom are laboring and mechanic men, who, altogether without that learning, have by the power and spirit of God, struck at the very root and ground of Babylon; and in the strength and might of this power have gathered thousands, by reaching their consciences, unto the same power and life, who, as to the outward part, have been far more knowing than they, yet not able to resist the virtue that proceeded from them."

Robert Barelay was a lover of learning himself, and he did not despise it when kept in its proper place. From its very rise our Society has encouraged the literary education of our youth, as well as their religious training; but it has ever been careful to guard against this being considered as *essential* to the successful discharge of the service of a Gospel minister. Gospel power depends on the measure of the Spirit of Christ that clothes the minister, and not on the measure of intellect or culture which he may possess.

We have received an Address on the 200th anniversary of the landing of William Penn at Upland, written by Howard M. Jenkins.

It is a well-written and interesting tribute to the character and statesmanship of that illustrious man; and attributes much of the peculiar features of his career to the influence of those convictions of Divine Grace, which, during all but a few of his earlier years, he followed as his guide through life.

SUMMARY OF EVENTS.

UNITED STATES.—Timothy O. Howe, Postmaster General of the United States, died on the 25th instant, in Kenosha, Wisconsin. He was a native of Maine, a lawyer by profession, but removed to Wisconsin in 1845. He represented the last named State in the U. S. Senate from 1861 to 1879, inclusive. He was 67 years of age at the time of death, which was caused by pneumonia.

All the designs submitted for the new two cent postage stamp bear the head of Washington. The selection of the design may not be made for several weeks.

The removal of Sitting Bull and his immediate followers, now under military surveillance at Fort Randall, to the Standing Rock Agency, where the others of the Sioux reservation Indians are stationed, will take place on 4th mo. 15th.

The Secretary of the Interior, on the 26th inst., addressed a letter to the Commissioner of the General Land Office in regard to the occupation of large tracts of Indian lands in Kansas by stockmen, saying that the Interior Department "will lend its influence to their appropriate punishment under the law for their trespass," and directing the Commissioner to notify the trespasser by circular of its determination.

Special Agent Townsend having written to the Commissioner of Indian Affairs from the Sac and Fox Agency in the Indian Territory, under date of the 15th inst., reporting an alarming condition of affairs, owing to the struggle between the opposing Creek factions, and recommending that the Government should interpose "to prevent further bloodshed and devastation," troops from Fort Gibson and Fort Reno have been ordered to arrest and disband them.

The Cincinnati *Price Current* publishes a report on the condition of the wheat crop throughout the winter wheat belt of the West, in comparison with last year's crop, the condition of which was placed at 100. The report shows the present condition as follows: "Ohio, 81; Indiana, 80; Illinois, 90; Missouri, 93; Kansas, 91; Michigan, 96; Kentucky, 70; Tennessee, 86. The

winter wheat sections of Wisconsin promise well, the general average being about 10 per cent. below last year. The spring wheat sections of Minnesota, Iowa, Wisconsin and Nebraska show no essential change in area as compared with last year. It is hardly reasonable to look for a crop equal to last year's estimates. This year's crop will fall below four hundred and fifty million bushels, or fifty-three millions less than last year."

Reports from Des Moines, Iowa, state that the apple orchards in that section have been killed by the severe winter.

The new Tennessee funding bill, scaling down the debt to fifty cents on the dollar and three per cent. interest, has become law by the Governor's approval.

The Arkansas Legislature has passed a law which prohibits for two years the selling of liquor within two miles of any meeting-house or school-house, except on petition of a majority of the adult inhabitants.

A snow storm prevailed at Lynchburg, Virginia, from First-day evening until the next morning. The telegraph wires were levelled in some places. A heavy snow storm raged on Fifth-day, south of Weldon, North Carolina. At points along the Raleigh and Gaston Railroad the snow is reported to be ten inches deep. The Raleigh *News and Observer* says the snow fall in North Carolina during First and Second days was "unprecedented." At Greensborough the snow is two feet deep on the level, and at Henderson three feet. At Kittrell, a number of houses have fallen under the weight of the snow. The telegraphs north of Greensborough are prostrated.

The deaths in this city last week numbered 420, which is 20 more than during the previous week, and 31 more than during the corresponding period last year. Of the above, 201 were males, and 219 females: 54 died of consumption; 47 of pneumonia; 34 of heart disease; 20 of convulsions; 18 of old age; 18 of typhoid fever; 16 of croup; 10 of scarlet fever, and 9 of Bright's disease.

Markets, &c.—U. S. 3's, 104; 3½'s 103½; 4's, registered, 113; coupon, 113; 4's, registered, 119½; coupon, 120½; currency 6's 129 to 132.

Cotton.—There was very little movement, but prices were unchanged. Sales of middlings are reported at 10½ a 10¾ cts. per pound for uplands and New Orleans.

Petroleum.—Standard white, 8½ a 8¾ cts. for export, and 9½ a 9¾ cts. per gallon for home use.

Flour continues dull, but prices were unchanged, with sales of 1900 barrels, including Minnesota extras, at \$5.50 a \$6.50; Pennsylvania family at \$5 a \$5.12½; western do., at \$5.50 a \$6.25, and patents at \$6.25 a \$8. Rye flour is steady at \$3.75 a \$3.87½ per barrel.

Grain.—Wheat is in fair demand, and a fraction higher. Sales of 4600 bushels red, in car lots at \$1.15 a \$1.21½. Rye is steady at 68 a 70 cts. Corn is dull and weak: sales of 9500 bushels, in car lots, at 55 a 64 cts. Oats are quiet but steady. Sales of 10,000 bushels, in car lots, at 51½ a 55 cts.

Hay and Straw Market, for week ending 3d mo. 24th, 1883.—Loads of hay, 380; loads of straw, 45. Average price during the week—Prime timothy, 95 cts. to \$1.05 per 100 pounds; mixed, 85 a 95 cts.; straw, 60 a 70 cts.

Beef cattle were dull, as most holders were demanding an advance: 2900 head arrived and sold at the different yards at 5¾ a 7¾ cts. per lb., the latter rate for extra.

Sheep were also dull: 9000 head arrived and sold at the different yards at 4½ a 7½ cts., and lambs at 5 a 8½ cts. per pound, as to quality.

Hogs were in demand at an advance: 3500 head arrived and sold at 10½ a 11½ cts. per lb., the latter rate for extra.

FOREIGN.—The trial of six more of the members of the Armagh Assassination Society, began in Belfast on the 26th instant.

A despatch from Glendale, Isle of Skye, reports that the Crofters at Waterstein are excited. They have driven the stock of Lord MacDonald away.

The *Standard* states on good authority that the Cabinet are divided on the question of the construction of a tunnel under the English Channel.

The emigration from Switzerland to America has assumed alarming proportions. Several districts are fast becoming depopulated. It is stated that Guttannen is without an inhabitant. The exodus is owing to the bad harvests and American competition.

The *Standard's* Varna correspondent says: Business at Erzeroum is at a standstill consequent on the movement of the Russians in the Caucasus. The growing opinion is that a Russo-Turkish conflict is imminent. The Armenians are wearied with the indifference shown by Great Britain to their wrongs, and would welcome

Russian occupation. The Russians along the front number 100,000.

Three earthquake shocks accompanied by rumbling have been felt at Biancavilla, a town on the declivity of Mount Etna. There is a great panic among the people of that place. They are building huts in the open country, fearing that the town will be destroyed. Prisoners in the jail have been removed to a place of safety. There are eleven fissures in the mountain. The central opening is active, but there is no discharge of lava.

A despatch to the *Standard* from Vienna says, the commander of the French squadron in Madagascar waters has been ordered to spare Tamatave as far as possible, and to blockade but few ports.

Late advices from the gold coast announce that thousands of Ashantees have renounced their allegiance to the king, and demanded the establishment of a British protectorate.

The latest advices from the Australian Colony Victoria, report great damage from floods. In Queer land there have been terrible thunder storms, with high and high winds, destroying the crops and killing many sheep.

The Haytien Chambers have passed a bill reducing the export duties 50 per cent., and raising the import duties 33 per cent. Coffee will now pay \$1.25 per pound, "with the previous additional 20 per cent. remaining."

Advices from Buenos Ayres of the 24th ult. report that a fight occurred in Patagonia between troops of the Argentine Republic and Chilean troops, owing to the refusal of the former to quit Chilean territory. Several men were killed and a number wounded. The Argentines finally retired across the frontier.

Reports of the floods in Nova Scotia show that nearly every county bridges and mills have been swept away. The Eastern Extension and Halifax and Cape Breton Railways have suffered great damage. The town of Sherbrooke has been flooded, several houses have been swept away, and the people throughout the town have been driven into the upper stories of the dwellings. Mining operations are suspended everywhere.

Arrangements have been made by which Friends attending the Yearly Meeting can be furnished with simple meals, both before and after the sittings of the meeting, at moderate charge (15 cents), in the second story of the central part of the Arch St. Meeting-house. Meals will also be furnished for those attending the Meeting for Sufferings and Select Meeting, the preceding week.

WESTTOWN BOARDING SCHOOL.

A Stated Meeting of the Committee having charge of the Boarding School at Westtown, will be held at Philadelphia on Sixth-day, 3rd mo. 30th, at 11 A. M.

The Committee on Admissions and the Committee on Instruction will meet the same day at 9 A. M.

The Visiting Committee, appointed to attend the examination at the School, meet there on Second evening, 26th inst. For the accommodation of the committee, conveyances will be at Street Road Station on the 26th inst., to meet the trains that leave the city at 2.25 and 4.55 P. M.

WM. EVANS,

Clerk

Philada., 3d mo. 1883.

WESTTOWN BOARDING SCHOOL.

Wanted, a teacher for *Arithmetic, Natural History, Natural Philosophy, &c.*, in the Girls' Department, enter upon her duties at the opening of next session.

Application may be made to

Elizabeth C. Dunn, Trenton, N. J.
Beulah M. Rhoads, Haddonfield, N. J.,
Martha D. Allen, 3709 Baring St., Philadelphia.

WESTTOWN BOARDING SCHOOL.

The SUMMER SESSION opens on THIRD-DAY, 5th 1st, 1883. Parents and others who intend send pupils, are requested to make early application JONATHAN G. WILLIAMS, *Sup't.*, Westtown P. O., Chester Co., Pa.: or to CHARLES J. ALLEN, *Treas'r.*, No. Arch St., Philadelphia.

DIED, at her residence, near Coal Creek, Iowa, month 3rd, 1883, LAVINA KING, widow of the Michael King, in the 64th year of her age, a valiant member, elder and overseer, of Coal Creek Monthly Meeting of Friends. She was of a meek and humble spirit, very small in her own estimation, yet worth double honor. It is believed her end was peace.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

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The Apostolical Miracles.

BY MARK HOPKINS.

The objects of miracles are two. The first show the existence of a personal God, his nature, and who has control over it. These miracles may be of small account. Relatively it is of little importance that a blind beggar shall have his sight restored. The restoration of sight, therefore, a miracle, may be as nothing compared to those great processes of nature by which any millions constantly enjoy perfect health, and yet, as revealing a personal God, showing that the whole order of uniformity is flexible to his will, a miracle is of a higher order and significance than any natural process, however beneficent or stupendous.

A system of invariable sequences, as in nature, moving on without regard to moral character, could never suggest the idea of a personal being lying back of them as their author. If supposed to include human action, as it must to be universal, it would be equivalent to fate. It would preclude free-will, accountability, revelation, and any religion worthy of the name. A miracle alone shows that which would be indispensable to personal beings immersed in a system of purely natural order, where prudence alone would find a sphere, into a dispensation where there should be true freedom, and a law of moral consciousness. As thus essential in showing the existence of a personal God who has control over nature, miracles, or direct intervention with God as equivalent to them, are recorded in the Bible just as the being of God is.

The second object of miracles is to show that he who works them has himself control over the forces of nature, or, he is the messenger and servant of Him who has such control. When Christ wrought miracles, he did it in his own name. To the Jews he said, as in his own right, "Peace, be ye said, "I will, be thou clean." But the apostles wrought miracles they did in the name of another, and a miracle thus wrought was conclusive proof that that other had power over nature, and that they were his servants. Here was a vital distinction, so that Moses was not permitted to enter the promised land because he did not sufficiently honor God in the miracle of bringing water out of the rock.

These being the objects of miracles, it is obvious that they would be especially needed at the opening of a new dispensation; and also that they would need to correspond with the nature and object of that dispensation. And so we find them.

At the opening of the Jewish dispensation, when a nation was to be organized, and a new order of worship, elaborate, typical, burdensome, and one that was to endure for generations, was to be established, we find miracles flaming out as a bright constellation in the historical sky. We find them conspicuous, greatly varied, long continued, addressing themselves unmistakably to the senses of the whole nation, and made the turning points of its very existence. The whole nation passed through the sea, drank of the water that came from the rock, ate of the manna, and followed the pillar of cloud and of fire. Respecting these they could not have been deceived, and if they had not occurred, the record of them could not have been credited by the very generation which is appealed to as having seen them, or by any subsequent generation which did not see them. The miracles were sufficient but no more than sufficient to establish the civil institutions of the Jews, and that peculiar form of ceremonial, sacrificial, and typical worship which was to continue till Christ should come.

When the Israelites were fully settled in the promised land, and their institutions were established, miracles, in a great measure, ceased. After that, the appeal is constantly made in the record to the miracles that had taken place. Still there were emergencies when they were needed, and then they were wrought. In some measure they were continued till the return of the Jews from their captivity, and then, so far as we have evidence, they ceased till Christ came.

We here find again, bursting upon us at once, after a long period of their absence, another constellation of miracles. As uniformly beneficent, these miracles were consonant with the spirit of the new dispensation; and in their number and variety they seem to have been purposely adapted to show a control, not only over the elements and forces of nature and over every form of disease, but, as had never been done before, over the spirits of the invisible world, and over death itself. These miracles wrought, as has been said, by Christ in his own name, were sufficient, to substantiate his claims. To them he himself appealed. "If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works; that ye may know and believe that the Father is in me, and I in Him." Thus were the miracles intended and adapted to bear witness to Him who came out from God to give life to the world, and who was himself, in his miraculous birth, and sinless life, and teachings, and death, and resurrection, and ascension, the greatest miracle of all.

We now come to the time of the apostles. And here, I think, we must see that nothing short of miracles wrought by them could have substantiated their claim before the Jews to be true witnesses of the resurrection of one whom they had crucified between two thieves, and over whose tomb they had set a watch. Here were a few uneducated, friendless, timid Galileans, whose hopes had been utterly crushed, and miraculous power was not less needed to strengthen them in facing the whole power of the Sanhedrin in the hour of its seeming triumph, and to give effect to their words, than it had been to draw attention to Christ in his humble guise. This, accordingly, was the period of the apostolic miracles. Not only did the apostles at that time "with great power give witness of the resurrection of the Lord Jesus," but we are told that by "their hands were many signs and wonders wrought among the people, inasmuch that they brought forth the sick into the streets, and laid them on beds and couches, that, at the least, the shadow of Peter passing by might overshadow some of them."

By these frequent miracles, public and undeniable, as the healing of the impotent man in the temple, together with the special power of the Holy Spirit that accompanied the preaching of the apostles, Christianity gained a footing. Its great facts were established, an organization was formed for its perpetuation and extension. The position thus reached was analogous to that of the Israelites when they had gained the promised land; and hence we might expect that miracles would cease in a measure from that point, as they did from the analogous point under the Old Testament dispensation. And so we find it. In the progress of the gospel, as we recede from Jerusalem, and especially as we recede in time from the resurrection of Christ, we find the number of miracles decrease. Of miracles among the Gentiles the accounts are few. They were less adapted to them than to the Jews who sought after a sign. We hear nothing of them at Athens, or at Rome; and in the Epistle to the Romans they are scarcely referred to.

Having, then, aided in establishing an organized Christianity, what further place could miracles have in accomplishing its great end? That end is not to prolong life indefinitely by healing diseases, it is not to excite wonder, or to detract from the value of industry under fixed laws. It is not to gather multitudes and lead them to shrines in expectation of physical effects. Its object is moral and spiritual. It is to save men from their sins. It is a moral transformation of them into the image of Christ. This no miracle has any direct tendency to produce. When the Jews had seen the miracle of the resurrection of Lazarus, they immediately sought how they might put both Christ and Lazarus to death. As addressed to the senses, a miracle has no more power to produce a moral transformation

than the rising of one from the dead would have had to persuade those brethren of the rich man who would not be persuaded by Moses and the prophets.

This view of miracles the apostles had. It appears throughout their writings. Especially does it appear in the comparison of them by Paul with charity, or love. A man might work them all, and yet be but as "sounding brass, or a tinkling cymbal." They felt that the great end of miracles had been accomplished, and that it was of comparatively little moment whether they were continued or not.

[The above article, condensed from the *S. S. Times*, is interesting and valuable. But we think the statement, that *nothing short of miracles* could have substantiated the claim of the apostles to be true witnesses to the resurrection, is not sufficiently guarded. That the miraculous cures effected by the apostles greatly aided their efforts in convincing the people of the truth of Christianity, is abundantly evident from the Scripture records. But then as now, the great agency by which conversion is effected, is the Spirit of Christ operating on the heart of man. The power of this Spirit, which accompanied the apostles' words, carried conviction to their hearers; and we doubt not would have been effectual in spreading Christianity in the earth, even if in the Divine counsels it had not been attended with the working of any outward and visible miracles. The same Divine Power which performs miracles and brings conviction to the heart through their agency, is able to produce that conviction *immediately* without their intervention.

Nor do we believe that such an extension of this power, as may truly be regarded as miraculous, is altogether withdrawn from the Church at this day, though we have little confidence in some of the pretended evidences of its exercise, that have been brought to public notice of latter times. The spirit of prophecy at times still rests on the living members of the Church, and would it not more conspicuously do so, if the communion of these with their Holy Head was more close and abiding?—Ed.]

I observe the first settlers in new countries are generally people in low circumstances; and they have many difficulties and hardships to encounter. When amongst them, I have often felt great tenderness towards them. Their fare being every way hard, they are low and poor and feel themselves so; some of them have large families about them to provide for, and little to do it with. Many of them feel humbled under the trials of their situation; and I have found their minds more tender and open to receive the truths of the gospel, than those in old settled places.—*Selected.*

"When art thou quiet?"—It is told of Claus Harms, a great German preacher in the first half of our century, that he related to a Quaker how much daily he had to speak. The Quaker listened; and when Harms had finished his narration, he asked, "Brother Harms, if thou speakest so much, when art thou quiet? and when doth the Spirit of God speak to thee?" Harms was so impressed that, from that time forward, he passed a certain portion of each day in retirement, and from that time forward received a blessing from God upon his labors.

For "The Friend."

Letters and Memoranda of William Scattergood.

The following are selections from the letters and memoranda of William Scattergood, second son of Joseph and Ann Scattergood of Philadelphia; who was born in that city the 26th of 10th month, 1804; and deceased at Concordville, Delaware Co., Pennsylvania, on the 13th day of the 8th mo. 1857, in the 53rd year of his age.

These manuscripts—his correspondence and diary—clearly represent their author to have had strong natural powers of mind; which were gradually subjected and humbled by the leavening, transforming discipline of the grace and cross of Christ; and thereby made subservient to the advocacy and exaltation of his kingdom in the earth, which consists "in righteousness, and peace, and joy in the Holy Ghost."

It is said to be by many painful incisions that the eye is made single; and if exercising lessons in tribulation were permitted our friend, as opened out in these essays, this is no more than is promised by the inspired apostle in that, "We must through much tribulation enter into the kingdom of God." These, also, Paul gloried in; "knowing," as he continues, "that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us." There is no doubt that tribulations, when patiently abode under, serve to chasten and to purify; and, withal, to prepare the soul more diligently to heed the requisitions of the Saviour's will.

In view of this pilgrimage journey, whether in respect to its vicissitudes, its humiliations, its crosses, its sore afflictions, the lesson, through and over all, cannot be too strongly impressed, that that grace, which made the apostle Paul what he became—"strong in the Lord and in the power of his might"—is sufficient for each one of us, as, like him, we yield our hearts to its justifying, teaching, saving, and regenerating power. In proof of the same, moreover, how are we compassed about with a great cloud of witnesses, all bearing testimony to the efficacy and sufficiency of the unspeakable gift of establishing grace which came by Jesus Christ; and will ever remain effectual for the salvation of all, who are willing to yield themselves to it as the apostle did, who declares: "Unto every one of us is given grace according to the measure of the gift of Christ;" while to this same power from on high he commends the elders of Ephesus, as that which is *able to build them up*, and to give them an inheritance among all them which are sanctified.

As has been said, and as the sequel of this autobiography will prove, Wm. Scattergood had much to endure calculated to humble and to instruct. And is it not in the school of baptism that any learn saving lessons, and from the depths of Jordan as of old, that stones of memorial are brought up? It is believed that the baptism through which he passed, like to "a refiner's fire and to fuller's soap," had the precious effect, in measure, to "purge him as gold and silver," in order that his offerings might be pleasant unto the Lord, even offerings in righteousness.

A concise testimony, principally relating to his early years and experience, and believed

to have been written by a truly worthy brother of his, also deceased, prefaces, as joined, W. S.'s letters and memoranda.

His parents were exemplary and valuable members of the religious Society of Friends, and earnestly concerned to bring up children in the nurture and admonition of the Lord.

William was of a cheerful disposition, fond of the active pursuits and amusements of childhood.

In the year 1816, when about twelve years of age, he was placed at Friends' Boarding School at Westtown. At this seminar well as those he had previously attended, conduct and the progress he made in studies were satisfactory to his teachers. Care and concern of those who conducted the Boarding School, gave him a favorable opinion of its usefulness; and there is reason to believe that strong religious impressions were upon his mind while there, which were permitted to be wholly dissipated.

He was a dutiful and affectionate son, sought the advice of his parents upon an important matter even when quite young, and yielded to their control with a readiness which manifested that he was early convinced that it was his duty to honor them by obedience to their commands.

Upon his return from Westtown in 1817, he began the study of the Latin language in order to qualify himself for learning apothecary business; in which, after due consideration and consultation, he had concluded to engage. The next year he was appointed to his relative, William Evans, to acquire a knowledge of that business; whom he remained until he was 21 years of age. He performed the duties of his station with fidelity to his employer; and his agreeable manners and conscientious deportment accompanied with a knowledge of his business, secured to him the respect and attention of many Friends and others. He was fond of intelligent society, and of literary pursuits; and his reading was generally select.

In the early part of the year 1822, he brought under renewed religious exercises, and yielding to the serious impressions upon his mind, he became dissatisfied with some things in which he had too freely indulged; and among these, declined the company of some associates whose society no longer congenial to him. In a letter relation with whom he corresponded much freedom at this period, he, under date of 5th mo. 11th, 1822, says: "I am endeavoring to become entirely indifferent to everything that is not substantially useful. I shall succeed, time alone can prove. That I wish to discard every thing but what immediately relates to religious pursuits, to put aside every thing that is merely for speculation and trifling amusement, to read only such books as afford real unmingled truth; which will revive pleasing remembrance on the mind, and come a source of unfailing delight."

He was fond of epistolary intercourse, particularly on religious subjects. It is worthy that he seldom alludes in his letters to the passing events of the day, even to that he was accustomed to write with great freedom. The subject he felt to be, and which should be of the first importance to all, was theme he loved to dwell upon. To t

se religious experience qualified them to pathize with him, and afford him counsel and help, he freely imparted his religious experiences, the pressure of which at times appears to have been almost overwhelming. The deep sorrows he was permitted to pass through, of which he ascribes to his unfaithfulness, are instructive to survivors. They doubtless were to himself, enabling him to enter fully into sympathy with those who are assailed with similar feelings; to some whom he was at times qualified to afford instant counsel and help.

(To be continued.)

Religious Conversation.

I believe both that the proposition is true, that it is expedient to set it down, that religious conversation is one of the banes of the religious world. There are many who are really attached to religion, and who sometimes feel its power, but who allow their religious feelings to evaporate in an ebullition of words. They forget how much religion is an affair of the mind, and how little of the tongue; they forget how possible it is to live under its influence without talking of it to their friends; and, some, it is to be feared, may forget how possible it is to talk without feeling its influence.

Not that the good man's piety is to be hidden in his breast like an anchorite in his cell. Evil does not consist in speaking of religion, but in speaking too much; not in making our allegiance to God; not in encouraging by exhortation, and amending by example; not in placing the light upon a candle—but in making religion a common topic of discourse. Of all species of well-intended religious conversation, that perhaps is the most exceptionable which consists in narrating our own religious feelings. Many thus depend upon that religious quietude which is peculiarly favorable to the Christian character. The habit of communicating "experiences" I think to be very prejudicial to the mind. It is sometimes right to do this; in the majority of instances I believe it is not peculiar, and not right. Men thus dissipate religious impressions, and therefore diminish their effects. Such observation as I have enabled to make, has sufficed to convince me that, where the religious character is, there is but little religious talk; and where there is much talk, the religious character is superficial, and like other superfluities, is easily destroyed. And if these are attendants, and in part the consequences of general religious conversation, how peculiarly dangerous must that conversation be, which exposes those impressions that perhaps are designed exclusively for ourselves, and some of which may be frustrated by communicating them to others. Our solicitude should be directed to the invigoration of the religious character in our own minds; and we should be anxious that the plant of piety, if it has fewer branches might have a deeper root.—*Dymond Essays.*

3. I am often deeply pained on account of superficial ministry among us. True and sincere silence is too little known in many of our religious meetings. Sometimes when it seems to be something solid and weighty being said over a meeting, up starts one and another, and away it goes, to the wounding of those who love to feel more than to hear.

H. J.

Simplicity.

For "The Friend."

When man walks in the Light as God is Light, and is in simplicity before his God, then he knows and feels the divine life in him. The thoughts and affections are in union with God. In simplicity of walking in the Light of the Redeemer is acceptance of the divine kingdom, hid from the prudent and wise, but revealed unto babes. The eye is single, and all is light in the child of Light. There are no questionings and no wonderings after secret things, because all things are made manifest in the Light to the soul which liveth of every word which proceedeth out of the mouth of God, and feeds on the tree of life. For the child of Light, living in simplicity in oneness with Christ, there is no desire after that knowledge which is not revealed by the Light, Grace and Spirit, coming from God. Many seeking souls have commenced to serve God in the Spirit, but have ended in the flesh; because they did not submit in simplicity to the all-truth-revealing Light; and would not submit to the thoroughly purifying and chaff-ddestroying, fiery baptisms of Christ, the great and true baptiser of his people; and because they lusted after an outward knowledge, which was not from the Spirit, and so being turned from the simplicity in Christ have built on a sandy foundation.

When the soul in simplicity of Light draws near to God in perfect faith and submission to Him and his will, then is known the supernatural unity with God, and the true peace which the world and worldly religion cannot give, and the spiritual eyes behold the everlasting glorious kingdom of God in righteousness, peace and joy in the Holy Spirit,—seeing what natural eyes have not seen,—and hearing what natural ears have not heard,—and realizing supernatural things which never entered into the natural mind of man,—and tasting the blessings of divine life prepared for those who truly love God.

In simplicity of the Light of Christ, God is all and everything to the obedient soul. And as God is Light, and in Him there is no darkness at all, so in the Light of Christ there is no darkness for the soul—the darkness is swallowed up by the immeasurable ocean of Light flowing from the Father of Light. There is a living in the paradise of God or heaven, inward, which is righteousness, peace and joy; and nothing can hurt a soul whose calling and election is made sure.

In the Light of Christ we therefore possess our salvation, having passed through the ministration of condemnation, and realizing the blood of the immaculate Lamb to sprinkle our consciences from dead works, to serve God in the newness of life. All is seen and judged by the Light, and access given to God and life, and resurrection obtained.

But without the Light is darkness. If the Light is rejected, and man feeds on the tree of knowledge, or the outward history of Christ and his blood, it has no efficacy to save from sin, without the Light.

Men may believe that Alexander the Great conquered several kingdoms, but it will not benefit them anything,—even if they seriously believed that he conquered these kingdoms for them, because they are not Alexander's heirs, officers or soldiers,—and just so, men have no benefit in believing in Christ and his sufferings, if they do not follow his Light, given them for antidote against sin and

vanity, and suffer and die with Christ, and arise with Him, and have Him to rule over them, and so be partakers with Him in his kingdom—become joint heirs with Christ.

The outward knowledge of Christ and his work for mankind, may give a sort of satisfaction to the outwardly directed mind, when supported by imaginations, and stirred up by the carnal feelings and affections. But this cannot save the soul, unless man walks in the Light.

Consider the effects of music, that now-a-days seems to form a large part of the worship of some. Look, for instance, at a troop of horsemen coming along with music, and we will see its effects on both men and horses. See how proud the men look and how proudly the horses advance! And who can deny that there is a great effect on the natural feelings from music? Think of a battle-field—the great music—fire—rattling of guns—cryings and wailings of dying and wounded—blood and carnage,—there is wholesale murder and music! None can deny that music has a great power to raise the passions of the actors in that terrible drama!

But since a man must retire and sink deep into his own soul to find the precious pearl of salvation, and have communion with God and hear his voice; how greatly injurious is it to use the exciting sounds of music, which draw the attention from the inward power and Light of God in man, to the outward feelings? The many hymns and songs used by outward professors hinder them from coming to the true knowledge of God, by stirring up the religious passions of men, and drawing them off from the true life. Men beguiled by the serpent have departed from simplicity in Christ!

CHARLES SHIELDSTREAM.

Two Pictures from Heine.

In 1826, in Germany, Heine, in his full consciousness of strength, drew a picture of what his old age should be, and how he would sing his dying song:

"At last, the day will come when the fervor in my veins is extinguished, when Winter reigns in my heart and his white flakes fall but sparingly on mine head, and his mist is as a veil before my eyes. The old names have died away, and I myself am heard no more; honored still perhaps by few, by many despised, and loved by none. And boys with rosy cheeks come to me, and put the old harp in my trembling hand, and laughingly say: 'Thou hast long been silent, thou lazy greybeard, sing us again songs of the dreams of thy youth.'

"Then I take the harp, and the old joys and sorrows awake, the mists dissolve, tears bloom again from my dead eyes, there is spring again in my heart, tears of sweet regret tremble in the strings of my harp; I see once more the blue river, and the marble palaces, and the fair faces of women and maidens, and I sing a song of the flowers of Brenta.

"It will be my last lay. The stars will gaze upon me as in the nights of my youth, the enamored moonlight kisses once more my cheeks, the spirit choirs of dead nightingales are heard in the distance, my eyes close themselves in the intoxication of sleep, my soul dies away like the music of my harp,—there is a perfume in the flowers of Brenta."

"A tree shall hang over my tombstone. I should prefer a palm; but this thrives not in the North. It shall be a linden, and lovers

shall sit there of a summer and caress. The greenfinch who listens and rocks himself in the branches is silent, and my linden sighs sadly above the heads of the happy ones, who are so happy that they find not time to read what is written upon the white headstone. But, afterwards, when the lover has lost his beloved, he will come again to the well-remembered linden, and sigh, and weep, and look long and often at the headstone, where he will read the inscription, 'He loved the flowers of Brenta.'"

The years passed. Experience cured the poet of some of his vagaries. Illness seized upon his frame, and stretched him for eight years in perpetual pain. Not only did he see many things in a different light than that in which they had appeared in his younger days, but in the paralysis of his body, his spirit attained a higher flight and sweetness. His "Hebrew melodies" he published in those last eight years; and in the preface of his volumes of poems, he makes the following recantation, which may serve as a companion-picture to the one already given:

"When we lie on our death-bed, we become very gentle and tender-hearted, and would willingly make peace with God and man. I confess I have scratched many, and bitten many, and been no lamb. But since I have stood in need of God's mercy I have made a truce with all my foes; many beautiful poems, which were directed against very high and very low persons, are for that reason excluded from the present collection. Poems which contained in any degree personalities against Almighty God, I have committed to the flames with the zeal of fear. It is better that the verses should burn than the vesifier. Yes, I have made peace with the Creator as well as with the creature, to the great displeasure of my enlightened friends, who reproach me for my relapse into the old superstition, as they are pleased to call my return to God. Others express themselves with still bitterer intolerance. Atheism's convocation has pronounced its anathema over me, and there are certain fanatical priests of unbelief who would willingly place me on the rack to make me renounce my heterodoxy. Happily, they have no instruments of torture at command except their writings. But I confess everything without torture. I have really returned to God, like the prodigal son, after feeding swine with the Hegelians for many years. The divine homesickness came upon me, and drove me forth, through woods and vales, over the dizziest mountain pathways of dialectic. On my way I found the God of the Pantheists, but I could make nothing of him. This poor visionary creature is interwoven with and grown into the world. Indeed, he is almost imprisoned in it, and yawns at you, without voice, without power. To have will, one must have personality, and to manifest one's self, one must have elbow room.—*Jewish Messenger*.

Without holiness, without a heart thoroughly purified from the stains of voluntary transgression, we may be assured that we shall not enter into the secrets of the most High; the hidden life will be hidden to us; and there will be many things in the Christian's privileges, more precious than rubies, which will never, in the present state of being, come within the range of our experience.—*Upham*.

Selected for "The Friend."

Spurious Ministry—Speaking Smooth Things.

Wherever there is a fondness for speaking and hearing, there will be a danger that sound judgment will not be exercised, in suppressing forward, active persons, who would intrude themselves into this sacred office, (that of the ministry.) Hence a spurious ministry grows up, and the people love to have it so, rather than endure silence in our religious meetings. By this means, instead of being seasons of solemnity, imparting spiritual strength, the mind is vacant, uneasy, and listless. Many seem to be very ignorant of the nature of religious exercise; and the practice of thus assembling, is in danger of becoming a mere form. If the habit of public speaking without life is promoted, a multitude of such preachers may be spread over the Society, ministering death; and leading the members away from the place of true waiting and feeding, into a restless desire after words; which will never build any on the most holy faith, nor strengthen them against one sin. Such find that speaking smooth things pleases their hearers, who will caress them for their fair speeches, and extol them as fine preachers; while the true minister, who cannot flinch from speaking the truth, will feel that his testimony is not relished, and a secret prejudice is indulged against him. But there are in almost every meeting, some painful travellers, who understand the language of the Spirit, and rejoice to find others speaking the same thing, and walking in the same tribulated path. These will salute each other as brethren and sisters, and rejoice in the fellowship of the gospel; and a secret satisfaction is felt in having been instrumental in visiting the seed.—*Journal of William Evans*.

Selected.

WHERE THERE'S A WILL THERE'S A WAY.

Though troubles perplex you,
Dishearten and vex you,
Retarding your progress in sombre array;
To shrink with terror
Is surely an error,
For where there's a will there's a way.
The task may be teasing,
The duty unpleasing,
But he who confronts it will soon win the day;
Half the battle is over
When once we discover
That where there's a will there's a way.
Misfortunes uncounted
Are often surmounted,
If only we quit not the field in dismay;
Then once more endeavor,
Remembering ever
That where there's a will there's a way.

Selected.

THE DANDELION.

My childhood's earliest thoughts are linked with thee;
The sight of thee calls back the robin's song,
Who, from the dark old tree
Beside the door, sang clearly all day long,
And I, secure in early piety,
Listened as if I heard an angel sing
With news from heaven, which he did bring
Fresh every day to my untainted years,
When birds and flowers and I were happy peers.
How like a prodigal doth Nature seem,
When thou, for all thy gold, so common art!
Thou teachest me to deem
More sacredly of every heart,
Since each reflects in joy its scanty gleam
Of heaven, and could some wondrous secret show,
Did we but pay the love we owe,
And with a child's undoubting wisdom look
On all the living pages of God's book.

J. R. Lowell.

Scler

THE CURE OF SORROW.

Silence is no certain token
That no certain grief is there;
Sorrow which is never spoken
Is the heaviest load to bear.

Seldom can the heart be lonely
If it seek a lonelier still,
Self-forgetting, seeking only
Brighter cups of love to fill.

Fruitless will not be the labor,
Evil to subdue with good;
Try to understand your neighbor,
And you will be understood.

Frances Ridley Hafer.

Scler

THE HILLS.

The hills! the hills! when we hear those words, w
the joyous breeze
Sweep past us on its free, wild way, like the sou
stormy seas;
We tread once more with blithesome step o'er the
peaks and dells,
Where fresh green moss like a velvet robe of
beauty swells;
Again we see the gorgeous furze in its dress of a
shine,
With the glowing heath and bright sundew, and sc
purple thyme;
And the rich pine-odors float around, as in ple
days of old,
When we deemed, at sunset's lovely time, each
was a shaft of gold.

The hills! the hills! what painter's hand can show
varied shades
That flit o'er their streams, and glens, and knolls
dewy fern-clad glades?
Each changing hue o'er their kingly brows li
jewelled gift is cast,
As if some wondrous pageantry in glittering state
past.
There are colors like the fading eve, the pomp of n
ing light,
And the solemn gloom of purple skies in the
majestic night!
And the sounds from their green solitudes, how
and glad they seem—
Clear bird-notes, and the hum of bees, and laug
many a stream!

The hills! the hills! from their lofty heights
radiant scenes we see—
Fair sheltered valleys, fertile plains, and the fi
gleaming sea;
We look on fields of harvest-wealth with their ben
ears of gold,
On cities, hamlets, lordly halls, and shadowy fo
old;
We see the ivied homesteads 'mid their mossy
chards lie,
With the blue smoke rising merrily to the clear
arching sky:
And amid their low and daisied crofts, by sunlit
tures green,
And beneath the shade of bending trees white cot
dwellings gleam!

The hills! the hills! they bring glad tales from the
of childhood back,
When we marked the royal eagle's flight, and troc
wild-deer track;
When we saw the storm-clouds gather, and the li
nings flash on high,
Or heard the glorious thunder-peals like anthems
ing by.
All beautiful they were to us, in sunlight and in gl
And when the white mist floated o'er the gliste
heather bloom:
Oh! a world of magic loveliness our dreamy fancy
When we hear a young voice telling of the hills—
glad green hills!

1792. 1st mo. 12th. Opened in the sprin
life, in our Quarterly Meeting for worsl
proceeded a little, but was suddenly and
expectedly shut up, and sat down imm
ately; after which my soul rejoiced that
will was in subjection, and that I was se
ble I could do nothing of myself.—*J. Scot*

For "The Friend."

Such a Man has no Judgments Against Him."

The above remark, which I have ventured to make the caption of this article, was spoken by my presence concerning a man of considerable means, who, I believe, is a member of no religious society, and is one who is reputed to possess great business shrewdness. It being probable that I should be apprised of the solitary standing of this person, some indices of his aptness for profitable dealing, and what might be called "sharp practice," were given, my informant's summary of opinion respecting his solvency being, that "Such a man has no judgments against him." Nevertheless, I could but reflect, respecting him, whilst all the court-records would exhibit clear searches as to any adverse liens or judgments, there was a possibility (without saying any harsh estimate) that riches too easily acquired might deprive their possessor of blessings in this life, and likewise a judgment of condemnation, altogether immovable, at the bar of that awful tribunal at which all must appear.

It is written that "the blessing of the Lord, maketh rich, and He addeth no sorrow with it." Therefore it is that the man of business who possesseth the wisdom that is from above, and is not neglectful of the injunction to be diligent, will find himself controlled by an inward check or limitation, instructing him not so to amass worldly substance as that it comes that sore evil under the sun, which is seen by the Preacher, "namely, riches brought forth for the owners thereof to their hurt, and to the hurt of their precious offspring." We know that "he that trusteth in riches shall fall;" but, it is also added, "the righteous shall flourish as a branch." Hence, when these have been given to know that they possess a sufficient estate, they will not continue adding each recurring year's income to the principal, but will diligently look around them and consider how they may better serve the Lord with their substance—what manner they may most wisely apply the silver and the gold," which, He says, is mine." These desire to be preserved in any approach to the miserable end of that man of whom it was lately related that he had declared he would not be separated from his wealth, and that he died clutching the keys of his money-chests in his hands.

The curse which accompanies the pursuit of riches for their own sake, was perhaps more strikingly and speedily illustrated in the case of that well-known "merchant prince" of a neighboring city, who died a few years ago the possessor of millions, and whose mercantile and other enterprizes have now mostly come to naught. His poor remains stolen from their place of sepulture, the costly cathedral-mausoleum intended to perpetuate his name, will scarcely be the scene—with its ornate furnishing and elaborate services—where the aching burdens of the children of men will be lifted.

There seemed to be a great deal of instruction and warning for this generation, in the sentence lately produced before the Legislative Committee of Inquiry, of the State of New York, relative to stock and merchandize speculation, and especially concerning the speculating and dealing in what are styled "corners" and "futures." The definition of the latter, as stated by a notorious operator in

those shadowy ventures, was, "buying what you don't want from a man who hasn't got it;" and yet, according to the authoritative testimony of the statistician of the New York Produce Exchange, "ninety per cent. of the sales at the Produce Exchange were for future delivery." How opposed to the truth is such falsification, and such dealing upon utterly wrong principles! And when one thus speculates in life's necessities, making gain his god, can it be said of him, however prosperous as to the outward his affairs may seem to be, that "such a man has no judgments against him?"

Contemplating this matter in its social and national aspects, and witnessing so little of sorrow for, and of turning away from, this offence, on the part of the many participants, one is led ardently to desire such a general restoration to the way of financial rectitude as we have account in the book of Nehemiah. "Also I shook my lap," is the record of this earnestly-concerned governor, "and said, So God shake out every man from his house, and from his labor, that performeth not this promise; even thus be he shaken out, and emptied. And all the congregation said, Amen, and praised the Lord. And the people did according to this promise."

Our beloved Society having been raised up for the holy purpose of maintaining the standard of pure and undefiled religion before the people, let none of us, forgetful of our high commission, waste time and energies in simply heaping up dollars for the sake of accumulation, or for self-satisfaction and love of ease, or for family pride and aggrandizement, lest gradually there be witnessed that pitiful transformation from the precious and heavenly to the vile and earthly which was the burden of the prophet's pathetic lamentation, "How is the gold become dim! how is the most fine gold changed! * * * The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter!" J. W. L.

The White Stone.

BY W. P. BREED.

The "white stone" played a singularly varied and curious part in ancient life. Among the Scythians this custom is said to have existed! The thoughtful man, at the close of the day, would question himself as to his conduct and thoughts since he left his bed in the morning, and, if the verdict was favorable, he would go to the urn kept for the purpose and drop into it a white stone; if unfavorable, a black stone. Then, at the close of a longer or shorter period, by comparing the number of white and black stones in the urn, he could see how his account stood with himself. This custom suggests a good lesson on the passage in Rev. ii. 17, where we read: "To him that overcometh will I give a white stone." If, at the end of life's day, Jesus give us, what else we could not have, a white stone for the urn, it were the same as his saying, "Well done, good and faithful servant."

Or the white stone might be the *tessera militaris*. This was a white stone—it might be of earthenware, or marble, or alabaster, or hard mined material of almost any kind—used to convey the watchword of the day when an army was on the eve of battle. Upon it the watchword was engraved, and the stone was passed from hand to hand along the ranks,

and read by each soldier as it passed. At the battle of Cunaxa, says Smith's Dictionary, the watchword was "Jesus the Saviour and Victory." In each case this was a white stone with a new name written which no man knew, saving he that received it. The enemy knew it not.

Again, the white stone might be the *tessera frumentaria*. This was a "white stone" on which a certain quantity of food or sum of money was specified, together with the name of the giver; a name known only to him who received it. And on the presentation of this stone to the steward of the giver, whatever was mentioned upon it, would be given in exchange for the stone. It was not uncommon for a victor, riding to the capitol in his chariot, to cause great numbers of these white stones to be thrown to the crowd. One fortunate enough to secure one of them might read on it: "Ten pounds of meal," or "Two bushels of corn," or "Five loaves of bread;" and the stone would entitle him to receive whatever was named upon it. And the Saviour may be conceived as giving to every sincere follower a white stone with his own name written upon it; and upon the stone is pledged to the holder every needed blessing in this life and in the life to come an inheritance incorruptible, undefiled and that fadeth not away.

In ancient trials, before the Prætor at Rome, the judges who sat with him were furnished each with a white and a black stone. At the conclusion of the pleadings on either side, proclamation of this fact was made, and then the judges deposited in the urn the black stone if he voted for condemnation, or the white stone if he voted for acquittal. If those for acquittal were in the majority, the Prætor announced the result, and it was said of the liberated man, "He has the white stone."

The *tessera hospitalis*, however, seems most fully to meet the conditions of the case. In ancient times, when travel was rare and strangers few, hospitality took the form of an "institution." In the houses of the more wealthy a separate part of the house, with an entrance of its own, was set apart especially for stranger guests. We may imagine a citizen of Athens to encounter in the street a venerable or comely looking stranger from Miletus. He invites him to his home. They become acquainted and, it may be, warmly attached to each other. When the time arrives for the stranger to depart, the host brings out a small white stone of marble or alabaster, oblong in shape, and on it each one writes his name, one on one end and the other on the other. The stone is then broken in two, the host retaining the part on which the name of the guest is written, and the guest the part on which is written the name of the host. They separate, each possessing a white stone with a new name written, which no one knoweth saving he that receiveth it. And now, not only these two persons, but their families and their posterity are bound by laws of hospitality which it is infamous to break.

Years roll by, and at length (say) a grandson of the Athenian sets out for a voyage to Miletus. Before his departure he will examine the contents of the *tessera* box for a stone having on it the name of some citizen of the city to which he goes, and he finds the one deposited there so many years ago. On the voyage he is shipwrecked, and reaches Miletus destitute of all but his *tessera*. He inquires for and finds the family of the one named on

it, and claims the rites of hospitality. When asked upon what grounds he makes this claim he produces the tessera. The family examine their tessera box, and find a white stone, which, being fitted to the one brought by the stranger, shows indubitably that it was once a part of the same whole. The stranger is now admitted, and treated as an old friend of the household—a very comfortable termination of the disastrous voyage.

Let every church member examine himself, and see to it that the stone in his possession is genuine, and not a mere fancy, deceptive and illusory.

For "The Friend."

The Beauty of Holiness.

Occasionally we see people whose lives show very conspicuously the loveliness and sweetness that Divine Grace can produce in the human character. How such people attract us, not only to themselves but to *that which has produced these effects* in them! That it is Divine Grace which produces this loveliness of character we cannot doubt, as none have the fruits of the Spirit—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance—without they have yielded to that power which *alone* can produce such fruits.

In reflecting on this subject, I have thought how important it is that those who profess the Christian religion should, *by their lives*, show what it can and will do for those who yield *wholly* to its influence. We are creatures of influence; whether we will or not, we cannot help being influenced by or influencing those around us; and if we do not show in our lives the fruits of the Spirit, we will hurt the cause of Christianity. There are many people who would gladly promote the cause of Truth, and yet hinder its spread by not exemplifying in themselves and by their lives, what it has done for *them*. True, we are all human, subject to the weaknesses and temptations flesh is heir to, but if those who make a profession of religion, instead of being loving, joyful, peaceful, gentle, meek and temperate, are fault-finding, contentious, unhappy and rude, will they not be likely to repel, rather than to draw, those with whom they come in contact, to the source of real happiness? I believe there are many in our own beloved Society, many good people whose earnest desire is not only to secure their own eternal peace, but to draw others to the Fountain of living water, who do not *sufficiently* show forth in their lives "The Beauty of Holiness." Not only in public, but in the domestic life of every follower of the meek and lowly Jesus, should the Christian graces shine with brightness; and they who in their daily life, no matter how retired, it may even be in the seclusion of a sick chamber, show the meekness, patience, gentleness and love that abide in the heart of a Christian, will have a great influence; an influence that will not be confined to the narrow limits the suffering body is confined to, but it will go out into the great world, causing many, perhaps, to seek for that which can bring such happiness and contentment to the suffering and afflicted.

Doubtless the zealous, tender-spirited Christian sees much around him in the world to grieve him; and many dispositions have a tendency to yield to discouragements; but should we not strive to not allow these to dwell with us too much, remembering that

He who created the cause is able to care for it, to keep it and promote it! And if we desire to help it we must endeavor in our daily and hourly walk, to show that the ways of holiness, like those of wisdom, are "ways of pleasantness, and all her paths are peace."

M.

For "The Friend."

Sportsmen.

Would that those who are given to the sport (so-called) of shooting, often of wounding, and taking the life of birds and other animals—"dumb, but yet endued with eloquence that agonies inspire"—might be imbued with more of the tender Christian spirit of Thomas C. Upham, as represented in the following paragraph from his "Letters—Aesthetic, Social, and Moral:"—

"Travellers on the Nile frequently go ashore for the purpose of shooting. The sound of their guns was not pleasing to me. It seemed to me to be cruel. I cannot see the good sense, the humanity, or the religion, of taking away that life which God alone can give, for the gratification of a useless and momentary pleasure.* Hearing a gun one day, I looked up and saw a dove winging its way heavily towards the boat. Its slow, irregular motion attracted my attention. The blood dropped from its breast. It struggled, but still descended nearer and nearer to the water. Its strength failed. Its white plumage sank in the dark wave. Near Minieh a wounded eagle fell by the side of the boat, and was taken on the deck, and died. That dark struggling wing, now feeble in death, had power to climb the mountains. As the light faded from his dying eye, he seemed to utter a reproach, and to say that to destroy him *thus* was *unworthy of man*. I am not ashamed to say that I wept."

For "The Friend."

Religious Items, &c.

Election of the Archbishop of Canterbury.—The London correspondent of the Tribune in commenting on the election of Dr. Benson as Archbishop of Canterbury, quotes the caustic description of the process given long ago by Emerson.—

"The modes of initiation are more damaging than custom house oaths. The Bishop is elected by the Dean and Prebends of the cathedral. The Queen sends these gentlemen a *congé d'élire*, or leave to elect; but also sends them the name of the person whom they are to elect. They go into the cathedral, chant and pray, and beseech the Holy Ghost to assist them in their choice; and, after these invocations, invariably find that the dictates of the Holy Ghost agree with the recommendations of the Queen."

In early times, the right of choice rested, we suppose, with the Dean and Prebends. But Henry VIII. made the recommendation of the Crown obligatory upon the Chapter. The old forms were retained, but the substantial part was changed. If the Chapter should now refuse to elect the person signified in the licence, the canons would be liable to outlawry

* No doubt there was a clear distinction maintained in the mind of T. C. U., between the act of the sportsman who destroyed the life of animals for his pastime or mere amusement—which a Christian poet has termed "Detested sport"—and such as used the gun to procure, in this way, food for the support of themselves, their friends, or their families.

and imprisonment during the Royal pleas. Nor could they do anything more than receive their own protest by this refusal, for Crown has the right to appoint by letter patent twelve days after the refusal of Chapter.

Before any one can really become Archbishop he has to be: 1, nominated; 2, elected; 3, confirmed; 4, enthroned. The nomination which practically makes him in the opinion of the public the second head of the Church (the Queen being first,) leaves him where was. Election does not seem much to improve his position. Confirmation confers upon him spiritual prerogatives. Enthronization gives him a right to his pay and completes the ceremonies by which he becomes fully entitled to perform archiepiscopal functions.

Probability of Life to Total Abstainers & Moderate Drinkers.—The law of averages exhibited in the experience of life assurance companies during the last forty years, triumphantly justified the temperance principle of total abstinence. Among serious & thoroughly well-informed persons debate over on this matter. When I was in London I took much pains to ascertain exactly facts as to the experience of British life assurance societies in making a distinction between moderate drinkers and total abstainers. I nearly half a century now many of the life assurance societies of England have insured moderate drinkers and total abstainers in separate sections, and a bonus has been paid to the sections made up of total abstainers—seven, thirteen, seventeen, and in some cases of twenty-three per cent. over that paid to the section of moderate drinkers.—*Jos. C.*

Unselfish training.—In many of the Friday schools connected with the Reform Episcopal Body, an effort has been made to teach the children that "it is more blessed to give than to receive." For three years past one of the largest of these schools has as Christmas season approached, referred the matter to the unbiased decision of the pupils whether the old custom should be followed of a Christmas tree loaded with presents to the scholars, or whether the children should themselves contribute to the aid and comfort of poor children.

Each year they have settled the matter in favor of giving rather than receiving, and the sum contributed in a single instance by the school of between six and seven hundred children amounted to fifteen hundred dollars.

For "The Friend."

Natural History, Science, &c.

Tin in Alabama.—It is reported that valuable deposits of tin-bearing rocks have been discovered near Ashland, Clay Co., Alabama. The tin is finely disseminated in gneiss rock. The ore is crushed and the metal extracted on the spot.

Tellurium in Copper Ore.—Some copper from Colorado, in which neither arsenic nor antimony were present, was purchased by a metallurgical firm, who were unable to refine it. When the copper was passed through rollers, cracks showed themselves, which came larger the more the copper was rolled until finally the cake of copper fell to pieces. When heated repeatedly the copper became covered with a white powder consisting of oxide of tellurium. The quantity of tellurium which produced such a decided effect, was less than one-tenth of a per cent.

Effects of Bacteria.—The peculiar poison of common poison-vine, swamp sumach, and other species of the genus *Rhus*, is now believed to be due to a species of small vegetable animalism, which has been named *Micrococcus catus*. They may be found in the interior of the stem as well as upon the leaves. Transferred to the human skin they multiply rapidly in number and set up the inflammation so well known.

Another species attacks the destructive cock-bug, so as in some seasons to sweep them away as with a pestilence.

Investigations on Contagious Diseases.—The French Minister of Agriculture has placed 1000 francs at the disposal of Pasteur to continue his admirable investigations upon contagious diseases of animals.

Fame Red-breast.—To the lady who sent this anecdote, I am indebted for several of my most interesting accounts of animal life. She does not wish her name to be mentioned, but it is well known throughout the literary world.

In the years 1864 and 1865, a robin made himself at home in my dining-room, always sitting at the window and tapping to have it opened at breakfast time. When he came in he shared my oat-meal porridge with me, sitting himself on the edge of the cup, and picking out such grains as caught his fancy. I then picked up crumbs of bread or toast, and when he had satisfied himself, he sat on the back of my chair and sang, or sometimes took himself to the top of a large screen. When he wished the window to be opened for him, he used to make a peculiar little noise, like any sound I ever heard from a bird—loud, but very much like articulate language.

As you may fancy, he was a great favorite with every one in the house. If the day was very cold, he always seated himself on the top of the fender as soon as he was let in, flapping out his feathers to receive the heat, and when he found that he was warm enough, he came to his breakfast.

During the summer of 1864, he came occasionally to the window, but seldom came and then only for a moment, though he would sometimes follow me out of doors. In the winter of 1864-5, he again established himself in the house, on his own familiar terms, and became even a greater pet than before. He then began to prefer the butter-plate to the porridge-cup for his breakfast. I never allowed him to take too much. He almost lived in the house, sometimes remaining all night when the weather was bad. When summer came round again, he appeared one day at the window with his wife and children, who sat on the ledge of the window while he entered and took food out of the bowl. It then came out that of late he had not been detected in carrying off food from the peacock's bowl which I kept in the dining-room; this food he had, doubtless, carried to the lady in her nest: the dining-room window, being mostly open in summer, gave him access to the bowl.

A sister-in-law of mine and her daughters used to stay with me just then, and to see the little red-breasts get their breakfast daily from their papa was one of our morning's amusements.

But, alas! one day, he came looking very red with his feathers puffed out, and looking much larger than his natural size. I observed that he

swallowed large lumps of butter himself while helping his young ones. This went on for some days, and at last he did not make his appearance at all; his wife and family came without him, and then we knew that he must be dead."

The reason that the wife and family did not enter the house is evident to all who know the habits of the red-breast. It is one of the most jealous of birds, and never will allow another bird to enter the place of which it has pleased him to consider himself the owner. There can be little doubt, but that he had previously forbidden his family to enter the house where he felt himself a privileged inmate.—*J. G. Wood.*

A Covetous Man.—O monster of a man! that can take up the cross for covetousness and not for Christ.—*W. Penn.*

THE FRIEND.

FOURTH MONTH 7, 1883.

In conversation, several years ago, with that wise elder, and estimable man, Alfred Cope, he mentioned that a young woman had gone over the Bible, and made from it a collection of texts, pointing out the peace, happiness and joy which attend the steps of him who is living in the fear of the Lord. After examining the sweet promises and blessed hopes thus grouped together; and which, if taken without reference to the unavoidable conflicts and baptisms which are to be endured, might paint the Christian's path as one of perpetual sun-shine and fair weather; Alfred Cope advised her again to take the sacred volume, and select from it those passages which speak of the trials, temptations and sore buffetings of which we must partake, as well as of the consolations of the Gospel. He thought, that the two collections of texts would enable her to form a more just conception of the real truth than she could obtain by dwelling exclusively on one of its aspects. She excused herself from following his suggestion, by saying that it was more agreeable to her tastes to look at the joys than the sorrows of life.

However pleasing may be the contemplation of uninterrupted comfort and pleasure, it is not the path marked out for us in this present world. The glorious hope set before us, of eternal felicity to those who, by patient continuance in well-doing, seek for glory and honor, so animated the apostle Paul, that he counted all things but loss, so that he might win Christ; and though he knew that bonds and afflictions awaited him wherever he went, yet none of these things moved him, "neither," said he, "count I my life dear unto myself, so that I may finish my course with joy." There have been thousands since his day, who, through the power of Divine Grace, have been made willing to lay aside every weight, and to run with patient endurance the race set before them; having their hearts so filled with the love of God, and the glorious prospect opened before them, as to willingly endure all the struggles and sufferings that they have to encounter. Many of these have felt a secret comfort in the soul-sustaining assurance that the trials and baptisms which they were enduring, were part of the dispensations allotted by their Heavenly

Father for their refinement and preparation for the joys of his kingdom, of which at seasons, He is pleased to grant "large prelibation oft to saints below," tendering their hearts, filling them with a sense of his goodness, and causing them to overflow with love to others.

It is very evident, that in the wise ordering of the Ruler of the universe, no great object can be accomplished in this state of existence without toil, and struggle and self-denial. These are often hard to endure, however they may be sweetened by the hope of success, or by the consciousness of Divine approval in the efforts we are making. We cannot alter the Divine laws under which we live, and which are undoubtedly adapted to our mental and spiritual constitution. It would be wise therefore not to think too much upon the circumstances attending upon our passage through life, whether joyous or grievous, but to have our thoughts mainly directed to the accomplishment of the great object of life; which is, a preparation for admittance into the Kingdom of Heaven, through submission to the heart-changing power of God inwardly revealed. As to our temporal experiences, it is "not enjoyment and not sorrow" that we should mainly regard, but whether we are so walking in the Light of Christ, that "each to-morrow finds us further than to-day," on the road to the Heavenly Jerusalem.

In "The Friend" of 3d mo. 17th, a poem entitled "Home" has affixed to it the signature "R. G. A." It was probably taken from a book entitled "Gold and Frieze," compiled by R. G. Alsop. We are requested to state, that "It was not written by her, but by an author whose contributions appear in that work under the signature of 'L.'"

SUMMARY OF EVENTS.

UNITED STATES.—The receipts of the Post-office Department for the fourth quarter of 1882 were \$943,000 more than during the preceding quarter of the same year.

The total debt, less cash in the Treasury, on 4th mo. 1st, was \$1,891,966,271, and the decrease during 3d mo. was \$9,344,826. The amount of cash in the Treasury 4th mo. 1st, was \$315,034,983.

During last week the number of immigrants landed at Castle Garden was 5568, against 13,598 corresponding week of 1882, a decrease of 8030. For the 3rd month the total was 28,091, against 40,691 in 1882, and since 1st mo. 1st, 49,652, against 68,685 for a like period in 1882. The explanation of the heavy falling off is that in the early months of last year the rates of passage on steamships and railroads were unusually low, and many then availed themselves of that advantage.

It is reported from Santa Fe that Lieutenant Thompson, with a body of the Fourth Cavalry, is in pursuit of the Indians in New Mexico, and will follow the hostiles into Mexico, the recent treaty giving him the right to do so. A despatch from Tucson, Arizona, says that Captain Dougherty, who is scouting the country, has orders from Gen. Crook to take no Indian prisoners.

A late despatch from Portland, Oregon, says the reports of Umatilla Indian hostilities are unfounded, and adds: "It is believed that the rumors of the movements of the Indians were circulated for the purpose of bringing on a commission, which would result in their removal and the throwing open of their reservation to land sharks."

The Senate of Delaware on the 29th ult., passed the Local Option bill favored by the State Temperance Alliance, but it is not expected to pass the House. A resolution to adjourn *sine die* on the 13th instant has passed both Houses.

The Tennessee Legislature passed an act making it a felony to keep gambling houses in that State, or to rent buildings for gambling purposes. The penalty is imprisonment for not less than one year, nor more than three years, in the penitentiary.

A telegram from St. Louis says that a number of capitalists of that city and New York have formed a

company to build and operate an immense steel mill in Gunnison, Colorado. They have bought 2000 acres of land at Crystal Butte, twenty miles from Gunnison, the tract containing large and valuable deposits of iron and anthracite coal. The iron is said to be equal to the best in Missonri, the coal superior to the best in Pennsylvania. The mill, when finished, is to employ several thousand hands.

A large number of capitalists at Buffalo, New York, have petitioned the Common Council of that city to grant the right of way to build a tunnel under Niagara river, the city to receive 25 per cent. of the profits of the tunnel when completed.

The *Wilmington Evening* is informed by prominent fruit growers in the lower section of Delaware, that the peach buds have not been damaged by the storm of last week. Had the season been more advanced, there might have been damage to the crop.

Professor Sharpless, of Haverford College, says: "It is possible that we may soon be able to add to the bright comets of the last two years yet another, which can be seen by the naked eye. A comet of medium brilliancy appeared in 1812, which was found to be moving in an elliptic orbit. A recent computation brings it back to us in the fall of 1884, but as a margin of two or three years on either side is permitted for uncertain data, we may have it at any time."

The Public High School in Hartford, Connecticut, is to have a new equatorial telescope with an object glass nine and one-third inches in aperture. This will be one of the most powerful glasses in the country.

The deaths in this city last week numbered 425, which was five more than during the previous week, and 14 less than during the corresponding period last year. Of the whole number, 211 were males, and 214 females: 67 died of consumption; 48 of pneumonia; 22 of old age; 20 of typhoid fever; 17 of convulsions; 14 of diphtheria and 13 of croup.

Markets, &c.—U. S. 3's, 104½; 3½'s 104; 4½'s, coupon and registered, 113½; 4's, registered, 119½; coupon, 120½; currency 6's 129 to 132.

Cotton.—There was very little movement, but prices were unchanged. Sales of middlings are reported at 10½ a 10¾ cts. per pound for nplands and New Orleans.

Petroleum.—Standard white, 8½ a 8¾ cts. for export, and 9½ a 9¾ cts. per gallon for home use.

Flour was in fair demand and prices were steady. Sales of 2200 barrels, including Minnesota extras, at \$5.50 a \$6.50; Pennsylvania family at \$5; western do. at \$5.50 a \$6.25, and patents at \$6.25 a \$8. Rye flour is steady at \$3.75 per barrel.

Grain.—Wheat was unsettled and rather easier. Sales of 4200 bushels red, in car lots at \$1.16 a \$1.23. Rye is nominal. Corn is fairly active and firmer. Sales of 12,000 bushels rejected and yellow, in car lots, at 61 a 66 cts. Oats are quiet and barely steady. Sales of 9000 bushels, in car lots, at 51½ a 55 cts., the latter for No. 1.

Hay and Straw Market, for week ending 3d mo. 31st, 1883.—Loads of hay, 231; loads of straw, 40. Average price during the week—Prime timothy, 90 cts. to \$1.00 per 100 pounds; mixed, 85 a 95 cts.; straw, 60 a 70 cts.

Beef cattle were a fraction higher: 2400 head arrived and sold at the different yards at 5¾ a 7¼ cts. per lb., the latter rate for extra.

Sheep were in demand and prices were a fraction higher: 9000 head arrived and sold at 4¾ a 7¾ cts., and lambs at 4 a 6 cts. per pound, as to condition.

Hogs were firmly held: 2800 head arrived and sold at the different yards at 10½ a 11½ cts. per pound, as to quality.

FOREIGN.—A man named Dennis Deasy, a resident of Cork, was arrested in Liverpool on the 29th ult. He was carrying a box containing explosives. Another man named Patrick Flanagan, an Irish railway porter, was also arrested on the suspicion that he was an accomplice. On the 31st they were arraigned for trial. At Flanagan's lodgings a variety of explosives were discovered, besides a revolver, false beard and other equipments for dynamite war and disguise. The most interesting evidence given during the examination was that of expert scientific witnesses, who testified that the explosive material in question was known as "lignine dynamite," an article that could not by any possibility be connected with commercial or business transactions, and which was not made for any legitimate purpose. Flanagan interrupted the proceedings with the pointed question, "It is material similar to what shook the House of Commons, is it not?" The prisoners were remanded for a week.

Judge Lawson has sentenced twelve of the members of the Armagh Assassination Society, who were recently convicted of conspiracy to murder, to terms of penal servitude, varying from five to ten years.

One hundred and fifty persons have left the Island of Achill, County Mayo, on the west coast of Ireland, and sailed for America on the steamer *Nestorian*. They were driven away from their homes by famine.

Reports from the Scottish coast say that a terrific and destructive gale has visited that section. Three vessels have gone ashore in the vicinity of Aberdeen. There are no reports of loss of life as yet. Damage to property, however, is considerable.

Leon Say, speaking at Lyons, strongly advocated the opening of fresh outlets for commerce, which, he said, would be of more advantage to France than protection. France should keep in close rapport with her offshoots abroad, and even with those not now under the tricolor.

Advices from Tozer, Tunis, say that Count de Lesseps has arrived in that place. He says his explorations make it plain that the inland sea in the desert of Sahara which he has been advocating is practicable, and that it can be accomplished by using one hundred excavating machines, equal in their aggregate capacity to the labor of a hundred thousand men.

In many parts of Spain farming operations have made little or no progress since the expulsion of the Moors. The same sort of plow is used now as then, oxen tread out the corn after the ancient Oriental fashion, and women separate the chaff from the corn by tossing the grain up in the air during a breeze of wind.

The craters of Mount Etna are again in a state of activity. The rumblings of the volcano are frequent, and signs of an earthquake are becoming more evident.

A special despatch from Trebizond to the *Daily News* confirms the statement that the Russians are preparing to occupy Armenian territory.

An exhibition of marine products and fishing implements was opened in Tokio, Japan, on the 1st instant. "Fifteen thousand varieties of fish and other productions from sea, lake and river" were displayed.

It is reported that extensive deposits of gold and silver have been discovered on the northern end of Vancouver's Island.

Two steamers have arrived at St. Johns, Newfoundland, one with 16,000 old seals, the other with 27,000 young ones. Eight steamers are already loaded at the fisheries, and an unusually good season is expected.

The Annual Meeting of "Temperance Association of Friends," will be held on Fourth-day evening, 4th mo. 18th, at 8 P. M., at Meeting-house, 12th St. below Market. The attendance of Friends generally is respectfully invited.

THOMAS SCATTERGOOD, *Chairman*.

FRIENDS' FREEDMEN'S ASSOCIATION OF PHILADELPHIA AND ITS VICINITY.

The Annual Meeting of "The Contributors," will be held in the Committee-room of Arch Street Meeting-house, on Second-day evening, 4th mo. 16th, 1883, at 8 o'clock.

Friends who are interested in the cause, and others, are invited to attend.

The Fourteenth Annual Meeting of the Indian Aid Association of Friends of Philadelphia Yearly Meeting, will be held in Arch Street Meeting-house, Philadelphia, on Fifth-day, 4th month 19th, 1883, at 8 P. M. Friends generally are invited to attend.

RICHARD CADBURY, *Clerk*.

WESTTOWN BOARDING SCHOOL.

The SUMMER SESSION opens on THIRD-DAY, 5th mo. 1st, 1883. Parents and others who intend sending pupils, are requested to make early application to JONATHAN G. WILLIAMS, *Supt.*, Westtown P. O., Chester Co., Pa.; or to CHARLES J. ALLEN, *Treas'r*, No. 304 Arch St., Philadelphia.

Arrangements have been made by which Friends attending the Yearly Meeting can be furnished with simple meals, both before and after the sittings of the meeting, at moderate charge (15 cents), in the second-story of the central part of the Arch St. Meeting-house. Meals will also be furnished for those attending the Meeting for Sufferings and Select Meeting, the preceding week.

FRIENDS' ASYLUM FOR THE INSANE, Near Frankford, (Twenty third Ward,) Philadelphia. Physician and Superintendent—JOHN C. HALL, M.D. Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

DIED, on the 24th of 12th mo. 1882, at his residence in Bristol, Penna., NATHAN D. ROBERTS, in the 67th year of his age, a member of Fallsington Monthly Meeting. He was esteemed by all who knew him for integrity of character and upright walk amongst men. He endured a protracted and suffering illness with great fortitude and Christian resignation. His friends have the comforting belief that his end was peace.

—, on the 3rd of 2nd mo. 1883, MARY ANN WOOD, daughter of Horatio C. Wood, a member Philadelphia Monthly Meeting, in the 50th year of age. This dear Friend was called to pass more than twenty years, almost entirely in the quiet seclusion of her chamber, in consequence of an aggravated spinal disease; with frequent weeks of utter prostration and acute suffering. But she was enabled to magnify Divine Grace by a cheerful patience, instructive to those who were privileged to be with her; for early in life Saviour became precious to her through his forgiving and redeeming love. About seven months before her decease, it was given her to understand that the gracious words "I am the Lord that healeth thee," she must accept in their literal meaning; that *his* time had come to raise her up from the feebleness which had so long pressed her; and after a season of deep baptism known to but few, to make her willing to resign herself into his hand, his strength was made perfect in her weakness, and in simple trust in Him she went forth from her chamber to take her place in the family circle and was even enabled to walk and drive as she had done for twenty-one years—calling upon those who deeply sympathized with her, to "magnify the Lord with me, and let us exalt *his* name together," "who giveth all thine iniquities: who healeth all thy diseases who redeemeth thy life from destruction: who crowneth thee with loving-kindness and tender mercies," say again and again, "It is the Lord's doings and marvelous in our eyes." She spoke with tenderest feelings of the renewal of the Holy Spirit which had been mercy granted her, and showed to those about her fresh dedication of her humbled spirit—her voice "countenance bewraying her that she had been a Jesus." This anointing, however, was soon found to be but a preparation for deeper trials; and in little more than a month the sudden removal by death of her loved mother, was a great shock to her feeble frame and not long after a new form of disease manifested itself, which brought her, with intense bodily suffering to the valley of the shadow of death; but she was able to walk through that valley without fear, for the Lord was with her, and his rod and his staff comforted her; and her friends have the joy of believing that is now fully "satisfied in awaking in his likeness."

—, at his residence in Pennsville, Lycoming Co., Pa., on the 11th of 2nd mo. 1883, THOMAS MEND HALL, in the 87th year of his age, a member of Monthly Meeting. This dear Friend was warmly attached to the principles of our Society; and his judgment, with an amiable, sympathizing temperament, peculiarly qualified him to fill the station of elder, which position he occupied, to the comfort and satisfaction of his friends, nearly fifty years; and has gathered, we reverently believe, to his heavenly inheritance, "in a full age, like as a shock of corn cometh in his season."

—, on the 27th of 2nd month, at her residence near Camden, New Jersey, LYDIA, widow of Benjamin W. Cooper; in the 78th year of her age, member of Haddonfield Monthly Meeting of Friends.

—, on the 1st of 3rd month, at her residence Moorestown, N. J., JANE, wife of Amos Roberts, in 81st year of her age, a member of Chester Monthly Meeting, N. J.

—, on the 11th of 3rd month, TRUMAN COOPER, member and elder of London Grove Monthly Meeting, Pa., in the 74th year of his age.

—, at Rahway, N. J., on the 14th of 3rd mo. 1883, SIDNEY WILSON, wife of Joel Wilson, in the 7th year of her age, a highly esteemed and consistent member and overseer of Rahway Preparative and Rahway Plainfield Monthly Meeting of Friends. It is believed that the following scripture is truly applicable to her: "Thou hast also given me the shield of thy vocation, and thy right hand hath holden me up, and gentleness hath made me great; thou hast enlarged steps under me, that my feet did not slip."

—, on the 17th of 3rd month, SUSANNA J., wife James P. Cooper, in the 66th year of her age, a member of New Garden Monthly Meeting of Friends, Pa.

—, on 23rd of 3rd month, at Harrisburg, PEN ELIZABETH D., wife of Thomas J. Edge, in the 4th year of her age, a member of London Grove Monthly Meeting of Friends.

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For "The Friend."

Letters and Memoranda of William Scattergood.

(Continued from page 275.)

The first letter of W. S., as presented by MSS., is to M. T.,* and dated 12th mo., 1822, being as follows: "The correspondence which has so long ceased to exist between us, has not been for want of a thought-remembrance on my part; but from a fear of many of those letters which are written solely in the name of friendship, are too often filled with matters which are not calculated to produce any permanent benefit, but often to draw the mind into a belief that those things which are professed, stand on a firmer foundation than the reality would warrant. When I look back upon my past life, my conversation, my thoughts, my actions, I am ashamed. Thou mayest wonder that I write thus; but when, I say, I look back and confess that I have walked so long after the flesh, heedless of the reproofs of him who speaks from above—following my corrupt inclinations and passions, and veiling all cloaking these with the mask of piety—I am in amazement at the long-remembered merciful kindness of an Omnipotent Father. * * *

I am with feelings, I trust, of heartfelt gratitude, that I acknowledge the merciful condescension of the ever gracious Lord who has pleased to arouse me, I hope effectually, from this state of torpid uselessness, and called by his grace which purifies the heart, to obtain an inheritance in that city which hath foundations, whose maker and builder God is. Whether I shall persevere to the end, or if some of tribulation make shipwreck of faith, I do not know; but by trusting in that fountain of light and life in which alone is lasting strength, I hope, humbly hope, I have made a fit vessel for the house of the Lord, though occupying the lowest place therein; for 'I had rather be a door-keeper in the house of the Lord, than dwell in the streets of wickedness.'

I am as yet a novice in the mysteries of the Kingdom; but enough has been shown me to satisfy my eyes, and I can say: 'Thou art faithful, O my love, as Tirzah; comely as

—this, no doubt, was Mary Tatum; then living with her parents at Woodbury; who was afterwards the wife of John Mickel Whitall—a cousin with whom he was associated when young.

Jerusalem; terrible as an army with banners.' O, may my future walking through life be pure, as my former has been impure! And may the beams of heavenly radiance so far enlighten the dark chambers of my heart that Zion may put on her beautiful garments; that henceforth there shall no more enter therein the uncircumcised or unclean. I am sincerely desirous that I may not be found sounding a false alarm, and that those things which I do desire may be my experience; may, through faithfulness on my part, be sanctified unto me by the washing of regeneration; and that, purified and cleansed from the defilements of the world, I may be qualified to go forth a faithful standard bearer in the armies of the living God. May I be permitted to address thee in the language of the prophet: 'Come, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of his ways, and we will walk in his paths.' I often feel myself led to desire the preservation of those who are young like myself; and to crave at the footstool of mercy that those to whom I am joined by the double tie of consanguinity and friendship, may grow in the grace and truth which is in Jesus Christ our Lord. And I am sometimes, through faith, led to believe that many will be gathered from the highways and hedges of the world to bear their testimony to the goodness of Him who is the leader and supporter of those who humbly and reverently trust in the shadow of his wing."

To the same.

"6th mo. 4th, 1823.

* * * I am exceedingly desirous that nothing that I may have done or may do, may tend in the least to render those who have been my sincere friends either shy or reserved towards me; but, on the contrary, that the bond of friendship may be more and more strengthened, and that those social affections which are the bond of civil society may not be laid entirely waste, although rendered subservient to religion. There are some who conceive that religion is incompatible with the pursuits, even though lawful, of this stage of existence; but this appears to me to be an erroneous idea. Although we are to keep ourselves unspotted from the world, yet as long as we are in the world we are allowed the exercise of those faculties with which we are endowed, when kept within the bounds of moderation by the regulating principle of light and grace. With these views I shall still continue to desire the preservation of that harmony and good feeling which I trust has subsisted between us; and also to wish that we may be led into closer union and connexion—into true gospel fellowship, which is beautifully expressed by the apostle as the 'bond of peace.'"

To the same.

"11th mo. 11th, 1823.

The limited sphere of action in which it is

my lot to move, denies me the opportunity of seeing, knowing, or enjoying many of the refined enjoyments of the more polished circles; and also debars me from the view even of many of the miseries to which my fellow beings are subject. The latter circumstance I regret far more than the former. The benefits which result from scenes of misery and distress are more essentially useful in their nature, more salutary to the heart, and promote more effectually the permanent interests of the soul, than any of the smooth paths of life could suggest or produce. They are calculated to draw the mind out of that habitual listlessness into which it is too apt to fall when not aroused by something which presses immediately upon its interests or its happiness. It calls to action; it calls forth the sympathies and the energies of the mind; and points to the line of difference there is between our own situation and those who are the sad subjects of famine, misery and disease, and calls upon us in our more favored positions, to render to Him from whom all true blessings flow, that thanksgiving which is in this view of things particularly needful.

These reflections have been suggested by my having been called upon to attend frequently the bed-side of a poor sick man, who has now passed from this to another state of existence. I furnished him with some few articles, in order to render him more comfortable, and to smoothe the pathway to the grave. * * * In looking round upon the children of penury and want, I have been led to exclaim, 'Not more than others I deserve, yet God has given me more;' and sincere desires that I might be found grateful for the unmerited blessings which are showered upon me, have been renewed in my heart day by day. We cannot fully appreciate our blessings unless we compare them with the privations of others. And if we were more frequently to consider the situation of forsaken orphans, or children of dissolute parents, we might be better qualified to look upon our different lot with an unprejudiced eye. I cannot avoid referring to another circumstance which has claimed my attention in my little adventure which, though not necessarily connected with poverty, is often an attendant upon it—I mean the want of an affectionate nurse, a sympathizing friend, who can soothe the sad hours of affliction and soften the pangs of disease or pain. * * * The wife of the invalid to whom I have referred is a sad instance of the evils which (sometimes) attend degradation and ignorance. Instead of the kind and soothing language of soft affection, I heard nothing but the reproaches of indifference; the look of dismal dislike was the substitute for love; and instead of the cordial of kindness to mitigate the distresses of her husband, the dram bottle was provided for her own debauchery. But the reverse of this is what forms the truest element of female character. 'Tis theirs to call to life the dor-

mant energies of the body when just sinking into non-existence; by enlivening the mind by assiduous attention; by affectionate and tender sympathy; and by all those arts which none but themselves can practise, and which none can appreciate but those who have been the subjects of their care.

I have thought that if I was half so often in thy remembrance as thou art in mine, I should be favored with a letter at shorter intervals than has for some time past intervened between thy communications. A desire often occurs that thou with myself might be found walking under the banner and ensign of the cross of Christ. It is a glorious standard, my friend, to fight under; and a victory gained in this cause is worth more than fields of blood, or laurels stained by the blood of thousands of human beings. It is worth every faculty we possess to be found among the militant church of the Lamb; to be found pressing forward in the glorious cause of Christian liberty, and following Christ, the Captain of our salvation, through every bitter trial. Such pursuits as this afford the most solid satisfaction, which mortal man in this stage of existence could ask. They are above every earthly consolation, and they afford feelings which the world and all its fascinations can neither give nor take away. Could we attain to this state of mind, could we so far cast aside every temptation, and every foolish though glittering foible which dazzles the eye, could every thought and every word and every action be brought into obedience, there would be a precious unity felt far surpassing that natural affection which binds the worldly-minded together. It would be a band unbroken by any unpleasant attendant, and of which the Lord himself is the portion and the cause. To Him would the aspirations of gratitude often, yes constantly ascend; and our hearts, sanctified through his grace, would be fit receptacles, and would indeed be inhabited by the great and holy One of Israel.

(To be continued.)

For "The Friend."

The Removal of the Acadians.

Acadia, now called Nova Scotia, was the oldest French colony in North America. There the Bretons had built their dwellings sixteen years before the Pilgrims reached the shores of New England.

By the Treaty of Utrecht, in 1713, Acadia was ceded to Great Britain, but the old inhabitants, says Bancroft, "remained on the soil which they had subdued, hardly conscious that they had changed their sovereign. They still loved the language and the usages of their forefathers, and their religion was graven upon their souls. They promised submission to England; but such was the love with which France had inspired them, they would not fight against its standard or renounce its name. Though conquered, they were French neutrals.

"For nearly forty years from the peace of Utrecht they had been forgotten or neglected, and had prospered in their seclusion. No tax-gatherer counted their folds, no magistrate dwelt in their hamlets. The parish priest made their records and regulated their successions. Their little disputes were settled among themselves, with scarcely an instance of an appeal to English authority at Annapolis. The pastures were covered with their herds and flocks; and dikes, raised by extra-

ordinary efforts of social industry, shut out the rivers and the tide from alluvial marshes of exuberant fertility. The meadows, thus reclaimed, were covered by richest grasses, or fields of wheat, that yielded fifty and thirty fold at the harvest. Their houses were built in clusters, neatly constructed and comfortably furnished, and around them all kinds of domestic fowls abounded. With the spinning-wheel and the loom, their women made, of flax from their own fields, of fleeces from their own flocks, coarse, but sufficient clothing. The few foreign luxuries that were coveted could be obtained from Annapolis or Louisburg, in return for furs, or wheat, or cattle.

"Thus were the Acadians happy in their neutrality and in the abundance which they drew from their native land. They formed, as it were, one great family. Their morals were of unaffected purity. Love was sanctified and calmed by the universal custom of early marriages. The neighbors of the community would assist the new couple to raise their cottage, while the wilderness offered land. Their numbers increased, and the colony, which had begun only as the trading station of a company, with a monopoly of the fur-trade, counted, perhaps, sixteen or seventeen thousand inhabitants."

As the English colonists increased in Nova Scotia, the position of the Acadians became more insecure. "Ignorant of the laws of their conquerors, they were not educated to the knowledge, the defence, and the love of English liberties; they knew not the way to the throne, and, given up to military masters, had no redress in civil tribunals. Their papers and records, the titles to their estates and inheritances, were taken away from them. Was their property demanded for the public service? 'they were not to be bargained with for the payment.' The order may still be read on the Council records at Halifax. They must comply, it was written, without making any terms, 'immediately,' or 'the next courier would bring an order for military execution upon the delinquents.' And when they delayed in fetching firewood for their oppressors, it was told them from the governor, 'If they do not do it in proper time, the soldiers shall absolutely take their houses for fuel.' The unoffending sufferers submitted meekly to the tyranny. Under pretence of fearing that they might rise in behalf of France, or seek shelter in Canada, or convey provisions to the French garrisons, they were directed to surrender their boats and their firearms; and, conscious of innocence, they gave up their barges and their muskets, leaving themselves without the means of flight, and defenceless. Further orders were afterwards given to the English officers, if the Acadians behaved amiss to punish them at discretion; if the troops were annoyed, to inflict vengeance on the nearest, whether the guilty one or not,—'taking an eye for an eye, and a tooth for a tooth.'"

The breaking out of hostilities between the English and French nations filled the cup of distress of these poor people to overflowing. They were willing to take an oath of fealty to England, but refused to pledge themselves to bear arms against France. It was determined that they should be carried away into captivity to other parts of the British dominions. "They have laid aside all thought of taking the oaths of allegiance voluntarily; thus in August, 1754, Lawrence, the Lieutenant-Governor of Nova Scotia, had written

of them to Lord Halifax. 'They possess best and largest tract of land in this province if they refuse the oaths, it would be no better that they were away.'"

"The inhabitants of Minas and the adjacent country pleaded with the British officers: the restitution of their boats and their promising fidelity, if they could but retain their liberties, and declaring that not the use of arms, but their conscience, should engage them not to revolt. 'The memorial,' Lawrence in council, 'is highly arrogant, sidious, and insulting.' The memorialist his summons, came submissively to Halifax. 'You want your canoes for carrying provisions to the enemy:' said he to them, though knew no enemy was left in their vicinity. 'Guns are no part of your goods,' he continued, 'as by the laws of England all Roman Catholics are restrained from having arms, and are subject to penalties if arms are found in their houses. It is not the language of British subjects to talk of terms with crown, or capitulate about their fidelity or allegiance. What excuse can you make for your presumption in treating this government with such indignity, as to expound to the nature of fidelity? Manifest your obedience, by immediately taking the oath of allegiance in the common form before council.'

"The deputies replied that they would as the generality of the inhabitants should determine; and they merely entreated leave to return home and consult the body of the people.

"The next day, the unhappy men, foreboding the sorrows that menaced them, offered to swear allegiance unconditionally; but they were told that by a clause in a British statute persons who have once refused the oaths could not be afterwards permitted to take them, but are to be considered as Popish Recusants, and as such they were imprisoned.

"The chief justice, on whose opinion hung the fate of so many hundreds of innocent families, insisted that the French inhabitants were to be looked upon as confirmed rebels who had now collectively and without exception become 'recusants.' Besides: they counted in their villages 'eight thousand souls, and the English not more than 'thirty thousand;' they stood in the way of 'the progress of the settlement;' 'by their non-compliance with the conditions of the treaty of Utrecht, they had forfeited their possessions to the crown;' after the departure of the French and troops the province would not be in a condition to drive them out.' 'Such a juncture as the present might never occur,' so advised 'against receiving any of the French inhabitants to take the oath,' and for the removal of 'all' of them from the province."

"To hunt them into the net was impracticable; artifice was therefore resorted to. a general proclamation, on one and the same day, the scarcely conscious victims, 'both old and young men, as well as all the lads ten years of age,' were peremptorily ordered to assemble at their respective posts. On the appointed fifth of September, [1755] they obeyed. At Grand Pré, for example, five hundred and eighteen unarmed men came together. They were marched into the church and its avenues were closed, when Winslow the American commander, placed himself at their centre, and spoke:—

"You are convened together to manifest

you his majesty's final resolution to the French inhabitants of this his province. Your lands and tenements, cattle of all kinds, and stock of all sorts, are forfeited to the crown, and you yourselves are to be removed from this his province. I am, through his majesty's goodness, directed to allow you liberty to carry off your money and household goods, in as many as you can, without discommoding the vessels you go in. And he then declared in the king's prisoners. Their wives and families shared their lot; their sons, five hundred and twenty-seven in number, their daughters, five hundred and seventy-six; in the whole, women and babes and old men and children all included, nineteen hundred and thirty-three souls. The blow was sudden; they had left home but for the morning, and they never were to return. Their cattle were stay unfed in the stalls, their fires to die on their hearths. They had for that first even no food for themselves or their children, and were compelled to beg for bread. The tenth of September was the day for the embarkation of a part of the exiles. They were drawn up six deep, and the young men, five hundred and sixty-one in number, were ordered to march first on board the vessel. They could leave their farms and cottages, the shady rocks on which they had reclined, their herds and their garners; but nature turned within them, and they would not be separated from their parents. Yet of what avail was the frenzied despair of the unarmed youth? They had not one weapon; the bayonet drove them to obey; and they marched heavily and heavily from the chapel to the shore, between women and children, who, kneeling, prayed for blessings on their heads, and themselves weeping, and praying, and singing hymns. The seniors went next; the women and children must wait till other transport vessels arrive. The delay had its horrors. The wretched people left behind, were crowded together near the sea, without proper food, or raiment, or shelter, till other ships came to take them away; and December with its appalling cold, had struck the shivering, clad, broken-hearted sufferers, before the greater number of them were removed. 'The embarkation of the inhabitants goes on but slowly,' wrote Monckton, from Fort Cumberland, near which he had burned three hamlets; 'the greater part of the wives of the men we have prisoners are gone off with their children, in case I would not send off their husbands without them.' Their hope was vain. Near Annapolis, a hundred heads of families fled to the woods, and a party was detached on the coast to bring them in. 'Our soldiers hate us,' wrote an officer on this occasion, 'and they can but find a pretext to kill them, if they will.' Did a prisoner seek to escape? he was shot down by the sentinel. Yet some fled to Quebec; more than three thousand had been drawn to Miramichi, and the region south of the Ristigouche; some found rest on the banks of the St. John's and its branches; some found a lair in their native forests; some were miserably sheltered from the English in the swamps of the savages. But seven thousand of these banished people were driven on board ships, and scattered among the English colonies, from New Hampshire to Georgia;—a thousand and twenty to South Carolina alone. They were cast ashore without resources; hating the poor-house as a shelter for their offspring, and abhorring the thought

of selling themselves as laborers. Households, too, were separated; the colonial newspapers contained advertisements of members of families seeking their companions, of sons anxious to reach and relieve their parents, of mothers mourning for their children.

"The wanderers sighed for their native country; but, to prevent their return, their villages, from Annapolis to the isthmus, were laid waste. Their old homes were but ruins. In the district of Minas, for instance, two hundred and fifty of their houses, and more than as many barns, were consumed. The live stock which belonged to them, consisting of great numbers of horned cattle, hogs, sheep and horses, were seized as spoils, and disposed of by the English officials. A beautiful and fertile tract of country was reduced to a solitude. There was none left round the ashes of the cottages of the Acadians but the faithful watch-dog, vainly seeking the hands that fed him. Thickets of forest-trees choked their orchards; the ocean broke over their neglected dikes, and desolated their meadows.

"Relentless misfortune pursued the exiles wherever they fled. Those sent to Georgia, drawn by a love for the spot where they were born as strong as that of the captive Jews, who wept by the side of the rivers of Babylon for their own temple and land, escaped to sea in boats, and went coasting from harbor to harbor; but when they had reached New England, just as they would have set sail for their native fields, they were stopped by orders from Nova Scotia. Those who dwelt on the St. John's were torn once more from their new homes. When Canada surrendered, hatred with its worst venom pursued the fifteen hundred, who remained south of the Ristigouche. Once those who dwelt in Pennsylvania presented a humble petition to the Earl of Loudoun, then the British commander-in-chief in America; and the cold-hearted peer, offended that the prayer was made in French, seized their five principal men, who in their own land had been persons of dignity and substance, and shipped them to England, with the request, that they might be kept from ever again becoming troublesome by being consigned to service as common sailors on board ships of war."

Baneroft adds: "I know not if the annals of the human race keep the record of sorrows so wantonly inflicted, so bitter and so perennial, as fell upon the French inhabitants of Acadia."

For "The Friend."

"The Deepest Waters Stillest Run."

Humility ranks among the prominent graces of the Christian character. As the roar of the stream or river indicates shallowness rather than depth of waters; so the boasting of man indicates shallowness in those things of which he boasts. The man who is truly rich in this world's goods seldom refers to his vast possessions. The true physician does not seek to introduce himself to the public by long and flaming advertisements, his real advertisement being in deeds and not in words. Those who boast of the possession of knowledge and wisdom, or of aught else, may well be suspected of not having all that they claim to possess. Says Wisdom: "Let another man praise thee and not thine own mouth: a stranger, and not thine own lips."

Our spiritual strength lies in the heart, in the power of Christ revealed there, filling it

with love to God and man; and is not to be measured by the strength of the vocal organs in preaching, praying, testimony and singing, for these may be thus exercised while the heart yet remains carnal. There are some whose "strength" seems to consist in religious excitement, in continued bodily prostration and other outward manifestations, which bespeak a diseased state of mind and body, rather than any superiority of Divine grace. The power of religion in the soul does often affect the body, as was often experienced in the tremblings visible in the meetings of our early Friends; yet there are manifestations not of the Lord, which if persisted in may drift into fanaticism or religious mania.

The object of this article is to caution those who may have confided too much in man's boast of religious attainments. "Beloved, believe not every spirit, but try the spirits whether they are of God." Reject not all of religion because of counterfeits. Counterfeits prove the existence of the genuine thing. Know every tree by its fruits and not by its leaves, and every river by its depth rather than by its noise. O. A. PRATT.

Greene, N. Y., 3d mo. 6th, 1883.

Every-Day Duties.

An element of weakness in many of our desires for better life and larger usefulness is that we think of great and perhaps impossible attainments, and overlook the simple things that lie within our reach. No violent, overstrained exertions are necessary to a noble life, no superhuman efforts and achievements—nothing but every-day duty faithfully done. The most of us must be content to live what are regarded as common-place lives, without attracting the attention of the world, or winning the laurels of fame. We must, for the greater part, devote ourselves to the duties that spring out of our ordinary business, social and domestic relations. The pressure of life's necessities is so great that we cannot often turn aside to do things that lie outside of our common calling. Whatever service we render to Christ must be rendered in and along the line of these relations, and while we are busied in the imperative duties which every day brings to our hands.

It is just at this point that many fail. They spend all their life seeking for the place in this world which they were intended to fill. They never settle down to anything with any sort of restful or contented feeling. They have a lofty ideal of a very brilliant life, to which they would like to attain, in which their powers would find full scope, and where they could achieve great things. But in their present condition, with its limitations, they can accomplish nothing worthy of their powers. So they go on discontented with their lot and sighing for another; and while they sigh the years glide away, and soon they will come to the end to find that they have missed every opportunity of doing anything worthy of an immortal being in the passage from time to eternity.

The truth is, one's vocation is never some far-off possibility; it is always the simple round of duties that the passing hour brings. Some one has pictured the days as coming to us with their faces veiled; but when they have passed beyond our recall the draped figures become radiant, and the gifts we rejected are seen to be treasures fit for kings' houses. No day is commonplace if only we

had eyes to see its splendor. There is no duty that comes to our hand but brings to us the possibility of kingly service.

We greatly mistake, therefore, if we think there is no opportunity for ordinary people to make their years beautiful—to fill them with acceptable Christian service. There is room in the commonest relations of life, not only for fidelity, but for heroism. No ministry is more pleasing to the Master than that of cheerful and hearty faithfulness to lowly duty, when there is no pen to write its history, and no voice to proclaim its praise. To be a good husband—loving, tender, unselfish, and cherishing; or a good wife, thoughtful, helpful, uncomplaining, and inspiring, is most acceptable service. To live well in one's place in the world, adorning one's calling, however lowly, doing one's most prosaic work diligently and honestly, and dwelling in love and unselfishness with all men, is to live grandly. To fight well the battle with one's own lusts and tempers, and to be victorious in the midst of the countless temptations and provocations of every-day experience, is to be a Christian hero.

There is a field, therefore, for better living very close at home. It is in these common things that most of us must make our progress and win our distinction. And there is room enough in these prosaic duties and opportunities for very noble and beautiful lives. There is nothing possible to a human soul greater than simple faithfulness. "She hath done what she could," was the highest commendation that ever fell from the Master's lips. An angel could do no more. When we are resolving to live more grandly in the future than in the past, it will help us to bring our eyes down from the far-off mountain peaks, where there is nothing for us to do, and look close about our feet, where lie many neglected duties, and many unimproved opportunities; and many possibilities of higher attainment in spirit, in temper, in speech, in heart.

Another element of weakness in much of our resolving is, that we try to grasp too much of life at one time. We think of it as a whole, instead of taking the days one by one.

It ought not to be hard to live well one day. Any one should be able to carry his burden, or fight his battle, or endure his sorrow, or stand at his post, or do his work, for just one day. Any one should be able to remember God, and keep his heart open toward heaven; and to remember others in need and suffering about him, and keep his hand stretched out in helpfulness, for just one day. Yet that is all there is to do. We never have more than one day to live. We have no to-morrows. God never gives us years, or even weeks; He gives us only days. If we live each day well, all our life will, in the end, be radiant and beautiful.—*S. S. Times.*

I find it needful to take care lest the Spirit should be grieved by too much social converse. It is much easier to lose a calm state of mind, than to gain or regain it. Some persons seem as if they never know where to stop talking; and such often speak on subjects of little or no instruction or real use. Scarcely anything renders company more disagreeable, than a person who seems to delight in nothing more than to hear his own voice. H. J.

To be descended of wealth and titles fills no man's head with brains, or heart with truth.

"THIS IS LIFE."

BY SARAH K. BOLTON.

Selected.

"I have planned much work for my life," she said;
A girlish creature, with golden hair,
And bright and winsome as she was fair.

"The days are full, till he comes to wed;
The clothes to buy, and the home to make
A very Eden, for his dear sake."

But cares soon come to the wedded wife;
She shares his duties, and hopes, and fears,
Which lessen not with the waning years;

For a very struggle, at best, is life;
If we knew the burdens along the line,
We should shrink to receive this gift divine.

Sometimes, in the hush of the evening hour,
She thinks of the leisure she meant to gain,
And the work she would do with hand and brain.

"I am tired to-night; I am lacking power
To think," she says; "I must wait until
My brain is rested, and pulse is still."

Oh! woman and man, there is never rest,
Dream not of a leisure that will not come
Till age shall make you both blind and dumb.

You must live each day at your very best:
The work of the world is done by few;
God asks that a part be done by you.

Say oft, of the years, as they pass from sight,
"This, *this* is life, with its golden store:
I shall have it once, but it comes no more."

Have a purpose, and do with your utmost might:
You will finish your work on the other side,
When you wake in his likeness, satisfied.

—*S. S. Times.*

Selected.

THE TWO GLASSES.

There sat two glasses, filled to the brim,
On a rich man's table, rim to rim;
One was ruddy and red as blood,
And one as clear as the crystal flood.
Said the glass of wine to the paler brother,
"Let us tell the tales of the past to each other.
I can tell of banquet and revel and mirth,
And the proudest and grandest souls on earth
Fell under my touch, as though struck by blight,
Where I was a King, for I ruled in might.
From the heads of kings I have torn the crown,
From the heights of fame, I have hurled men down;
I have blasted many an honored name;
I have taken virtue and given shame;
I have tempted the youth with a sip, a taste,
That has made his future a barren waste.
Far greater than any king am I,
Or than any army beneath the sky;
I have made the arm of the driver fall,
And sent the train from the iron rail;
I have made good ships go down at sea,
And the shrieks of the lost were sweet to me,
For they said, 'Behold, how great you be,
Fame, strength, wealth, genius before you fall,
For your might and power are over all.'
Ho! ho! pale brother," laughed the wine,
"Can you boast of deeds as great as mine?"
Said the water glass, "I cannot boast
Of a king dethroned or a murdered host,
But I can tell of a heart, once sad,
By my crystal drops made light and glad—
Of thirsts I've quenched, of brows I've laved,
Of hands I have cooled and souls I have saved:
I have leaped through the valley, dashed down the
mountain,
Flowed in the river and played in the fountain,
Slept in the sunshine and dropped from the sky,
And everywhere gladdened the landscape and eye;
I have eased the hot forehead of fever and pain;
I have made the parched meadows grow fertile with
grain;

I can tell of the powerful wheel of the mill
That ground out the flour and turned at my will;
I can tell of manhood debased by you
That I lifted up and crowned anew.
I cheer, I help, I strengthen and aid;
I gladden the heart of man and maid;
I set the chain-wine captive free,
And all are better for knowing me."
These are the tales they told each other—
The glass of wine and paler brother—
As they sat together, filled to the brim,
On the rich man's table, rim to rim.

For "The Friend"

"THE INNER LIGHT."—John iii. 19—22.

Gliding along from morn to night
Upon life's all uncertain sea,—
Our pilot is the inner Light,
To show where hidden dangers be.
How quick this all-illuminating ray
To point the path, and lead the way!

Brought near the entrance to the tomb,
All unprepared to enter in,—
We shudder at the awful doom
Still due to unforgiven sin;
Thy chastening Light, O Lord! is there,
Moving to penitential prayer.

Oh Death! thy stern forbidding mien
Stirs the deep fountains of the heart,—
Gives sight to "see as we are seen,"
Ere flesh and spirit rend apart;
Gives confidence, or clothes with fear,
As life's last solemn hour draws near.

Can man deny the pardon bought
Through Christ, "the Life, the Truth, the Way
And deem it all a thing of naught—
This heavenly Light's most holy sway?
In vain our hope—in vain man lives,
But for the peace its presence gives.

Though fleshly minds eschew the right,
And "walk in darkness" all their day,
God knoweth his—"for God is light,"
E'en unto those who go astray:
Invited all—all may be free,
Born of the Light, O God! and thee.
Marshallton, Pa.

For "The Friend."

In carrying out the salutary advice of the Meeting for Sufferings, made through the Yearly Meeting last spring, that subordinate meetings should examine into the condition of all their various records, some interesting minutes have been found bearing evidence that what was once written in the Light never fades away, no matter how long it may have lain in obscurity. The following was obtained from the first book of records* the meeting of "ministers"† of Chester, now and since 1800, known as Concord Quarterly Meeting.

FIRST MINUTE.

† "At our meeting of Ministering Friends held at the meeting-house in Providence, in the county of Chester, held the 22nd day of the 9th mo. 1701.—We being met together in the fear of God with desires for the prosperity of Zion, and that the blessed truth of our Gospel may spread over all nations, who was and the upholder of all those that put their trust in Him; and several fresh and living testimonies being delivered to the comforting of our souls; have renewed cause to say that the strength of Israel's God is still felt to be with those that wait for Him and truly see after the blessed enjoyments of his presence and now it is concluded that the next meeting of ministering Friends is to be held at the same place, upon the account of the same service, upon the last 7th-day of the 12th mo. next, and next upon the last 7th-day of the 3d mo., and the next upon the last 7th-day of the 6th mo., and upon the last 7th-day of the 9th mo."

"At our meeting held in Providence the 28th day of the 12th mo. 1701. Several living testimonies being delivered, the love and life

* This book was bought for the use of the Ministering Friends in the county of Chester, by Jacob Simcock Anno 1703.

† It is understood that elders did not attend the meetings of ministers until about 1710 or 1711.

‡ All the headings are in German letters.

the holy Jesus run through our meeting the great comfort and reviving of our souls, that the Lord's power reigned to the use of his name. Complaint being made to meeting against — concerning his testimony being burdensome to Friends, and an examination things not being found well in him, it is the judgment of this meeting that he ought to be silent and not to appear in the testimony in meeting till he be truly reconciled to Friends. It is concluded that the next meeting of ministering Friends be held at John Simcock's, of Ridley, upon the 7th-day of the 3d mo."

At our meeting of Ministering Friends in the county of Chester, this 30th day of the 3d mo. 1702.—The love, power and presence of the great God of wisdom being among us, several sweet and living testimonies being borne with wholesome advice, which was to the overcoming and affecting of the hearts of those present, which give us for us to say, that He, that by his great power, gathered and brought our ancients to himself, is still felt and enjoyed to the glory and praise of his holy name. This meeting appoints Geo. Maris and Jno. Blunston to attend the Quarterly Meeting of ministering Friends next at Philadelphia. This meeting further concludes that if any appear from time to time in meetings in declaration [not] acted by the Spirit of Truth, and not coming to sound words in declaration, that he be spoke to by any person or persons attending to their meetings, that they keep the True Guide, or otherways to be silent; and if such a person refuse to take that advice, that then he have notice to appear at our meeting of ministering Friends. The next meeting of ministering (Friends) is to be held at Providence the last 7th-day in the 6th month. The names of those that were present at that meeting: Jno. Simcock, Geo. Maris, Jno. Blunston, Jno. Smith, Jno. Walter Fausit,* Vincent Cordwell, Abraham Marshall, John Maclear, Jacob Simcock, Elizabeth Simcock, Elizabeth Herm, Hannah Elin Smith, Lydia Carter, Hannah Kinsland, Elizabeth Fishbourn, Marg't Minshall, Geo. Maris."

At our meeting of Ministering Friends, in a public meeting-house in Providence, this 29th day of the 6th month, 1702.—We was there met have fresh cause to say, that the Ancient of days was with us, and several sweet testimonies in the demonstration of life were borne amongst us to the glory of our hearts—glory be given to Him that is worthy to have the rule. This meeting appoints Geo. Maris and Jno. Smith to attend the meeting of ministering Friends at Burlington at the time of the Yearly Meeting. This meeting adjourns to the last 7th-day in the 9th mo., which is to be held at John Simcock's, in Ridley, for the service of the

At our meeting of Ministering Friends, at the house of Jno. Simcock, in Ridley, this 23th 9th mo., 1702.—We that was met and gathered there had cause to praise the name

On a loose sheet of paper found in the back part of one of the old volumes of these records, there is an interesting account of the close of W. F., which may be made active to publish.

of the Great God for his great love and blessed glorious appearance; several living testimonies being borne, the Lord's power filled the hearts of those present, that was to the glory and praise of his name. Let it be remembered. The next meeting is to be held at Walter Fausit's, in Ridley, the last 7th-day in the 10th mo., 1702."

"At our meeting of Ministering Friends, held at Walter Fausit's, in Ridley, this 27th day of 12th mo. 1702.—It pleased the Lord in his ancient love and goodness to appear to the reviving of the hearts of those that was present; several fresh and living testimonies being borne in the power of God, which was to the encouragement for the going on of this great work which is the upholding of the blessed Truth. Geo. Maris and Jno. Blunston appointed to attend ye Quarterly Meeting of ministering Friends at Philadelphia. It is concluded the next meeting of ministering Friends be held at Jacob Simcock's, in Ridley, and that Jacob Simcock get a book for the service of ministering Friends."

"At our meeting of Ministering Friends, held at Jacob Simcock's this 29th day of ye 3d mo., 1703.—Many sweet, living and heavenly testimonies being borne, the Lord's great power and heavenly majesty was with and amongst us, by which our souls were livingly and divinely comforted and our faith strengthened; forever blessed be his holy name. Inquiry being made concerning ye affairs of truth in meetings, it was reported well in general way, and now this meeting appoints Geo. Maris and Jno. Smith to attend ye Quarterly Meeting of ministering Friends at Burlington next," &c. &c.

In a meeting held in 1808, no allusion is made to any vocal service, the minute states, "After a time of sitting together in silence waiting upon ye Lord for his assistance, this meeting proceed to business," &c. &c.

3d mo. 17th. Elizabeth Webb laid her concern of visiting Friends in Old England before this meeting; ye meeting approves well of, and have good unity with her therein," &c.

The foregoing may serve as a sample of these interesting minutes, which continue to express the same feelings of gratitude for favors received. The presence of *elders* at these meetings appears to be first mentioned 6th mo. 1710, informally, as it might appear from the following minute:

"At a meeting of ministers held at Concord for the county of Chester, &c., the 28th day of the 6th mo. 1714. After a time of silence, we were exhorted to wait on the Lord in true humility, that so those that minister may know and be covered by the Spirit of God, keeping upon the true foundation, the Rock of Ages, Christ Jesus, which abilitates those that preach the truth, to live in the truth; after which, supplication being put up to God for the renewing of his Spirit, his good presence being witnessed amongst us, the meeting proceeded to business. * * Inquiry being made concerning the ministers, the answer was, that things in general are pretty well, considering we are at present without the assistance of *elders* sitting amongst us, for which cause we renew our request to the Yearly Meeting to have their help, and appoint Abraham Marshall and Jno. Smith, to attend the Yearly Meeting to be held at Burlington."

The Empty Coat.

F. DENISON.

Some months ago there came to our notice a touching story that we find ourselves incapable of forgetting. In the case of a shipwreck, on one of the islands of the Atlantic, a mother and her little boy were washed from the wreck and driven towards the shore. The lad was dressed in an ulster overcoat. The mother, in grasping for her child, seized the belt of the coat at the back and held fast as she was rolled and dashed by the billows and blinded by the spray and brake of the waves. With an undying grasp, she held to the belt till she was thrown upon the beach, in an almost lifeless condition. Her rescuers on the shore were deeply affected by the sight, the almost dead mother holding fast the little coat by the belt. When at last she could open her eyes to see what was around her, how keen was her anguish to discover that she held only the coat. Her boy was gone. The waves had torn him out of the little coat and made him their prey. Then there was an agony of soul such as only a mother can know and no eyes were dry around her.

That mother's aim, effort and final agony, suggest to us what we only too often find in other relations and experiences of human life. How many love this world, and, in their idolatrous passion, grasp its garments and hold fast with all the energy of their natures, and amid all perils, until their eyes are opened at last to find that their idol has passed their reach, leaving only the empty coat to remind them of their vain struggle and to stir their souls to an unavailing agony. The grasping after wealth, after honor, after a name, after renown, after pleasure, is only a clutching upon the belt of what proves finally to be an empty coat. How often the last hours of human life are filled with experience like these of the agonized mother; labor lost, aims deceived, hopes disappointed, the future darkened, the heart wrung with anguish. In sober truth, the world and all it contains will soon be washed from our grasp by the billows of time, leaving us utterly alone and miserable, if we have no hold upon things beyond. In the final wreck of all things here below—an event sure to come to us all—what shall we have? We can carry nothing of this world in our hands. Shall we then have a grasp upon what is living and enduring? Shall we have the pledge of life and joy forever in our hands, or shall we have only an empty coat?

Oh, man, by time's fierce billows tossed,
Not on the transient, outward dote,
Lest in the end they all be lost,
And thou have but an empty coat.

—Observer.

For "The Friend."

Religious Items, &c.

Good Friday a Chronological Mistake.—This is the title of a book recently published in London, in which the writer attempts to prove that the generally accepted opinion, that our Saviour was crucified on the Sixth-day of the week, is a mistake; and that it was really on the Fifth-day of the week, that the momentous event occurred. It is stated in Mark xv. 42, 43: "When the even was come, because it was the preparation, that is the day before the Sabbath, Joseph of Arimathea . . . craved the body of Jesus." The author states, that the Jews regarded the

Sabbath as commencing on Sixth-day at sunset; and therefore the preparation day, a day preceding it, must commence at sunset on Fifth-day. The question is one of some interest, but its practical importance is not very apparent.

Baptist Liberality.—The Baptists have raised \$50,000 for the renovation of the University Hall of Brown University, Providence. A legacy of \$250,000 recently received is to be appropriated to the scientific department.

Ministry.—At the Monthly Meeting held in London on the 29th of 1st month, the attention was turned to the ministry as it exists amongst us. A strong feeling was expressed that in these days of high intellectual culture, great care should be maintained not to depart from the true basis of ministry; and that the exercise of the gift should always be under the renewed anointing and fresh putting forth of the Holy Spirit. The few words uttered in His power and demonstration being more effectual to reach the heart than any elaborate or learned discourse which might please the ear.—*British Friend.*

A bill has been introduced into the Connecticut Legislature for the suppression of the sale of corrupting papers.

Church property in New Hampshire is no longer exempt from taxation.

Growth of Christianity in India.—In India, Burmah and Ceylon the number of native Christians in 1861 is said to be 213,370; in 1871, 318,363; in 1881, 528,590. Of the spread of the English language in India, Joseph Cook remarks in a recent lecture, that nowhere, except perhaps in the case of the Spanish in South America, has a foreign language spread more rapidly through great populations. There is a universal demand for instruction in English among the educated classes.

The Disciples of Christ.—This body of professors dates from 1811, and originated with Thomas Campbell and others in Washington Co., Pa. They now claim 625,000 members in the United States, and some in other countries. They are Congregational in polity, each congregation being ecclesiastically independent of every other.

Temperance.—In the Christian College at Sapphiro, Japan, instruction is given to the students on the physiological effects of alcohol.

Theatrical Performances.—The vice-chancellor and heads of Colleges of Cambridge University, England, have exercised the right which the law gives them, of shutting up the theatres in the town during term-time; that is for six months in the year.

Educated Ministers.—At the meeting of the Baltimore Conference of the M. E. Church South, in Charlestown, West Virginia, Bishop Keene, in an address, said that it would be a lamentable day for the Church when the selection of preachers is confined to educated men.

Ritualism.—The *Church Review* recently expressed the real object and ultimate aim of the Ritualists in these emphatic and most unmistakable words:

"The thing wanted to correct and purify our worship is—if you like to express it by a phrase—the restoration of the Holy Communion to its right place as the centre of Christian worship;—or if you prefer to express exactly the same thing in five words—the restoration of the Mass. That is the thing for which we are contending. Anything

which tends to bring about this consummation is a victory. Anything which hinders it is a misfortune.

For "The Friend."

Natural History, Science, &c.

Sand in Snow.—Henry G. Hanks, of the Mining Bureau, read an interesting paper before the Microscopical Society, on "some notable features of the great San Francisco snowstorm." He showed that the snow, far from being pure, contained an immense amount of fine sand, estimated at seventy-five tons per square mile. An analysis showed it to be identical with that which fell in the mud shower at Fresno.—*Local Paper.*

Salt in Rain.—According to observations made for the last fifteen years near the sea in England the amount of salt carried from the sea by the autumnal gales and deposited after rain varied from five to seven grains per gallon, while the ordinary amount was only .5 grain. The average winter quantity was but slightly in excess of the summer average. At Oakley Park one side of the trees was severely injured after a south-west tempest, and if no rain fell for a few days after the gale, the salt sparkled on the trees, even at a distance of thirty-five miles from the sea. The salt acted in abstracting the moisture from the leaf-cells, and formed a condensed solution, so that the leaf became completely dried up, and consequently perished. As has been remarked by Sir J. D. Hooker, the celebrated Dalton was the first to note a like phenomenon at the beginning of this century. Some trees resist the influence of the storm-carried salt better.—*Chr. Ad.*

Investigation of Diseases.—The Department of Agriculture has leased a piece of ground in the District of Columbia for an experimental farm for the investigation and treatment of the diseases of domestic animals. The farm will be under charge of Dr. E. E. Salmon, who has been for many years employed by the Department in the investigation of animal diseases, and the Pasteur system of inoculation will be adopted. Investigations will be made into the origin and nature of the Texas cattle fever, pleuro-pneumonia, and hog and chicken cholera, and the means for preventing and curing those diseases.

Exploring Greenland.—An arctic expedition this summer has been decided upon in Sweden. It has been promoted by the well-known Swedish Mæcenas, Dr. Oscar Dickson, and will be in command of Baron Nordenskiöld, whose intention it is on this occasion to explore the east and north-east coast of Greenland. It was originally his intention to have proceeded this summer into the Siberian seas, but seeing the delay caused by the Danish Polar Expedition, which will now be there during the summer, this idea was abandoned, and Greenland decided on instead. Baron Nordenskiöld, having formerly visited the country, is of the opinion that some kind of "break" or oasis is to be found in the interior of Greenland. He proposes to proceed along the east coast of Greenland as far as the ice will allow, and then to penetrate into the interior, some 300 miles across the inland ice. The country inland is nearly the whole year covered by ice and snow, which, during the summer months, render it entirely one bog. The enormous stretch of inland ice has also always been a barrier to exploration.

Another object in view by Baron Norden-

skiöld is to attempt to find traces of the N colonies, which existed in Greenland from about the year 1000 until the end of the fourteenth century. The ultimate fate of Norse settlers in Greenland is shrouded in mystery, as there is no authentic record of their existence after the end of the fourteenth century. There has also, in later days, been great diversity of opinion where to seek the settlements; thus the Danish explorer Graah, who in the years 1828-31 was looking for remains of the same, sought them west of Cape Farewell, but without success. Baron Nordenskiöld is, however, of the opinion that the Osterbygd and the Norse settlements were situated east of the Cape, and it is there he intends to search for them.—*Chr. Adv.*

Mediterranean Coral.—The Naples coral harvest has been very plentiful, although quality is not very high, and over a mill and a quarter pounds have been fished worth about \$1,000,000 in the rough state. There is a goodly quantity of the pale coral, which is highly valued by some countries, such as England, Germany, Russia, and the United States; but, while fair complexion prefer this more delicate tint, pink coral despised by their brunette sisters in Spain and India and China, who favor the deep red. During the past year 600 vessels and 57,000 men have been employed in dredging off the coasts of Sardinia, Corsica and Sicily, off the mainland of Southern Italy and on the Barbary coast.

Animals in the Ancient Scotch Lake-Dwellings.—From the respective reports of Professors Owen, Rolleston and Cleland on a selection of osseous remains taken from the lake dwellings at Dowalton, Lochlee and Buxton, we can form a fair idea of the food of the occupiers. The Celtic short-horn (*Bos longifrons*) the so-called goat-horned sheep (*Ovis arvensis brachyura*), and a domestic breed of pig were largely consumed. The horse was scarcely used. The number of bones of the horns of the red deer and roebuck show that venison was by no means a rare addition to the list of their dietary. Among birds on the goose has been identified, but this is not a criterion of the extent of their encroachment on the feathered tribe, as only the large bones were collected and reported upon. This bill of fare the occupiers of Lochspoo Crannog, being comparatively near the sea, added several kinds of shell fish. In all the lake dwellings that have come under my observation the broken shells of hazle-nuts were in profuse abundance.—*Ancient Scottish Lake Dwellings—Munro.*

Malayan Jungles.—The most characteristic feature of the jungle was its thorniness. The shrubs were thorny, the creepers were thorny, the bamboos even were thorny. Everything grew zig-zag and jagged, and in an inextricable tangle, so that to get through the bush with gun or net, or even spectacles, was generally not to be done, and insect catching in such localities was out of the question. It was in such places that the ground-thrush often lurked, and when shot, it became a matter of some difficulty to secure the bird, and seldom without a heavy payment of prickles and scratches and torn clothes could the prize be won. The dry volcanic soil and arid climate seem favorable to the production of such stunted and thorny vegetation, for the native assured me that this was nothing to the thorns and prickles of Sunbawa, whose surface sti-

the covering of volcanic ashes thrown forty years ago by the terrible eruption of Mount Pelee.

Among the shrubs and trees that are not only the Apocynaceae were most abundant, but the bilobed fruits of varied form and color, often of most tempting appearance, hang everywhere by the waysides as if to invite to destruction the weary traveller who is unaware of their poisonous properties. In particular, with a smooth shining skin of golden orange color, rivals in appearance the golden apples of the Hesperides, and has great attractions for many birds, who feast on the crimson seeds which are displayed when the fruit bursts open.

The great palm, called "gubbong" by the natives, is the most striking feature of the forest, where it grows by thousands. It has a very cylindrical stem about a hundred feet high and two to three feet in diameter. The leaves are large and fan-shaped, and fall off at the tree flowers, which it does only once in its life, in a huge terminal spike, on which are produced masses of a smooth-skinned fruit. When these ripen and fall the trees die. Troops of monkeys may often be seen occupying a tree, showering down fruit in great profusion, chattering when disturbed and making an enormous rustling as they slip off among the dead palm leaves.—*Nature's Malay Archipelago.*

Anecdotes of a Raven.—My raven, "Grip," unfortunately, died from eating too much liver, had astonishing delicacy in the use of his great iron beak. If I tied a knot in a piece of string and left it within his reach, he was sure to untie it and then walk about triumphantly with one end of the string in his beak. He had a large wooden cage made of a chest, and faced with strong iron bars. He was cut in the end of the box, leading to a large "run," enclosed with wire netting. There was not a spot at which the netting had been joined that had not been tested by his beak, and more than once I have just in time to prevent his escape. He always resented my interference, and used to tug in his beak the wire with which I was trying to mend the defect good, and try to pull it out with my hands. At last he gave up the wire and turned his attention to the bars of his cage. They were much too strong for him to bend, but he deliberately set to work to break one of the central bars, and dug away the wood in which it was set until he had loosened it at the bottom. Fortunately, I was just in time to see him pulling out the bar, or he would have been an escaped raven and a fearful havoc among the poultry kept by my next-door neighbor.

Directly Grip saw me he set up a great cry, and did his best to get out the bar he could reach him. I at once sent for my pliers, and at last succeeded in cutting the whole of the bars with cross-wire, at least all the bars were dug out both above and below they would hold their place. Grip was horribly angry during the time, and tried to annoy me as much as possible by tugging at my fingers through the bars, and trying to pull away the wire. Once he did the pliers, and I was obliged to bring on my dog "Bosco," whom Grip hated from conception, before I could induce him to let go the pliers. Bosco's presence, however, elicited a scream of rage; and as the raven fell from his beak, I secured possession

of them. He afterwards tested the wires from end to end, tried to undo every knot, and, finding himself baffled, gave up the whole business as a bad job.—*J. G. Wood.*

THE FRIEND.

FOURTH MONTH 14, 1883.

In the obituary column will be found a notice of the decease of our aged and valued friend, Daniel B. Smith, of Germantown, whom it seems proper to notice here, because he was one of the little company who commenced the publication of "The Friend," more than 55 years ago, and became responsible for the payment of its necessary expenses.

This publication originated in a concern to support the doctrines and testimonies of our Society, by spreading among our members correct information on matters connected with its interests; and by the weekly introduction into their families of reading matter calculated to strengthen their good desires and their attachment to those principles which William Penn declared to be Primitive Christianity Revived. For these principles, Daniel B. Smith maintained a sincere love, and therefore he felt a warm interest in the prosperity of the journal he had been instrumental in establishing, and contributed many valuable articles to its pages, during a long series of years. When the infirmities of advanced age were more sensibly felt, and his pen was laid aside, he still preserved a thoughtful oversight of its contents, and his words of loving counsel and encouragement were cheering to its conductors.

Though so warmly attached to our religious Society, his labors were not confined to its interests alone. He was instrumental in organizing and putting in operation several valuable institutions which have since largely developed. Among these are the Apprentices' Library, now situated at the corner of Fifth and Arch streets, the House of Refuge, the Savings' Fund at Third and Walnut, the Pennsylvania Company for Granting Annuities, and the College of Pharmacy, of which he was for a time the President.

Of the trials and afflictions which belong to this state of existence, he had his share, but the conflicts and struggles of an active life were succeeded by a calm and peaceful old age. Much of his time in his last few years was passed in his quiet library, where he was surrounded by the valuable works which had accumulated about him, cheered by the visits of those who loved and valued him, and sustained by a humble confidence that the everlasting arms of Divine mercy, which had reached to him in early life, were still extended for his support.

Many of those who knew him can bear testimony to his superior intellectual abilities, to the extent of his literary and scientific acquirements, to his amiable character, and to his devotion to the cause of truth and righteousness. But there is abundant consolation for our loss in his removal, in the belief that through his submission to the washing of regeneration and the renewing of the Holy Ghost, shed on him as on all, through Jesus Christ, he has entered into his eternal rest.

"The period for the holding of our Annual Assembly is nigh at hand. Surely no less in

the prospect thereof than at other times, does it behoove us to dwell deep, and under close religious exercise, that so preservation be witnessed, and the Lord's cause be promoted to his honor."

The above extract from a letter recently received from a beloved friend, seems to the Editor to express so clearly and briefly the feeling which pervades the minds of many, in looking towards our approaching Yearly Meeting, that it is here inserted in lieu of more elaborate remarks. For the Lord's cause can only be promoted by us, as we abide under that religious exercise with which He will clothe the hearts of his children; neither is there reasonable hope for preservation to the church or to individuals, but in the extension of his power—the avivings of which are to be reverently waited for and sought after.

When Richard Shackleton attended London Yearly Meeting in 1776, he wrote to his wife, "This is a time and place for deep feeling, weighty concise speaking, and close attention to a variety of church-business."

The cautions embodied in these few words are applicable at the present time.

SUMMARY OF EVENTS.

UNITED STATES.—The President has appointed Walter Q. Gresham, of Indiana, to be Postmaster-General. Postmaster Pearson reports that the heaviest requisition for postage stamps ever drawn in the United States was forwarded from the New York Post-office to the Third Assistant Postmaster-General, on the 2d inst., the number of stamps being 21,220,000, which represented a value of \$453,000.

Peter Cooper, of New York, died on the morning of the 4th inst., in the 93d year of his age.

Papers have been filed at Albany, organizing the Globe Telephone Company, with a capital of \$10,000,000, for doing a telephone business throughout the United States. The company purpose "to use instruments that will overcome all the present obstacles and talk over the longest distances."

The Ohio Legislature on the 4th inst., agreed on the report of conference committee for the submission of two propositions for amendments to the Constitution on the liquor question. One provides for prohibition and the other for legislative control.

The Supreme Court of Iowa met on the 3d inst. in Davenport, and oral arguments were begun in the rehearing of the Prohibitory Amendment case. On the result depends the validity of the amendment.

In the Massachusetts House, the proposed prohibitory amendment to the State Constitution has been defeated by a vote of 115 to 83.

It is said that the law prohibiting the direct importation of Chinamen to the Sandwich Islands has been repealed, and that the regular steamship Oceanic, on her next voyage from Hong Kong, will stop at Honolulu on her way to San Francisco, and unload nearly 1000 Chinese laborers. The next five steamers will take more than 3000 to the islands.

A reunion of the so-called "Reorganized Church of Mormons," was begun on the 6th instant at Kirtland, Ohio, Joseph Smith, Jr., presided. About 300 members were present. This body repudiates polygamy. Bishop Taylor from England, reported a membership in Europe of 8000, and in England and Wales of 2000.

The Wyoming Stock Growers' Association is holding its tenth annual session in Cheyenne. The Executive Committee's report shows that during last year 220,000 beef cattle were inspected, an increase of 52,000 on the number for the preceding year. About 1000 head of cattle "were killed by the Union Pacific Railroad." Herds of breeding cattle are selling 25 per cent. higher than last year, and \$30,000,000 of Scotch and English capital was invested in Wyoming and the Texas Pan Handle during 1882.

The annual report of the Board of Managers of the House of Refuge, of this city, states that on 12th month 8th, 1829, the first child was admitted, and since that day upwards of 14,300 young persons "have enjoyed the advantages of this seminary, and at least two-thirds

of them properly instructed and reformed were restored to society."

Eighty-six deaths from small-pox were reported in New Orleans last week. The small-pox is reported to be increasing in Nashville.

The deaths in this city last week numbered 462, which was 37 more than during the previous week, and 36 more than during the same period last year. Of the whole number, 228 were males, and 234 females: 59 died of pneumonia; 52 from consumption; 17 from diphtheria; 17 from old age; 15 from scarlet fever; 15 from typhoid fever; 14 from convulsions, and 13 from bronchitis.

Markets, &c.—U. S. 3's, 103 $\frac{3}{4}$; 3 $\frac{1}{2}$'s, 103; 4 $\frac{1}{2}$'s, 114 $\frac{1}{2}$; 4's, 120 $\frac{1}{2}$; currency 6's 129 to 132.

Cotton.—There was very little movement, but prices were unchanged. Sales of middlings are reported at 10 $\frac{3}{4}$ a 10 $\frac{1}{2}$ cts. per pound for uplands and New Orleans.

Petroleum.—Standard white, 8 $\frac{1}{4}$ a 8 $\frac{1}{2}$ cts. for export, and 9 $\frac{1}{4}$ a 9 $\frac{1}{2}$ cts. per gallon for home use.

Flour continues dull, but prices were unchanged. Sales of 2100 barrels, including Minnesota extras, at \$5.25 a \$6.25; Pennsylvania family at \$4.87 $\frac{1}{2}$ a \$5.12 $\frac{1}{2}$; western do. at \$5.25 a \$6.15, and patents at \$6.25 a \$7.75. Rye flour is dull at \$3.75 per barrel.

Grain.—Wheat is dull and easier. Sales of 4400 bushels red, in car lots at \$1.15 a \$1.21. Rye is nominal. Corn is in fair request and irregular. Sales of 12,000 bushels in car lots, at 60 a 65 cts. Oats are quiet and easy. Sales of 10,000 bushels, in car lots, at 52 $\frac{1}{2}$ a 56 cts.

Beef cattle were dull this week, and prices were unsettled: 2600 head arrived and sold at the different yards at 5 $\frac{3}{4}$ a 8 cts. per pound, the latter rate for a few choice.

Sheep were a fraction higher: 7000 head arrived and sold at the different yards at 4 $\frac{1}{2}$ a 7 $\frac{3}{4}$ cts., the latter rate for extra, and spring lambs at \$4 a \$8 per head.

Hogs were in fair demand: 3300 head arrived and sold at the different yards at 10 $\frac{1}{2}$ a 11 $\frac{1}{2}$ cts. per pound, the latter rate for extra.

FOREIGN.—On the 5th instant, four men were arrested in London and one in Birmingham, all of whom are believed to be associated in the plot to blow up Government buildings. A dynamite factory was also discovered in Birmingham, and 150 pounds of a highly explosive liquid was found stored in skillfully devised rubber bags. Several arrests have since been made.

A bill to amend the law in regard to explosives has passed both Houses of Parliament and is expected to receive the royal assent immediately. It provides that the maximum penalty for causing an explosion by which life or property is imperilled shall be lifelong servitude. An attempt to cause an explosion or the making or keeping of explosives with intent to cause an explosion is made punishable by imprisonment for a term of twenty years, and the unlawful making or keeping of explosives under suspicious circumstances is to be punishable by fourteen years' imprisonment. All accessories to such crimes are to be treated as principals.

Provision is made in the bill for the ordering of official inquiries into the crimes specified for the arrest of absconding witnesses, and for searching for explosives. The penalties are to be inflicted irrespective of the damage done by the explosives. The bill also empowers the master of any vessel to break open any packages to search for explosives. The act applies both to explosives proper and to materials for making them, or to any machine or part thereof connected with them. It contains no retroactive clause.

The arrests in London and other cities of England of men having explosives in their possession cause considerable uneasiness in France. Fears are entertained that attempts will be made to blow up buildings in Paris. To prevent the introduction into their houses of anything of an explosive nature, owners of large establishments are stopping up the openings to their cellars, as was done in the time of the Commune.

The *Capitan Fracassa*, an Italian paper, states that the Governments of Italy and Austria have given their assent and affixed their signatures to a treaty by the terms of which each Empire guarantees to the other complete integrity of territory. Although Germany is not directly and by signature a party to this treaty, the document contains a clause in which it is mentioned that her approval has been given.

An article in the *Republique Francaise*, attributed to Challemeil-Lacour, Minister of Foreign affairs of France, on this subject has the following remarks: "The Republic will attack no one, but will make itself respected by all. To recommend the Republic to the kind feeling of Europe as the sole safeguard against the supposed bellicose instincts of Frenchmen is an outrage against the nation, and every Frenchman, whether Monarchist or Republican, resents the insult. Watch us, form de-

fensive leagues against us, but * * * save us advice concerning the Constitution best suited to us, Republic or Monarchy. France in the presence of the foreigner is France."

A despatch to the Exchange Telegraph Company from Paris, says Prime Minister Ferry, informed President Grévy that the Government had decided to take energetic action in Tonquin with the view of establishing a Protectorate.

The Spanish Chamber of Deputies has passed the bill, permitting the substitution of affirmation for the oath, when desired.

The resistance of the Danes in Schleswig to the demands of Prussia that they serve in the Prussian military service, is as strong as ever. Thirty of them have just been expelled from the country for refusing to inscribe their names for such service.

A conflagration at Vallorbes, in the Canton of Vand, has destroyed 145 houses, together with the post-office, in which important securities were deposited. Twelve hundred persons have been made homeless by the disaster.

WESTTOWN BOARDING SCHOOL.

A Stated Meeting of the Committee having charge of the Boarding School at Westtown, will be held in Philadelphia on Seventh-day, the 14th inst., at 2.30 P. M.

4th mo. 1883.

WM. EVANS,
Clerk.

FRIENDS' SELECT SCHOOLS.

Wanted, a woman Friend, qualified to teach French, Latin, and other branches in the Girls' School.

Application may be made to

Ephraim Smith, 1110 Pine St.
John W. Biddle, 726 Buttonwood St.
Rebecca S. Elkinton, 400 S. Ninth St.
Mary D. Allen, 833 N. Seventh St.

There will be a meeting of the Friends' Teachers' Association of Philadelphia, at 820 Cherry St., on Seventh-day, 4th mo. 21st, at 10 A. M. Subjects to be discussed: *Teaching Elementary Arithmetic; Methods of Securing Good Discipline and Morals*, and others to be announced at the meeting.

All interested are invited to attend.

MARY W. WOOLMAN, *Secretary*.

FRIENDS' FREEDMEN'S ASSOCIATION OF PHILADELPHIA AND ITS VICINITY.

The Annual Meeting of "The Contributors," will be held in the Committee-room of Arch Street Meeting-house, on Second-day evening, 4th mo. 16th, 1883, at 8 o'clock.

Friends who are interested in the cause, and others, are invited to attend.

The Fourteenth Annual Meeting of the Indian Aid Association of Friends of Philadelphia Yearly Meeting, will be held in Arch Street Meeting-house, Philadelphia, on Fifth-day, 4th month 19th, 1883, at 8 P. M. Friends generally are invited to attend.

RICHARD CADBURY, *Clerk*.

WESTTOWN BOARDING SCHOOL.

The SUMMER SESSION opens on THIRD-DAY, 5th mo. 1st, 1883. Parents and others who intend sending pupils, are requested to make early application to JONATHAN G. WILLIAMS, *Sup't.*, Westtown P. O., Chester Co., Pa.: or to CHARLES J. ALLEN, *Treas'r*, No. 304 Arch St., Philadelphia.

Arrangements have been made by which Friends attending the Yearly Meeting can be furnished with simple meals, both before and after the sittings of the meeting, at moderate charge (15 cents), in the second-story of the central part of the Arch St. Meeting-house. Meals will also be furnished for those attending the Meeting for Sufferings and Select Meeting, the preceding week.

FRIENDS' ASYLUM FOR THE INSANE,

Near Frankford, (Twenty-third Ward,) Philadelphia.

Physician and Superintendent—JOHN C. HALL, M.D. Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

The Annual Meeting of "Temperance Association of Friends," will be held on Fourth-day evening mo. 18th, at 8 P. M., at Meeting-house, 12th St. Market. The attendance of Friends generally respectfully invited.

THOMAS SCATTERGOOD, *Chairman*.

DIED, at his residence in Philadelphia, on the 12th mo. 1882, WILLIAM M. PHILLIPS, aged years, a member of the Monthly Meeting of Friends, Philadelphia for the Northern District. This young Friend bore a serious illness for many months with great fortitude and patience, expressing thankness and appreciation for the comforts he was furnished with and the many tokens of kindness from dear sympathizing friends. He was of a diffident and retiring nature, which greatly endeared him to those who knew him intimately. For some time after his attack he manifested a strong desire to recover, and to his mother—"There is so much I would like to do and to one or two other dear friends, 'I feel that I have done so little for my Lord.'" His mind continued bright to the last, when he was permitted the mercy of his dear Saviour, to have a full and evidence of his acceptance. When queried with dear Friend "Whether he was afraid to die?" a quiet earnest confidence he replied, "No! No! short time before his death he spoke in a plain and earnest manner to his brother and mother, weeping by his side, 'Do not weep, it will not be before you follow me.'" In a clear, distinct voice gave directions about his interment, and almost immediately after passed peacefully and quietly, leaving the consoling evidence of being admitted that city "Whose walls are salvation and whose are praise."

—, at the residence of his son, James Kersey near Amo, Hendricks county, Indiana, on the 2d Second mo. last, Dr. JAMES KERSEY, in the 83rd of his age. He was born in Guilford county, N. Carolina, and when fourteen years of age, he joined the Society of Friends, and was ever after an excommunicated member. At this period of his life he was engaged reading the Scriptures to the colored children in the huts on First-day afternoons. He also gave literary instruction, and throughout his life he continued his interest in the welfare of their race—longing for their freedom whilst they remained in slavery and after the war made several journeys to the South on their behalf. In the year 1821, he visited Indiana and in 1831 he removed to that State. In early life he was engaged in teaching school; but his knowledge of medicine as well as his success in prescribing for the sick, soon rendered him quite popular as a physician, and he continued in practice about forty years. Labors among the sick were not actuated so much by emoluments of the profession as the conscious feeling of doing good; often prescribing without fee or reward. He was diligent in attending religious meetings, the generally opening therefor, though at the sacrifice of much-needed rest. With natural and acquired abilities above the average of his day, he was an interesting, instructive companion, modest and unassuming daily Christian walk being manifest to those who knew him. For nearly half a century he was an active member in the church, and for a long time he was one of the correspondents of Western Yearly Meeting of Friends. His last sickness was short, during which he often expressed a feeling of no choice as to the result, whether to get well or not—all looking bright before him. He was greatly beloved by many, and his funeral was largely attended. The remains were interred in Friends' burial ground at Spring.

—, on the 15th ult., at his residence in this city, JAMES SMEDLEY, in the 56th year of his age, a member and overseer of the Monthly Meeting of Friends, Philadelphia, for the Northern District. The consoling walk and conversation of this beloved Friend, with the amiability of his disposition, had endeared him to a large circle of relatives and friends, who saw in him the "ornament of a meek and quiet spirit, which is the sight of God of great price." While mild and bearing in his intercourse with others, he was ever ready for the maintenance of the doctrines and testimony given us as a people to bear before the world. Friends deeply feel their loss in his removal from the church militant in the meridian of his usefulness; they have the consoling belief that through redemption and mercy, he has been admitted to the Chariot Triumphant, and has received the gracious welcome "well done, good and faithful servant."

—, on 29th of 3rd month, at his residence, Germantown, Philada., DANIEL B. SMITH, a member of the Philadelphia Monthly Meeting, in the 91st year of his age.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

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For "The Friend."

Letters and Memoranda of William Scattergood.

(Continued from page 282.)

To M. T.

"2d mo. 25th, 1824.

find that a desire to ramble much from
e is calculated to draw the mind off from
own states and to lead into unwatchful-
; and if encouraged too much, scatters and
roys: yet if kept in subjection to the
venly Minister, such a disposition may be
lged in moderation. I feel sincerely de-
is for myself that I may be kept from
y snare which may entrap my inexperi-
d and unwary feet. It is not so much in
laces themselves, as in the disposition in
h we visit them. For the Lord's presence
everywhere; and if the mind is properly
ed upon Him, he will deliver out of every
tation.

uch is the instability and such the weak-
of the mind of the young, that the ex-
ment of company is liable to overthrow
r resolution if not carefully entrenched
he safeguards of watchfulness, vigilance
sobriety. It is my sincere desire day by
to abide in that state of watching unto
er so emphatically recommended by our
t and glorious Pattern, and to be as the
ant who is looking for his Lord, having my
girt about and my lamp burning. O! this
llessed state to be in, and one which I may
d daily covet; but such is the prevalence
e flesh and the devil, that I often find
elf a sad delinquent in my well known
. I am often led to reflect upon the un-
lity of our prospects here, and by what
er ties we are held to this state of exist-
; and though through the merciful good-
and condescension of my Redeemer I am
ed to feel that state of mind in which I
ay at times

'Or life or death is equal—neither weighs,
All weight in this—O let me live to thee.'

this is not sufficient to answer for future
gencies; and hence the importance of
sober and vigilant lest the Son of man
in an hour when we think not, when
ful must be our doom. These things
or serious reflection; and the very great
nestinable consequences dependent upon
connected with a proper exercise of our
ous duties are calculated to arouse the
ant faculties of every soul.

For my part, when I reflect upon this life
and all its fading allurements—whatever
others may think of their value—I am ready
to exclaim, Who that has had a taste of the
precious enjoyments of the communion of the
Holy Ghost, would be willing to resign their
hoped for portion in the heavenly mansion
for all worldly gratifications? who would not
rather count all things as dross that they
might win Christ?

It is a sorrowful thing indeed to look round
upon the inhabitants of the world and to see
them pursuing its phantoms with all the eager
avidity of a fatal delusion, for such it will
prove unless turned from; and then to reflect
upon the assertion of our blessed Lord when
He says: "Whosoever doth not bear his cross,
and come after me, cannot be my disciple;"
and "except a man be born again, he cannot
see the kingdom of God." These are precepts
to the import of which we cannot be too much
alive; and which must convince us that noth-
ing short of the operation of the regenerating
power of Divine light and life in our hearts,
and a full surrender to the cross of the Re-
deemer of all our unsanctified propensities,
will obtain for us an admittance with the
saints in light. How truly awful, then, must
the summons of death be to him who is re-
posing at ease in the possession of worldly
and perishing acquirements, who, caring for
nothing but the advancement of his temporal
interest, looks upon the world to come as
something in which he has no concern.

Let us then, my dear friend, seeing that
time here is uncertain, and indeed that all its
enjoyments are alloyed more or less with
trouble and sorrow, let us seek for those things
which are above where Christ sitteth on the
right hand of the throne of the Majesty on
high. There will be in this true and unchang-
ing satisfaction, while it will give to the law-
ful pleasures of this life a zest which can be
found nowhere without it."

To the same.

"About 7th or 8th mo. 1824.

Thou mayest a little wonder at the time
that has been suffered to elapse since my
promise of writing to thee. It has seemed as
though but one subject has occupied my
leisure moments from the affairs of business,
next to the one great concern. The recent
deeply afflictive dispensation* which we have
experienced has stood prominently forth as
the claimant of my meditations. But why
should I call it afflictive? Deeply trying as
it truly is to the natural and affectionate part,
yet I am ready to think we have in reality
cause to be thankful for the mercy and good-
ness and wisdom of Him who worketh all
things after the counsel of his own pure, holy
and blessed will. Yes, my friend, I may, for
my own part say, that while I much deplore
the loss of him who diligently strove to guide

my infant and childish feet in the path of
virtue, and who as an affectionate and kind
adviser and reprover in more advanced years,
endeavored to keep me in that straight and
narrow way in which he had found true and
lasting peace, yet when I reflect that the
measure of his tribulation seemed filled up,
and that to have remained longer in this un-
stable world would have been but to endure
persecution which seemed almost sufficient to
overwhelm the strongest—when I reflect
upon these things, can I but rejoice? Yea,
and I will rejoice. But at the same time when
I recur to the blank that is thus left in our
family, and look around me for the counte-
nance and voice of him who has departed to
his long home, those feelings which burst
upon me like a flood as I first sat by the side
of the bed whereon his body lay, will force
themselves upon me and recall all the fondest
recollections of my heart. Thou who hast
partaken of such feelings canst no doubt re-
alize them even at this distance of time. Well,
my friend, I am ready to think that these
feelings, these manifestations of affection, are
held excusable in the Divine sight, and that
He looks upon us and remembers that we
are dust. I have sometimes in former days
looked forward to such trials, and have thought
that should such an event take place within
the sphere of my connexion, that I could
stand unmoved by those feelings which many
think it is a relief to indulge in upon such oc-
casions. But when the reality came, when I
saw him inanimate whose animation and
whose smile had been my joy and delight,
when the object of my strongest affection was
forever enclosed in the arms of unrelenting
and unsparing death, my fortitude forsook
me, and I gave vent to my feelings in sighs
and in tears. The prayer of my heart was,
Lord pardon my weakness; and as I was
brought to look a little more into the subject,
I was favored to feel that heavenly language
of holy resignation pervade my bosom: "Not
my will, O Lord, but thine be done." This
is what heals the bleeding heart; this is the
language which Christianity enables its vo-
taries to adopt, and which furnishes a strong
consolation amid all those distressing events
which affect and encumber the soul in this
transitory and probationary state of exist-
ence."

The above tribute of filial affection and
gratitude to a worthy father for his Christian
care and oversight, is none too strong. We
would that this and other similar testimonials,
might have a stirring effect upon more of
the descendants of watchful and concerned
parents; and lead to the wise resolution to
heed the counsel, and to cherish the precepts
and example of these while they have them;
as we have no reason to doubt was the case
with W. Scattergood toward his venerable
father.

Tenderness and tears on such solemn occa-
sions and bereavement need no apology nor

* The death of his father, which occurred in the 6th
mo. of 1824.

explanation. It is written for our learning, that Jesus, the adorable Son and Sent of God himself, wept for Lazarus whom he loved. And who has not experienced that the effusion of tears, when the bosom is overborne with grief or with religious exercise, is as a relief-valve to the deep feelings of such stricken, sorrowing hearts!

Faithful and exemplary parents who, with judicious restraint and prayerful solicitude, have endeavored to watch over and to train those so responsibly committed to their care, in the nurture and admonition of the Lord, are worthy of much honor; and it is to be hoped that the favored offspring of these will never forget the obligations they owe, not only while blessed with them, but in emulation of their virtues and in taking up their mantles, honor them by walking in their footsteps, when the places which have known them and their upright walk on earth, can know them no more.

The poet, Cowper, in a beautiful tribute to his departed mother, writes:—

"My mother! when I learned that thou wast dead,
Say, wast thou conscious of the tears I shed?"

And the same author in pointing out one way by which we may miss that happiness we might have found, says:—

"Some friend is gone, perhaps his son's best friend!
A father, whose authority, in show
When most severe, and must'ring all its force,
Was but the graver countenance of love;
Whose favor, like the clouds of spring, might low'r,
And utter now and then an awful voice,
But had a blessing in its darkest frown,
Threat'ning at once and nourishing the plant.
We lov'd, *but not enough*, the gentle hand
That rear'd us. At a thoughtless age, allur'd
By ev'ry gilded folly, we renounced
His shel'ring side, and wilfully forewent
That converse which we now in vain regret.
How gladly would the man recall to life
The boy's neglected sire! a mother too,
That softer friend, perhaps more gladly still,
Might he demand them at the gates of death.
Sorrow has, since they went, subdued and tamed
The playful humor: he could now endure,
(Himself grown sober in the vale of years,)
And feel a parent's presence no restraint.
But not to understand a treasure's worth,
Till time has stol'n away the slighted good,
Is cause of half the poverty we feel,
And makes the world the wilderness it is."

(To be continued.)

For "The Friend."

Chunder Sen and the Theistic Societies of India.

This is the subject of one of the series of Boston Lectures, recently delivered by Joseph Cook. The lecturer visited India last year, and was several times in the company of Chunder Sen, and took pains to ascertain his character and sentiments, and to become acquainted with the religious movement with which he is identified.

This movement commenced more than 50 years ago, and probably originated in the dissemination of Christian ideas, by which it has been greatly influenced. Ram Mohan Roy, who was one of the early laborers in this field, highly revered the Christian Scriptures, but did not become a professor of Christianity. He sought to bring his countrymen back to the worship of one God. The Brahmo Somaj (God Society) was established in 1860.

An Indian Reform Association was established in 1870; an active missionary organization was constituted; preachers began to travel from one part of the country to the other; the doctrines of love for God and com-

munion with God began to be explained with new intensity; sacraments and ceremonies were instituted; and, at last, the New Dispensation, as the highest development of the Brahmo Somaj, was proclaimed, in 1880, under the spiritual and intellectual leadership of Keshub Chunder Sen.

He was born 11th mo. 18th, 1838, and educated at the Hindu College in Calcutta. In college, although at first fond of mathematics, he devoted himself almost exclusively to English literature and mental and moral philosophy. He passed four years in collegiate study. He became an active member of the Brahmo Somaj about 1859. His devout character and his eloquence at once made him a leader. He visited England in 1870, and was received with distinguished honor, especially by the Unitarians, and was introduced to the Queen. Two volumes of his addresses in England have been published at Calcutta, and have lately been followed by a third volume, containing English lectures of his in India. Besides editing a weekly religious newspaper and directing the instruction of theological students and various religious assistants, he preaches often to his people in a tabernacle in Calcutta, and once a year delivers, in the great town hall there, to an immense assembly, an elaborate oration in English on some point of faith or practice connected with the religious movement he represents, and which he hopes to make national in its influence.

Joseph Cook regards him, not only as an honest, but a profoundly devout man, who sees religious truths through his conscience, rather than through mere reason, listens devoutly to the inner voice, believes in Providence, and is perpetually inculcating the duty and the blessedness of prayer and self-surrender to all the loftiest impulses of conscience, which, as he teaches, are really supernatural touches of God upon the spirit of man.

"Chunder Sen holds a certain doctrine of inspiration which has often startled his British and American readers, so far as they have attended to his English utterances. He believes that, at certain moments, he is himself inspired; but, after cross-examining him again and again on this theme, I am convinced that by his inspiration he means very little more than we mean by illumination of the Holy Spirit. He grants, however, that the reality of his inspiration must be tested by the accord of his teachings with those of every inspired authority in religion. It is reassuring to find that he holds, in as many words, that the spirit of the prophets must be subject to the prophets. He regards the Christian Scriptures as incomparably the most important sacred books of the world. Familiar with all the sacred books of Asia, he and his followers find in the Bible only that which satisfies their deepest spiritual wants. All their study of comparative religion brings them back with unabated hunger and enthusiasm to the study of the Christian Scriptures.

"Chunder Sen would not trust any inspiration of his own that should seem to be opposed to fundamental biblical truth. Nevertheless, he believes that supplementary truth may be discovered through prayer, and that it has been revealed to him that a new dispensation of the Holy Spirit is to come into the world; and that his Church, which is named the Church of the New Dispensation, is to lead this movement; and that it is to unify all the religions of the earth—Christian, Mohammed-

dan, and Pagan, so far as they agree with inmost voice of conscience."

In the issue of his paper, for 5th mo. 14 1882, he says:—

"Our doctrine and principles of faith: practice are not derived by processes of reasoning; but excited in our hearts by prayer; inner experiences, so that we cannot view them as directly dispensed unto us the Spirit of God. For a long time the Brahmo Somaj has ceased to believe in reason as source of religion, and professed to look up God for the direct revelation of truth in soul. The Brahmo Somaj has always the faculty of faith to be the organ for the discernment of spiritual realities and assigned such matters a subordinate place to reason."

Of Chunder Sen as an orator, Joseph Cook says: "He was born an orator. He has splendid physique, to commence with; excellent quality of organization, capacity of sudden heat and of tremendous impetuosity; lightning-like swiftness of thought and expression, combined with a most iron control. You cannot throw him off his balance before any audience, with a manuscript without one. He is unquestionably the most eloquent Asiatic I ever heard. He speaks English as perfectly as any man in this assembly; he seems to have learned it from pages of Addison or Macaulay, and not from colloquial usage. His English is extremely pure, and is pronounced without the slightest foreign accent. Six feet in height, with broad complexion and quite regular features, he is a commanding figure, in his Asiatic costume whether seen in public or in private."

"He has a theological school, quite well patronized. The examination papers upon it include many Christian books, and questions are very keen on the topics of providence and prayer and inspiration. In his own dwelling, the Lily Cottage, on Circular road, in Calcutta, a mansion with deep verandas on both lower and upper stories, standing in large, open grounds, among graceful and stately palms, he has what he calls a sanctuary. I must introduce you to this house of holies of Chunder Sen's home, if you are to understand this theistic reformer of India. He showed the room to me with a man of intense reverence for it, and I could but wish it to be a sacred place.

"Chunder Sen meets his theological pupils and his chief religious associates in his sanctuary nearly every day, except Sunday, when he is usually engaged in preaching at the tabernacle. The room is fitted up in Asiatic style. C. Sen has a little platform, not more than three or four inches high, on which he is seated in the Asiatic manner. There are mats scattered about the floor for the seating of pupils and apostles. Musical instruments stand in the different corners—not elaborate instruments, but of the simple ancient Hindustani patterns, some times one-stringed lyres, such as the Hindu saints and recluses, were accustomed to use in their meditations in solitudes of the Himalayas. After music, seated on this platform, he enters into a very long prayer. His pupils and followers devoutly believe that, in the best parts of prayer, he is inspired. They note carefully not merely his language, but his intonation. When the divine afflatus seems to come upon him in his devotions, they feel that they are communing through him with the Holy Spirit. They actually believe this and are correspond-

ly solemnized. They hold in reverence, however, not the organ, but the divine influence that plays through it."

In the religious services in the tabernacle, where Chunder Sen, when his health permits, presides, there is a most impressive ceremony, in which the whole congregation stand up and petition God for light. There is then a silence of several minutes, the whole of it occupied, presumably, in secret devotion. Every member of this Church of the New Dispensation seems to be a man of prayer. Remember that these persons do not profess to be Christians. They say little against Christianity. Except by asserting the sufficiency of his form of Theism, I could not find that Chunder Sen now ever says a word against Christianity. He wishes to absorb into his system faith and practice all those parts of Christianity that can be made to accord with his theistic principles. In moving the vote of thanks at the last address I had the honor to deliver in Calcutta, Chunder Sen said that India was ruled by Christ. On another occasion, in the massive Town Hall, holding more than 100 people, he said, 'The crown of India does not belong to Great Britain. It belongs to Jesus Christ our Lord.' He is almost constantly uttering things that are nearly Christian in their tone, and yet at frequent intervals he utters things that lean far overboard mere Hinduism.

He has introduced into his Church several ceremonies imitated from old Hindu practices. I know that there is great reverence for the fire among many Oriental sects, and C. Sen has endeavored to transmute one of the old Hindu ceremonies, in which the use of fire is very prominent, into an impressive theistic symbol. He brings before his worshipping audience a vessel of metal, filled with oil, and places at each side sticks of scented wood. He lights the sticks and takes the wood, and before the whole congregation, throws it, stick by stick, into flames, saying, 'Thus perish our lust, our pride, our worldliness, our unjust anger, all the diversities from God.' The ceremony is exceedingly impressive, for at the end of it the congregation cries out repeatedly, 'Victory to God!' and then he pronounces over them or invokes upon them the benediction, 'Peace, peace.' Several ceremonies of this kind, introduced by him, with slight changes from the old Hindu ways, appear to be intended to conciliate Hindus. The criticism which many acute missionaries make upon Chunder Sen is that his composite set of ceremonies and religious doctrines has in it so many appeals to ancient Hindu prejudices that it never leads the mass of the Hindun populations out of their attachments to hereditary misdeeds. Chunder Sen replies that he is anxious only that Christian truth should be preached to India in an Oriental dress, and that there should be something national left in the religion of Hindustan. At times he exclaims, 'Blessed Jesus, I am thine. I give myself, body and soul, to thee. Let India revile and persecute me, and take my life-blood out of me drop by drop, still thou shalt continue to be my homagel'"

There is something very interesting in the theory and spiritual views of this remarkable man; and one can join in the desire expressed by the lecturer, that he may yet be led into more profound knowledge of Christianity.

J. W.

For "The Friend."

Religious Views and Tenets.

Idolatry, in some of its various forms, either outwardly or inwardly, may be suffered to come in and take the place of true religion and worship. Some worldly object, either smaller or greater, may be so cherished as to take the uppermost seat in our hearts. If our affections are upon any thing more than upon God, we become idolaters. No mundane or earthly image should be allowed to remain between us and the Sun of righteousness long enough to eclipse the brightness of its shining. If we suffer our affections to be placed more on earthly than on heavenly things, an evil heart of unbelief, or cold indifference will soon be likely to enter and cause us to depart from the living God. And if we forsake Him, the fountain of living waters, the busy restless mind of man is not long content without a substitute, or a similitude. So we go to work in our own will and strength and hew out cisterns; but what are they? "Broken cisterns that can hold no water." So the Lord complained that "his people had changed their glory for that which doth not profit." We may have a zeal of God, but not according to an inward experimental knowledge. And while we are earnestly exerting this zeal for the salvation of others, we may neglect our own. And we may go about under the solemn pretext of working for our Lord, while the secret promptings of the heart, are to establish our own righteousness, instead of silently submitting to the righteousness of God. Here is a great snare of the enemy. He cares not how near we are on the Christian's path, so we are a little off of it, either to the right or to the left. He cares not how actively we may work in a religion that does not weaken his kingdom. He knows that if we have not the Spirit of Christ in the work, it does not take us away from him, nor from the pride of life. We may speak fluently of justification, and of sanctification, and of the cleansing blood of Jesus, without having passed through the washing of regeneration, or without knowing Him for ourselves, whom to know is life eternal.

All true Christians have a portion of God's Holy Spirit poured out upon them, which is an earnest of that inheritance which fadeth not away. And it is so much above the natural spirit of man, that by it he may know the deep things of God, which the natural man with all his boasted wisdom can never know. It is God alone, by his enlightening Spirit, that can open the eyes of the blind, and unstop the deaf ear, and turn us from darkness to light, and from the power of Satan to Him, and enable us to carry on his work to the salvation of souls. And to such as fear his name, and thus work under his power, the Sun of Righteousness will arise with healing in his wings; and they will become increasingly strong in the Lord, and in the power of his might, and be enabled to overcome the wicked one. What is it that gives us the victory, and enables us to overcome sin but the faith and power which He gives to all who receive Him? For as many as receive Him in his spiritual coming, to them He gives power to become his sons. And for what purpose does He give us of his power, except for us to use it in working out our own salvation, and the salvation of our fellow-men in co-operation with Him who worketh in us both to will and to do? And to such as are

willing to receive Him in the way of his coming, He does give power to become his sons, even to them that believe in his name or power, with that saving belief which produces the new birth, not of flesh and blood, nor of the will of man, like the old birth that we now by nature have, but a new birth from God, that makes us new creatures in Him.

"O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out" by poor finite man! The world by its wisdom can never know Him; nor the deep things concerning his kingdom. They are wisely hid from the learning and prudence of this world, and placed far beyond the reach of cultivated intelligence. But thanks be to God, a sufficient portion is revealed to the new born babes, or little ones in Christ Jesus, to guide them onward from glory to glory, even by his secret and invisible power. Here let us leave it; remembering that secret things belong to God; but those which are revealed belong to us, and to our children. While I thankfully admit that almost the entire sum and substance of both the old and new Testament, is to point us to Jesus Christ and Him crucified to save a sinful world; yet we must also admit that the Scriptures set before us the difficulties of the way—the hardships, the trials and temptations that a Christian has to encounter in this present evil world. The Bible sets before us a race that we have to run, laying aside every weight, and every besetting thing. And a battle that we have to fight; "not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." And in describing the armor that we have to put on, Paul says, "Above all taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." And in another place he speaks of fighting the good fight of faith, that we may lay hold of eternal life. But I do not find that faith of itself, without a conflict, is sufficient. "For as the body without the spirit is dead, so faith without works is dead also." So there is a living faith that overcomes the world; and there is a dead faith that is easily overcome by the world. Our faith may be on a present Christ—a Christ within us,—without undervaluing his death on the cross for the sins of the world. He said to his disciples when He was about to leave them, "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you." For if He continued to dwell outwardly among them, they would look to Him outwardly, and fail to receive Him in the heart as a comforter, a convictor, a reprover for sin, and as a guide into all truth.

There is a danger now, even under this spiritual dispensation, of our holding Christ too much outwardly, in our views, and depending too much on what He has done outwardly for us, and so fail to realize Him so fully as Christ within, the hope of glory. Let us thankfully receive and acknowledge what He has done for us outwardly, and receive Him with more full faith inwardly. It is the heart that is deceitful and impure. So it is an inward work that we need. We want a more inward and heart-changing religion, and less of an outward show.

I write as I do, under a fear that many a precious *seeking* soul is in danger of stopping

short of that full salvation which is only to be found by a more earnest *striving* to enter in at the strait gate. There is great danger of taking up our rest under the praise and flattery of men, and yet know but little of that true rest that remains for the people of God. Dangers also of a counterfeit peace which the world can give, instead of that true peace of God which passeth all understanding of the natural man. So what I say unto one, I say unto all, watch.

D. II.

Dublin, Ind., 4th mo. 4th, 1883.

Colored people in Alabama.—We number among our acquaintances a well known citizen of the State of Alabama. He was writing us on matters appertaining to some things in which he is interested. He makes some statements that are of general interest. They show that if the colored people of that State ever make any progress, the laws will not be to blame for it. There is a great deal of work to be done by somebody to humanize the laws. Our correspondent, who is a very calm and careful man, and speaks simply as an observer, says: "The outlook of the colored people in Alabama is very gloomy. The strict laws, the 'sundown law,' selling an article of produce after sundown, or before sunrise, is a *felony*; the stealing of an article of produce, an apple, a potato, or an ear of corn, is a *felony*; the sale of seed cotton, except one thousand pounds is a *felony*. (This law is restricted to the 'black belt.') Seven-tenths of the victims of the 'chain-gang' and State-prison are young men. We have sixty-four counties, and two Courts held in each county per annum, and there is upon an average twelve *colored* men, sentenced at each court; these are all *disfranchised*, and the fare and treatment of the convicts as a general rule is simply horrible. The two previous years of scarcity reduced the people to great want. the last year, though one of plenty, has not fully relieved the masses; nearly all are in debt, consequently religious institutions, among the poorer classes, languish; finances short, morals low, and pure Christianity at a discount."—*Chr. Ad.*

The Hindu ladies of Bombay are having a new and strange sensation. A fair widow, aged scarcely twenty-five, who has attained quite a reputation as a learned Sanskrit scholar, and who has devoted her life to the labor of educating her countrywomen, has been delivering a course of lectures in a hall crowded to excess with the Hindu and Parsi ladies of Bombay. This lady, called the Pandita Romabi (Pandita being the feminine of Pandit or Pundit, a learned man,) spoke with perfect fluency and self-possession, and argued the importance of education for women, that they might be real companions to their husbands, and receive their share of the benefits of the age.

It has been like an electric shock to those who heard her, stirring them up to an ambition to gain such culture as they saw that the Pandita had. After she had finished, the ladies present were asked to volunteer to express their own views; and it is said that a number did so, with a force and propriety that were surprising to themselves and to the audience.

A native newspaper says that "even the most hopeful of women's advocates among us were hardly prepared for this singular but most delightful spectacle." This is not a

Christian movement; but it is, like the whole system of Hindn education and the Brahmo Somaj movement in religion, only what Christianity and missionary labors in India have made possible there.—*Independent.*

A Well Directed Zeal.—"Some there are," said Ecclampadius to Luther, in introducing Farel to him, "who would moderate his zeal against the opposers of the truth; but I cannot help discerning in that same zeal a wonderful virtue, and which, if but well directed, is not less needed than gentleness itself." Posterity has ratified the judgment of Ecclampadius.—*History of the Reformation.*

THE GIRDLED ELMS.

A wanderer in far distant realms,
I turned my pilgrim feet,
To seek beneath a grove of elms,
A refuge from the heat;
The swaying branches overhead,
With foliage dark, and close,
Cast on the earth a cooling shade,
Inviting to repose.

The sportive breeze above me played,
And whispered songs of praise;
While graceful branchlets gently swayed,
Attuned to nature's lays.
The stately trunks, above were crowned
With verdant living green,
And not a withered branch around
Did mar the lovely scene.

Though living grace and beauty rare,
Above appeared to be;
A cruel foeman had been there,
And girdled every tree;
The sap of life no longer flowed
From root, till boastful head
Which wearing still life's garb above
Was living while 'twas dead.

And when the present season's past,
The present leaves decay;
And chilling winter's icy blast
Sweeps present life away;
Returning spring shall give no more
To death a living grace,
Nor clothe his grizzly visage o'er,
With living, smiling face.

How many men are like this grove,
Dead while they seem to live,
Whose life consists in mercies past,
The root hath ceased to give;
Whose life consists in mercies past,
And not in mercies new;
Who seek to make old manna last,
And not each morn renew.

Alas! alas! how many here,
Have names to live, while dead:
In sight of men are green and fair,
And yet to sin are wed.
When death shall strip their guise away
Which they on earth have worn,
They'll shine not in the glorious day
Of Eternal Spring's return.

* * * * *
Oh God, let thy preserving care,
Be round me day by day,
And answer thou my daily prayer,
Keep deadly foes away;
May I each day draw life from thee,
The true and living Vine;
That, nourished by thy love, I be
Preserved in Life Divine.

That, when the wintry blast of death
Hath blown my leaves away,
Hath chilled this fleeting feeble breath,
This body froze to clay;
This hidden life that in me lies,
By thee kept from decay,
May into glorious being rise,
And live in endless day.

T. C. B.

A WISII.

There is a joy, a pure delight
That Nature's lovely works bestow,
The gleaming torches of the night
The whispering breeze, the streamlet's flow,
The sight of vernal fields, the song
Of birds melodious from the spray,
The glorious tints of light that throng
The closing portals of the day,—
A smile of joy, a song of praise
From field, and wood, and stream are given,
That prompt the swelling heart to raise
Its song of gratitude to Heaven.

There is a peace, a Heavenly peace,
That reigns within the tranquil breast;
That bids each troubling conflict cease,
And doubt and fear alike repress.
A thrilling sense of Heavenly love
Awakes a love responsive there,
And lifts the trembling soul above
The thoughts of earth and worldly care;
This heart-felt joy, this Heavenly peace,
This grateful song, this love divine,
Forever as thy years increase,
In life, till death, my friend, be thine.

E. F.

For "The Friend"

Old Minutes of Concord Quarterly Meeting Ministers and Elders.

At our meeting of Ministers and Elders held at Providence meeting-house the 15 of 7th month, 1721.

Friends met, and waiting in the fear of the Lord for the enjoyment of his love and goodness who, in his infinite mercy, was pleased to draw near unto us, and by the influence of his Holy Spirit bow our hearts, in which testimonies were dropped tending to caution and encouraging one another. The paper from the Yearly Meeting of Ministering Friends London, called a Brief Memorial, &c., is agreed in by this meeting, and is as followeth, a to the end that they may for the future be better able to answer the particular Queries therein contained, viz:

1st. Against undue and restless behavior under one another's ministry whilst in the unity of the body.

2d. Against long, frequent and unnecessary preambles.

3d. Against pretending to a few words, a brief declaration, and apologizing for a short conclusion, and contrariwise prolonging several pretended conclusions, and recommending the people, &c.

4th. Against misstating, misquoting, misapplying the Holy Scriptures, for preventing whereof it is desired all those concerned be conversant in reading the Scriptures.

5th. To be careful how they fall upon disputable points or dialoging and making unfair objections, such as they do not clearly answer.

6th. Against hurting meetings toward conclusion by unnecessary additions when the meeting was left well before, and that public friends keep to week-day meetings.

7th. Against all affectations in speech, tone, sounds and gestures not agreeable gravity, affecting and seeking popularity themselves.

8th. Against undertaking or running in employment they have no knowledge of, no experience in, as physic, merchandizing; and also to avoid an idle life, applying themselves to some lawful employment when they return from their services; yet not to overcharge themselves so as to hinder their services.

9th. Against speaking against persons a

porting things on hearsay without first asking to the person concerned; and therefore showing discord.

9th. To be careful to keep their whole conversation unspotted, being examples of kindness, temperance, and charity.

10th. Not to indulge themselves in what they preach against in others.

11th. To be just and honest in dealing, not to launch into trade and higher living than their estates will answer.

12th. That their apparel, and furniture of their houses, as well as their tables, be with simplicity, modesty and temperance.

13th. Against men and women travelling together as companions in service, to avoid offence thereby.

14th. That women friends be careful not to hinder their brethren in their service in public meetings, and that the brethren have authority towards the women and not to disengage them in their respective services.

15th. To beware of too much familiarity, and not to draw out the affections for one another to their hurt.

16th. Against any one running headily in their own will to disturb or interrupt any one in their worship.

17th. That all be cautious in laying too much stress on their testimony by pretending to have no motion, and too often repeating the same to gain credit.

18th. That none follow their own spirits and presume to prophesy therein against any one, city, town, people or person.

19th. That none show or expose manuscripts so as to give expectation of their being read, before they are approved of by the next-day morning meeting of ministering friends in London.

20th. And lastly, that ministers be careful not to make their visits burdensome nor their charges chargeable, and be courteous and thankful for such entertainments as they meet with among friends.

With tender salutation in our Lord Jesus Christ, we recommend you to his Holy Spirit, our blessed Leader, great Remembrancer, and our Guide into all Truth, in faith, love and gratitude.

Signed on behalf of our Yearly Meeting by
Edward Davies, Geo. Whitehead,
T. Haddock, Ambrase Rigg,
William Fallowfield, Jno. Taylor,
Benjamin Coale.

For "The Friend."

Religious Items, &c.

The Church of England.—The London Standard in an editorial on the practical working of the Church of England system, says:—

"There is no Church, there is no Government, there is no institution in the world that so little adapts its means to its ends, its resources to its work, its men to its positions, as the Church of England. The fact is proved, want supplied, and the evil mitigated by the surrounding atmosphere of Nonconformity everywhere pressing in to fill the void. The ministry—that is, the entire system of employment in the service of the Church of England—will have to be adapted to the work everywhere to be done unless the Church find itself one day the shadow of a great reality."

Travellers in the New Hebrides.—Recently a deputation, consisting of representatives of some of the leading missionary societies,

waited upon Lord Granville at the Colonial Office, for the purpose of calling attention to malpractices in the New Hebrides and other islands of the Pacific. The evils complained of have arisen in connection with the exportation of natives of those islands to English and French colonies, under circumstances which are not to be distinguished in many of their repulsive features from the slave-trade. The story bears a strong resemblance to others, which have frequently been told, of the treatment of native races by lawless and adventurous Europeans in various parts of the world. The resemblance arises from the fact that under similar conditions the baser passions of human nature—such as selfishness, cruelty, and greed—are very apt to manifest themselves in the same forms again and again. On behalf of the deputation referred to, T. Powell Buxton stated that the traffic in native labor had long been carried on in the Pacific Islands, and that in connection with it great injury was being done to the natives, both physically and spiritually, numbers of them being kidnapped, and others induced by false pretences to leave their homes, to work in the colonies of this country and of other nations. Dr. G. Smith, one of the deputation, gave an account of missionary work done in the New Hebrides by the Society of the Scotch Free Church and others, since 1852, and asserted that "the present operations and future permanence of the mission were continually imperilled" by the absence of settled government in the islands, by the prevalence of the labor traffic, leading frequently to bloody reprisals, and by the fear of the natives that the French whose ships of war frequently visited the group, desired to use the islands for the extension of their convict settlement in New Caledonia. In supporting these representations, Inglis, a returned missionary from the New Hebrides, said, among other things, that the natives, who appeared to be strong when removed from their native islands, died like rotten sheep when carried away as laborers to the colonies; and the result of the present system, if continued, would be to entirely depopulate the islands. Both Lord Derby and Lord Granville expressed great sympathy with the object of the deputation.

Relative number of Drinking places.—Nevada has 1 for every 65 inhabitants; Colorado, 1 to 76; California, 1 to 100; Oregon, 1 to 170; New Jersey, 1 to 178; and New York, 1 to 192. South Carolina, of all the States of the Union, has the least number of liquor shops in proportion to population—1 to 917, while Kansas comes next, with 1 to 879. The figures are from the Commissioner of Internal Revenue, and were computed to 7th mo. 1, 1881.

Prohibition in the South.—The principle of prohibition of the traffic in intoxicating liquors is making considerable progress in the South. In Georgia, under a local option law, many of the counties have voted for prohibition. The *Atlanta Constitution* says that it does not know of a single county that has voted on the question, and authorized the sale of liquor. In some of the other States the sentiment in favor of prohibition is rapidly growing.—*Chr. Adv.*

Use of Tobacco.—It is affirmed on the authority of official statistics that Russians and Britons consume annually one pound of tobacco; but that Americans consume three pounds per individual.—*J. Cook.*

The Power of Ministry.—The subjoined extract is taken from the Philadelphia Inquirer of recent date and is a striking testimony from the Episcopal Bishop of Philadelphia to the spiritual views long held by Friends on the right origin of the Christian Ministry.

"Bishop Stevens delivered an address yesterday afternoon to a number of the ministers of the city on the subject, 'What is the Chief Power of the Ministry?' He thought that the answer to the question, 'Wherein does the chief power of the ministry lie?' could be found in the words of Christ when he said 'Ye shall have power after that the Holy Ghost has come among you.' The speaker continued 'We may know a great deal about Christ and yet not be able to preach Christ.' It is not enough to be acquainted with his personal history, what He said and did, but one must be possessed of the Holy Spirit. Only as we know and understand the power of the Holy Ghost working in us can we preach Christ as He should be preached.' Knowledge of the truth is revealed only by the Holy Spirit. It does not come from mere study of the Bible."

For "The Friend."

Natural History, Science, &c.

Blight.—It has long been believed that the spores of a species of blight, common upon the barberry bushes, would develop on the wheat plant and produce blight there. This belief appears to be confirmed by experiments described in the *Gardener's Chronicle* for 1882, in which the spores of the barberry blight sown on wheat produced disease; and the spores of wheat blight produced a similar effect when sown on the barberry. In 1755 the province of Massachusetts passed a law requiring the owners of land to destroy the barberry bushes growing thereon, and the overseers of the roads to cut down those which might spring up in the public roads. The reason for the Act is given in the preamble which states: "It has been found by experience that the blasting of wheat and other English grain is often occasioned by barberry bushes to the great loss and damage of the inhabitants of this province."

The Origin of Cultivated Plants.—Alphonse de Candolle, one of the most eminent of living botanists, has published at Paris a work giving the results of his researches into this subject. The following statements are condensed by the *Christian Advocate* from a review of De Candolle's book in *Nature*.

Of the species discussed, 99 are traced to the Old World, and 45 are believed to be American. The best domesticated plants have developed their merits with the races that educated them. If we stumble now against the primitive stock, they might seem as little susceptible of development as the plants of the United States, whose capabilities are ranked so low. If the gardens of the United States are filled with Old World vegetables, the houses are inhabited by an Old World people. The two things seem to go together. The indigenous races could neither develop their latent vegetables, nor hold their own against an Old World, human invasion.

The turnip and rapeseed originated in Northern Europe. The cabbage was derived from the western coasts of Europe, where its wild stock may still be found. Purslane is wild from the Western Himalayas to Greece. The onion was brought from Western Asia.

As to textiles, the origin of flax is somewhat complicated. The inhabitants of the Swiss lake-dwellings did not use our present annual flax, but a subperennial sort indigenous to Southern Europe. This was displaced by a native of countries south of the Caspian, which was introduced into Europe and India by Arab races. The knowledge of hemp seems to have been brought into Europe by the Scythians about 1500 B. C. The grape-vine is indigenous in Western Asia, whence its use was carried to various countries by both Aryan and Semitic races; but it did not reach China before 122 B. C.

The almond seems to be a native of Western Asia, and perhaps Greece. As late as the time of Pliny the fruits were known to the Romans as *Nuces Græcæ*. The wild stock of our pears and apples seems to have been indigenous to Southern Europe and Western Asia, before the Aryan invasion. The quince is a native of North Persia, but seems to have been introduced into Eastern Europe in pre-Hellenic times. The pomegranate seems to have existed in France at an early date; but it died out, and was reintroduced from countries adjoining Persia into the Mediterranean region, of which it is now so characteristic a feature. The primitive home of the olive was apparently the eastern shores of the Mediterranean, where the Greeks discovered its useful qualities, the Romans learning them later. The home of the fig must be sought in the Southern Mediterranean shores and lands.

The common bean seems to have become extinct in a wild state; it may have originated south of the Caspian, and was introduced into Europe by the Aryan. The remains of lentils have been found in lake-dwellings of the Bronze Age, and it was probably indigenous in Western Asia, Greece, and Italy before its cultivation in these countries; subsequently it was introduced into Egypt. The chick-pea was carried from the south of the Caucasus by the Aryans to India and Europe. The earob is indigenous to the Eastern Mediterranean, whence the Greeks introduced it into Italy and the Arabs into Western Europe. De Candolle regards all the various kinds of wheat as derivatives of the small-grained kind found in the most ancient lake-dwellings of Western Switzerland. The origin of spelt* is very doubtful, and it may possibly be an ancient cultivated derivative from the wheat stock. As to barley, the inhabitants of the Swiss lake-dwellings cultivated both the two-rowed and the six-rowed kinds. Oats and rye seem to have originated in Eastern Europe. From Pliny's mention that the Germans used oat-meal, it is concluded that it was not cultivated by the Romans.

Procuring Birds of Paradise at Waigiou.—My first business was to send for the men who were accustomed to catch the birds of paradise. Several came, and I showed them my hatchets, beads, knives and handkerchiefs; and explained to them as well as I could by signs, the price I would give for fresh-killed specimens. It is the universal custom to pay for everything in advance; but only one man ventured on this occasion to take goods to the value of two birds. The rest were suspicious and wanted to see the result of the first bargain with the strange white man, the only one

who had ever come to their island. After three days, my man brought me the first bird—a very fine specimen, and alive, but tied up in a small bag, and consequently its tail and wing feathers very much crushed and injured; I tried to explain to him and the others, that I wanted them kept as perfect as possible. Six others took away goods; some for one bird, some for more, and one for as many as six. They said they had to go a long way for them, and that they would come back as soon as they caught any.

The red birds of paradise are not shot with blunt arrows as in the Ave Islands and some parts of New Guinea, but are snared in a very ingenious manner. A large climbing Arum bears a red fruit of which the birds are very fond. The hunters fasten this fruit on a stout forked stick, and provide themselves with a fine but strong cord. They then seek out some tree in the forest on which these birds are accustomed to perch, and climbing up it fasten the stick to a branch and arrange the cord in a noose so ingeniously that when the bird comes to eat the fruit its legs are caught, and by pulling the end of the cord which hangs down to the ground, it comes free from the branch and brings down the bird. Sometimes when food is abundant elsewhere, the hunter sits from morning till night under his tree with the cord in his hand, and even for two or three whole days in succession, without getting a bite; while, on the other hand, if very lucky, he may get two or three birds in a day.

When it was necessary for me to return, most of the men who had taken payment from me had brought the birds they had agreed for. One poor fellow had been so unfortunate as not to get one, and he very honestly brought back the axe he had received in advance; another who had agreed for six, brought me the fifth two days before I was to start, and went off immediately to the forest again to get the other. He did not return however, and we loaded our boat, and were just on the point of starting, when he came running down after us holding up a bird, which he handed to me, saying with great satisfaction, "Now I owe you nothing." These were remarkable and quite unexpected instances of honesty among savages.—*Wallace's Malay Archipelago*.

For "The Friend."

Lydia Cooper, a notice of whose death appeared in No. 35 of "The Friend," we feel deserves from those who loved and knew her most intimately, a little further testimonial.

She was a much beloved member of Newton Particular Meeting, where she was constant in attendance whenever her health permitted. Of an unobtrusive character, she was faithful, tender and loving as a wife and mother, always kind and sympathizing to the poor and afflicted. In meekness and patience she was favored to endure increasing bodily weakness and suffering during the last year of her life with uncomplaining submission, and passed away without groan or struggle, and we doubt not the peaceful close of her innocent life opened to her a blissful immortality.

If Christians must contend, let it be like the olive and the vine, which shall bear most and best fruit; not like the aspen and the elm, which shall make the most noise in the wind.—*Jeremy Taylor*.

THE FRIEND.

FOURTH MONTH 21, 1883.

PHILADELPHIA YEARLY MEETING.

The annual gathering of this body commenced on Second-day, 4th mo. 16th. The first sitting of the Yearly Meeting of Ministers and Elders was held on the Seventh-day previous. It was marked by an unusual number of brief communications, the longest of which perhaps did not occupy more than ten minutes in its delivery. The general current of exercise seemed directed to two subjects—right source and qualification for true ministry and spiritual worship, and the religious training and education of the young. In reference to the first, the doctrine was clearly forth, that the Spirit of Christ revealed in heart of man is the foundation of all our testimonies. In speaking on the latter subject a fear was expressed that some in the care of their children reversed the order laid down by our Saviour, "Seek first the kingdom of heaven and the righteousness thereof"; were principally anxious to see them successful and prosperous in their outward business, trusting that the Heavenly treasures would somehow be subsequently attained. This was manifested in the meeting a willingness to examine into the weak places among and to labor for a reformation. There was much time spent in silent meditation; waiting on the Lord, and the meeting was felt to have been a favored and profitable one.

The concern expressed in it for our young people was in unison with that which largely prevailed in this Yearly Meeting a considerable time past, and which was principal cause that led to the appointment one year ago of the large committee which has been since laboring so extensively in the meetings and families of our members. The same exercise on behalf of this interesting class was manifested in the meetings for worship on the following day, when the most fervent, tender and impressive appeal was made to them to yield their hearts to the visitations of the Lord and Saviour.

Amid the discouragements which abound at the present time in our religious Society was cheering to have an undoubted evidence of the Lord's holy presence eminently manifested in shadowing those who were assembled to worship Him. It tended to refresh the faith of some, that He, who in days of old moved upon the hearts of thousands, had awakened an earnest desire to know how they might obtain power to overcome their sins and enter into the Divine rest; and who prepared them to receive as glad tidings the message of George Fox and his fellow-laborers turning them to the Light, Grace and Spirit of Christ, which would bring them salvation—would still care for his own precious cause and raise up those who would be as birth bearers in the Church, when the present laborers were removed from works to rewards.

At the meeting for business on Second-day after the usual opening, the minutes of the Meeting for Sufferings were read, omitting Address to our members, which was deferred to a future sitting. Among the subjects which claimed their attention, were the following: The circulation of the Address on demonizing literature and art, approved by

* A hardy variety of wheat, in which the chaff closely adheres to the grain, cultivated in Switzerland and Germany.

ly Meeting one year ago. Of this 30,000 es had been printed and widely diffused. These about 8000 had been mailed to Libraries in various parts of the United States, a large number had been sent to the teachers of First-day schools, and to other persons whose character or position enabled them to exercise an extensive influence over others.

A committee had been appointed on the preservation of the Records of our Society, which had been recommended to its Yearly Meeting. They had prepared a set of queries relating thereto, which were forwarded to the different Quarterly Meetings. This matter was still under

the Trustees of the Charleston Estate had authorized to pay \$500 to Dunning's Book Monthly Meeting, Pa., (belonging to the former Yearly Meeting)—\$300 to Deep River Monthly Meeting, N. C., and \$425 to the Square Monthly Meeting, N. C., to assist in building or repairing meeting-houses. Trustees of this estate, having requested us as to the proper disposition of the applications which come before them, a committee had been appointed to consider this subject, whose report had been adopted, recommending the trustees freely to make appropriations for such uses, where no obstruction was presented; but not to assist in the erection or repair of meeting-houses where it was probable the meetings held therein would not be conducted in accordance with the ancient principles and practices of Friends.

The Report of the Book Committee showed a distribution of more than 4000 volumes, besides many pamphlets, during the year ended 31st mo. 1883. This branch of the business of the Meeting for Sufferings has been much developed during a few years past and has been supplemented by a fund derived from the estate of our late dear friend, Anna Cope, which has been applied to the publishing and distribution of "Passages from the Life and Writings of George Fox," a condensation of Fox's Journal; "A Brief View of Christian Doctrine," which is an abridgment of Barclay's Apology, and "Passages from the Life and Writings of William Penn," which is properly a new work, compiled from the various sources of information now accessible. Of these three valuable tracts, several thousand have been printed and circulated, of which no notice appears on the minutes of the Book Committee. The occurrence of a Bi-centennial celebration of the landing of William Penn in this country, opened the way for a wide distribution of this of William Penn, and about 1500 copies were spread abroad on that occasion. This tract, and a Life of Rebecca Hubbs, had been distributed during the year, to the list of those to whom the Book Committee distribute. They have also printed in portable form the lives of Elizabeth Ashbridge and Margaret Lucas, which were in the Friends' Library series.

The legacy left to the charge of the Meeting for Sufferings, about the year 1804, by Thomas Wharton, for the benefit of Friends in France and Germany, was one of the cares which that meeting had long been desirous to have relieved. Sums of money out of that had been sent at different times to France and Germany through the Meeting for Sufferings of London. A balance of about \$1200 remained on hand. Through the visit of a

member of the Meeting for Sufferings during last summer to Germany, it was found that Friends at Minden were at present in such a situation that some aid would be desirable; and the balance of the money was accordingly remitted—thus closing an account which had been a source of care for nearly 80 years.

The subject of judicial oaths having claimed attention, an essay on them and their effects had been prepared, designed to diffuse in the community at large correct views on the duty and importance of obeying the command of Christ, not to swear. It was a clear and forcible document.

The danger to which our members are exposed from the diffusion within the Society of principles and practices inconsistent with our religious profession, had occasioned much exercise, and led to the preparation of an address on these matters, the reading of which, as already stated, was postponed to give time for attention to some other business.

The proceedings of the Meeting for Sufferings were approved by the Yearly Meeting, and the publication and circulation of the essay on oaths was committed to its care.

One of the Quarterly Meetings having called attention to a case of application for membership by a person residing out of the limits of any meeting of Friends, a committee was appointed to consider the proper course to be pursued with respect to such applications.

The sitting this day was largely attended, and was a dignified and harmonious one—in which the business was transacted, as our discipline advises, "with decency, forbearance and love of each other."

The remainder of the account of the Yearly Meeting is deferred until next week.

Through the kindness of the publisher, we have received several numbers of *The Gospel Expositor*, a weekly paper published at Columbus, Ohio, and edited by Dr. Dougan Clark. In his "salutatory," the editor says: "Its object will be primarily and chiefly—but not exclusively—to promote the doctrine and experience of scriptural holiness."

Though the proprietor and conductors of this journal claim (as we suppose) to be members of the Society of Friends, yet its general tone is not in accordance with the doctrines and practices of our Society. It is therefore rather satisfactory than otherwise, that it does not assume to represent the views of Christian doctrine as held by the Society of Friends from the beginning. We suppose it may properly be regarded as speaking the sentiments of those who have most widely departed from our original standard.

Our Early Friends earnestly pressed upon all the necessity of holiness—as that without which no man can see God or be admitted into his Heavenly Kingdom; and this holiness or freedom from sin, they taught was wrought in man by faith in the teachings of the Light of Christ in the heart, and obedience thereto, whereby they were both taught and enabled "to live soberly, righteously and godly in this present world." They taught that the procuring cause of man's redemption was the mercy and forgiveness of God, who sent his Son into the world that we might obtain salvation; and that this salvation is experienced by the washing of regeneration, and the renewing of the Holy Ghost, shed on us through Him, our Holy Redeemer—that whatever theoretical distinctions might be drawn

between justification and sanctification, they were practically so united, that we could not experience one without partaking of the other.

The Gospel Expositor says: "Holiness as a distinct experience through faith in Christ, was taught definitely by George Fox, the founder of the Quakers."

As we understand the views of the conductors of that paper, they believe that we are delivered from the guilt of our sins, placed in a state of acceptance with God, and are therefore in a saved condition, (in other words, justified) by an acceptance of what Christ did for us when on earth in a body of flesh; and that this is independent of the practical redemption wrought within us by his Spirit. This redemption from the dominion of sin, they believe to be a subsequent experience, which may be instantaneously received by an act of faith.

George Fox was so far from holding such a view, that he distinctly states, "So far as a man is sanctified, so far is he justified, and no farther; for the same that sanctifies a man, justifies him; for the same that is his sanctification, is his justification, and his wisdom, and his redemption; he that knows one of them knows all; but he that doth not feel one of them, feels none of them at all." (Works, Ed. of 1831, Vol. 3, p. 450.)

He fully proclaimed the doctrine that redemption is through the blood of Christ; but he taught that the way to partake of that redemption was, not through the exercise of the natural powers of belief, but by receiving his Spirit in the heart, and walking in obedience thereto; and that those who so walked would receive a Divine and saving faith in Christ, and would know his blood to cleanse them from all sins. When he was commissioned to proclaim the Gospel to others, he says: "I was to turn [people] to the Grace of God and to the Truth in the heart, which came by Jesus; that by this Grace they might be taught, which *would bring them salvation*, that their hearts might be established by it, their words might be seasoned, and all might come to know their salvation nigh." He further adds: "I was glad that I was commanded to turn people to that inward Light, Spirit and Grace, by which all might know their salvation and their way to God, even that Divine Spirit which would lead them into all truth, and which I infallibly knew would never deceive any."

In the "*Expositor*" for "February 9th," the proprietor of the paper gives directions how to obtain sanctification, (which he speaks of as "a second experience obtained after conversion.") In these the following occurs: "A public confession of consecration and trust, with a continued abandonment of your all to God, is essential to the reception of this inestimable blessing to the Christian, and must be continued to retain it."

A public confession will be of no value whatever, unless it is called for by the Lord. If one of our early Friends had been giving such instructions, he would have advised his hearers to take heed to the Light of Christ, and walk therein. Thus Edward Burroughs says: "Whosoever will be saved with the salvation of God, must own the Light of Christ Jesus in his own conscience, and he must believe in this Light and walk in it." Thomas Stubbs: "Loving this Light of Jesus Christ, it will teach you to deny yourselves

and take up the cross daily and follow the Lord Jesus Christ through the regeneration: and watching to be guided by it, the pure law of God will be set up in thee, and judgment will pass upon the vain, earthly, carnal part in thee." William Penn, in a letter of love to the young convinced, thus admonishes his readers: "This I am fully persuaded of, that the same pure principle of Light and Truth that hath appeared to give a certain discerning of our states and conditions, and wrought a conviction upon our understandings, is able to give us that succor and support, if our minds be but seriously stayed thereon, *as shall sanctify us* throughout in body, soul and spirit, and so preserve us clean to God over all."

SUMMARY OF EVENTS.

UNITED STATES.—Commissioner Raum is preparing regulations for the guidance of Collectors of Internal Revenue in regard to the withdrawal, transportation and storage of matches without the payment of stamp tax after the 15th of 5th mo. next, in accordance with the provisions of the new Internal Revenue act.

Orders from Postmasters were received at the Post-office Department on the 10th inst. for seven million postal cards.

The design for the new two cent postage stamp was approved on the 13th instant by the Postmaster General. It contains a tablet, upon which is a profile of Washington similar to that on the present three-cent stamp. Surrounding the profile is an oval band. In the upper part of the band the words "United States Postage," beneath the band a large "2," and at the extreme bottom of the tablet the words "2 cents." After the design is engraved the color will be decided upon.

The nickel 5 cent piece, bearing the word "cents," is now being issued from the mint.

The steamer Nestorian arrived at Boston on Seventh-day night with 650 passengers, most of them evicted Irish tenants from the counties of Galway, Mayo, Derry and Donegal, sent out by the British Government. The British agent furnished money to those who desired to go to places beyond Boston, the amounts—depending on the size of the family—varying from a few shillings to five or six pounds. The Parthia, from Liverpool, has arrived with a large number of the same class of emigrants.

The Department of Agriculture reports the average of winter grain at 80, against 104 last 4th mo., and 85 in 4th mo. 1881. The Department has received returns from the spring wheat region, showing that on 4th mo. 1st seeding was in progress but had not been finished anywhere. In Dakota and parts of Minnesota it had hardly begun, large areas being still covered with snow.

A tornado struck White Oaks Station, on the Little Rock and Fort Smith Railroad, ten miles west of Ozark, Arkansas, about one o'clock on Seventh-day morning, making great havoc there and in the surrounding country. Oak trees on the mountain sides were snapped like pipe stems; three meeting-houses, a gin mill, a planing mill and about twenty dwellings were demolished, a number of persons were injured, three fatally. The loss in property is estimated at \$50,000.

The Secretary of the Treasury has decided to grant a request of the Hawaiian Government for the coinage of its silver money in the United States mints. The coinage will be done at San Francisco, and the dies probably made in Philadelphia Mint. The Hawaiian silver coins are of the denominations of one dollar, half a dollar, quarter of a dollar and eighth of a dollar.

The Secretary of the State Board of Health of Indiana has announced that the small-pox has assumed "alarming proportions" in that State. It is epidemic in many towns in the eastern and southern portions of the State, while scattered cases are reported in the other sections.

There is another flood at Helena, Arkansas. The water is within two feet of the level of the late flood, and is rushing through the old town break, submerging many plantations.

Northern Pacific Railroad officials at St. Paul say that large slaughter-houses will be established at points in the Yellowstone country, along the railroad, for the purpose of sending dressed beef to the East. This will be cheaper than shipping live stock.

T. W. Tallmage, of the Milwaukee Chamber of Commerce, has collected reports of the condition of the

winter wheat crops in fifteen of the principal States. These reports estimate the damage at 20 per cent., making an aggregate of 100,000,000 bushels short of last year's crop.

Work in the pineries of Minnesota is practically suspended. The total cut of logs on the stream above St. Paul is 435,000,000 feet, which is 50,000,000 feet in excess of that of any previous year.

The deaths in this city last week numbered 417, which was 45 less than during the previous week, and 12 less than during the corresponding period of last year. Of the whole number, 227 were males, and 190 females: 76 died of consumption; 45 of pneumonia; 24 of old age; 17 of typhoid fever; 17 of convulsions; 14 of diphtheria, and 9 of scarlet fever.

Markets, &c.—U. S. 3's, 103½; 3½'s, 102½; 4½'s, 113½; 4's, 119½; currency 6's 129 to 132.

Cotton continues dull, but prices were unchanged. Sales of middlings are reported at 10½ a 10½ cts. per pound for uplands and New Orleans.

Petroleum.—Standard white, 8½ a 8½ cts. for export, and 9½ a 9½ cts. per gallon for home use.

Flour is in moderate request and steady. Sales of 2300 barrels, including Minnesota extras, at \$5.25 a \$6.25; Pennsylvania family at \$5; western do. at \$5.25 a \$6, and patents at \$6.25 a \$7.50. Rye flour is steady at \$3.62½ a \$3.75 per barrel.

Grain.—Wheat was dull and lower. Sales of 4600 bushels red, in car lots at \$1.16 a \$1.21. Rye is steady at 67 cts. Corn is dull and weaker. Sales of 12,000 bushels in car lots, at 61 a 66 cts. Oats are quiet. Sales of 10,000 bushels, in car lots, at 53 a 57 cts.

Beef cattle were in fair demand this week, and prices were rather easier: 2400 head arrived and sold at the different yards at 5½ a 7½ cts. per lb., as to condition.

Sheep were in demand at full prices: 12,000 head arrived and sold at the different yards at 4½ a 7½ cts., and spring lambs at \$4 a \$7 per head, as to quality.

Hogs were in demand: 3300 head sold at the different yards at 10½ a 11½ cts. per pound, as to quality.

FOREIGN.—On the 12th instant, Norman, Gallagher, Dalton, Wilson, Curtin, and Ansburgh, the six men recently arrested in London on suspicion of being connected with a dynamite conspiracy, were taken to the Bow Street Police Court and arraigned before Judge Ingham. Joseph Brady, one of the Phoenix Park conspirators, has been convicted and sentenced to be executed. Daniel Curley, another of their number, is now on trial.

The papers chronicle as a remarkable circumstance that William Leadham Bright, second son of John Bright, was married recently to Isabella McIvor Taylor. The ceremony was performed by Canon Farrar, and in the Carshalton Parish chapel, although both the bride and groom, and their families and friends are Friends.

The London Exchange Telegraph Company announces that a Commissioner has been sent from Queensland to take possession of the island of New Guinea as a dependency of Queensland.

A special committee of the Danish Folkthing has presented to that body a report upon the order issued by the Prussian Government on the 7th of 1st month. The committee says the order dealt unjustly with the Danes living in Schleswig-Holstein, and although the German Minister to Denmark at the time and since has disclaimed that his Government was actuated by any feeling of hostility toward them or the Danish Government, the wrong done to Denmark was not removed by his disclaimer.

Advices have been received from St. Petersburg to the effect that the secret police in that city, as well as at Moscow, are making numerous arrests at night time in consequence of the recent strong revival of Nihilist intrigues. On the 4th inst. 39 arrests were made in a house in Wassily Ostrow, where a quantity of prepared explosives was discovered. The newspapers are forbidden, on pain of complete suspension, to publish reports of arrests or of the trial of Bogdanovitch Stephanovitch and the other Nihilists, which was begun on the 9th inst. with closed doors. The London *Evening News* reports that 2000 persons have been arrested in Moscow on suspicion of being engaged in plotting against the life of the Czar.

A large section of country in the southern part of Russia is covered by water, owing to floods in the rivers. Traffic on the railways has been suspended temporarily.

There arrived in the Dominion of Canada during 3d mo. 8598 immigrants, and during the first three months of this year 20,646, against 20,191 during the first quarter of last year. There remained in the Dominion during the first quarter of this year 11,690 immigrants against 9844 in the first quarter of 1882.

BOARDING SCHOOL FOR INDIAN CHILDREN AT TUNESASSA.

Wanted, a woman Friend to assist the Matron household duties. Apply to

Joseph S. Elkinton, 325 Pine street
John Sharpless, Chester, Penna.,
Ephraim Smith, 1110 Pine street.

WESTTOWN BOARDING SCHOOL.

The SUMMER SESSION opens on THIRD-DAY, the 5th of Fifth month.

Conveyances will be at the STREET ROAD STATION on that day, to meet the trains that leave the B STREET STATION of the Pennsylvania Railroad Company, at Broad and Filbert Sts., Philadelphia, at 9.05 and 11.13 A. M., and 2.25, 4.55 and 5.32 P. M. Those who can more conveniently go the day before will be met at Street Road Station on Second-day; timely notice is sent to JONATHAN G. WILLIAMS, Secretary, Westtown P. O., Chester Co., Pa.

The UNION TRANSFER COMPANY will send BAGGAGE to any place in the built-up part of Philadelphia, if notice is left either at No. 333 Chestnut St. the South East corner of Broad and Chestnut Sts. the Baggage Room 15th St. above Market, or at Ma St. Ferry, (north side), and will deliver it at the B St. Station of the Pennsylvania Railroad Company, a charge of 25 cents per trunk, to be paid either when the order is given or when the trunk is called for. The same charge they will collect baggage from at the other railroad depots, if the railroad checks held such baggage are left at one of the offices of the Transfer Company above designated. In all cases it must be stated that the baggage is to go to Westtown Boarding School, Street Road Station, on the West Chester Philadelphia Railroad.

DURING THE SESSION, passengers for the School be met at the Street Road Station, every day except First-days, on the arrival of the second through train from the City, and small packages for the pupils left at Friends' Book Store, No. 304 Arch street, be forwarded every Sixth-day at 10½ o'clock, and expense charged in their bills.

4th mo. 17th, 1883.

There will be a meeting of the Friends' Teachers' Association of Philadelphia, at 820 Cherry St., on Seventh-day, 4th mo. 21st, at 10 A. M. Subjects to be discussed: *Teaching Elementary Arithmetic; Methods of Securing Good Discipline and Morals*, and others to be announced at the meeting.

All interested are invited to attend.

MARY W. WOOLMAN, Secretary.

FRIENDS' SELECT SCHOOLS.

Wanted, a woman Friend, qualified to teach French, Latin, and other branches in the Girls' School.

Application may be made to

Ephraim Smith, 1110 Pine St.
John W. Biddle, 726 Buttonwood St.
Rebecca S. Elkinton, 400 S. Ninth St.
Mary D. Allen, 833 N. Seventh St.

DIED, on the 25th of 9th mo. 1882, near Plainfield, Indiana, NATHAN HARVEY, a firm believer in the great principles and practices of Friends, aged 80 years, 2 months and 3 days, a member of Plainfield Monthly Meeting of Friends, Hendricks Co., Indiana.

—, on the 17th of 3rd month, DEBORAH, wife of Jacob Parvin, a member of Maiden Creek Partiet and Exeter Monthly Meeting, Pa., in the 66th year of her age.

—, on the 28th of 3rd month, at his residence Germantown, Philada., SAMUEL MASON, a member elder of Frankford Monthly Meeting, Pa., in the 87th year of his age.

—, on the 5th of 4th month, at his residence West Chester, Pa., JOSEPH J. LEWIS, a member of Birmingham Monthly Meeting of Friends, in the 82d year of his age. In early life he married out of the Society and thereby lost his right of membership among Friends; and he remained for about fifty years out of connection with them; but in his old age felt drawn again to unite with the people among whom he was born a member. Having seen the vanity of earthly ambition, his latter days were marked by an earnest desire to lay up treasure in Heaven, the attainment of which was evidently the main bent of his heart. His peace marked his closing hours.

WILLIAM H. PILE, PRINTER,
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For "The Friend."

Letters and Memoranda of William Scattergood.

(Continued from page 292.)

"Philada., 9th mo. 4th, 1824.

My Dear Cousin,—A feeling of affectionate sympathy, I trust, subsists between us which will be broken by no common occurrence; I have wished many times of late, that we might be more and more united together by the bands of true gospel fellowship: that we might for our aim the same thing, and mind the same rule for its attainment, we might walk together in grace and in the saving knowledge of our Lord and Saviour Jesus Christ—pressing forward with a fixed and unflinching ardor for the mark of the prize which is high calling of God. I feel it, for my part, a precious privilege, poor and unworthy as I am, to be enabled to draw near to the footstool of mercy, and, by a sense of my many backslidings, humbly beseech Him, who has promised to be faithful to them that turn the battle to the Lord, that He would be with me in the way which I go.

And when I reflect upon the heavenly consolations which are sometimes permitted to enter into the soul, I cannot but desire that my much loved young friends could, or rather should be willing to undergo the sanctifying influence of the Divine Word, that they might be made fit vessels for the Lord of hosts to dwell in. It is a blessed state to be brought into; and although the means for its attainment may seem, as it is represented to be, to be of flesh and blood, and may tend to cast out many visionary prospects of unhalloved glory which we have formed, and every propensity to mere self-gratification, yet as we patiently abide the turnings and windings of his holy hand upon us, we are in his own good time, as the apostle expresses it, 'Reap if we faint not.' My soul is, I may say daily, introduced into such trials as these. They are not the prodromes of a moment; but the result of earnest desires that there may be those raised up who will stand as watchmen upon the walls, and pillars in the Church, which shall go no more out.

The inhabitants of our city are much excited by the approach of General La Fayette, whom thou hast no doubt heard. I could myself removed during next week (his

probable stay here) from the scene of tumult and confusion it will doubtless create. Where can be his enjoyment of such foolish pomp and parade? Is this the design of man's creation? Are such extravagant manifestations of respect due from men to man—almost amounting to worship? and this too on account of war and bloodshed. This is a weighty consideration; and although I am ready to believe that the Almighty does look upon his poor creature man with an eye of infinite mercy, yet He is surely a just and righteous Judge. Would the same, even the same respect be paid to the ever adorable and glorious, yet lowly, meek and humble Saviour, who died to save millions of immortal souls from the bondage of sin and from endless perdition, should He appear at the present day in the manner he did near 1900 years ago? Oh! when will men learn true wisdom? when will they be taught that all the honors and pleasures of this life, are but as grass and as the flower that fadeth. Words are not strong enough to express the abject littleness of all earthly things when brought into comparison with those infinite and eternal. And what are man's short-sighted and short-lived projects when weighed in the balance with his future never-ending existence? The Scriptures hold up this in a very interesting point of view; exhorting to leave the perishing things of time, and to seek earnestly a better and an enduring substance. Truly how great an attainment must it be to become meet to be clothed upon with that house which is from heaven, that mortality may be swallowed up of life!

My reading of latter time has been much confined to the Scriptures; and the more I read these blessed writings, the more I learn of their tendency; and the more I see of their scope and design, the more I am astonished with the wonderful workings of Him, whose ways are indeed past finding out. I see them studded with jewels, precious jewels, which to those who find them are better than gold, yea than much fine gold. I think I may say I read them day by day with increased satisfaction; and with the hope that the relish for their invaluable contents may never be lost. It is a day in which their value is much decried. Those whose principles and whose lives have not been brought into subjection to the Holy Spirit which gave forth the Scriptures, and anxious to cast down such a barrier to their evil designs, boldly declaim against them as false. Those who thus cry out, cannot bring a single substantial argument to prove their position. Yet who so positive? who so dogmatical? I have latterly given myself to the examination of those proofs which stand in favor, together with some of the strongest arguments put forth against their authenticity. My searchings have thus far resulted in the fullest conviction that the shafts of infidelity must ever be levelled in vain. He whose will it was that the records

of his ancient goodness to the children of men should be transmitted to future generations for instruction in the way of life will never permit them to fall to the ground, but will vindicate his own cause. Nevertheless, the tear of pity will fall for those, more particularly in our own religious community, who have been caught in the snares of the devil, and are led captive by him at his will. How important is it that those who are mercifully preserved upon the unchangeable foundation should seek for a qualification to intercede for these at the throne of mercy; remembering what is written: 'The effectual fervent prayer of a righteous man availeth much.' There are many who have known better days; but who for want of a close attention to the nature of the insidious workings of the adversary, have been unwarily led astray. The situation of such as these is peculiarly stirring; and the awful consideration that the last state of some such is worse than the first, certainly calls for the deepest commiseration. That we should beware of falling from our first estate is of the greatest importance; remembering that, 'Let him who thinketh he standeth, take heed lest he fall.'

With affectionate desires for thy welfare in the best sense, and with love to all your family, I remain thy cousin,

WILLIAM SCATTERGOOD."

To the same.

"10th mo. 7th, 1824.

[After alluding to several deaths which had occurred in the family, he writes:] These deeply trying bereavements I hope may not altogether be without their good effect; and if the loss of an earthly father may be the means of arousing any of my much loved young friends to a sense of the importance of making Him our Father who sitteth on high and who has promised to be a Father to the fatherless in his holy habitation—if, I say, it may be the means of arousing us to a sense of this solemnly important concern, may we not bless the means which Infinite Wisdom has seen fit to employ, and thankfully and reverently acknowledge, that 'He hath done all things well.' As this comes to be our blessed experience, how joyfully can we adore the Hand that is thus stretched out for our sanctification, and under all the dispensations of his providence sincerely say in humble resignation and filial confidence, 'Thy will be done.' It is truly said, 'He wounds for his mercy's sake. He wounds to heal.' The means that are often made use of, to try and to prove the Christian traveller in his progress through this vale of tears, are such as seem calculated to overwhelm his feeble efforts, and many, many times prompt the exclamation, 'Lord! save, or I perish.' Thus under a sense of their own weakness and frailty, of their own utter nothingness and insignificance, they are led ardently to desire to supplicate that the Lord would be pleased to be

with them in the way wherein they go, knowing that of themselves they can do no good thing. It is surely worth all the chastening and tribulation meted, poor rebellious creatures as we are, to have set before us, through them, such glorious prospects as those of becoming the inhabitants of the courts of the Lord's holiness, and of being forever present with the Most High. Moreover, how ought our hearts to be imbued with gratitude and thanksgiving to the glorious Giver of every good and perfect gift, for the way which is set open through the Mediator of the new covenant for poor lost man to return to a state of reconciliation and acceptance with the Father?"

After alluding to the arrival of a female minister from England, he says: "The situation of a gospel minister, in whatever circumstances he or she may be placed, is surely a very important one—one which calls for peculiar watchfulness, lest the cause which they are advocating should suffer by their contrary example. The situation of those who are thus called from home and all its endearments, from the comforts and enjoyments of their families and friends, to advance the interest of their Heavenly Master's kingdom in a foreign land, certainly claims the sympathy of every mind."

In reference to his sister being about to go to Westtown Boarding School, he writes: "I hope it may prove a lasting blessing to her; as I believe it has already proved to many of the present generation. I have no doubt there has been much good seed sown in the hearts of children while there; and although it may have lain dormant for a season, yet there is no doubt that precious and flourishing plants have been brought forth to the praise of the Great Husbandman, under whose direction, I trust, it was founded, and who still continues to bless the honest endeavors of those who feel an interest in its welfare, especially in the religious and moral improvement of its inmates."

(To be continued.)

For "The Friend,"

Isle of Capri.

Island of Capri, Italy, 2d mo. 22d, 1883.

My Dear Cousins,—Again at Capri, lovely Capri, where seven years ago I passed twelve days. * * * I am again permitted to breathe its pure air, and gaze upon its azure sea. * * It is still as lovely, its air is as soft, its sunshine as grateful, its flowers as attractive as of old, when we dwelt for a time among its peaceful people.

We arrived here on the 20th inst., having passed many weeks in Naples, where I had been mewed up too closely, and felt the need of "fresh fields and pastures new," and sunshine. We had three weeks before, returned from a week at Sorrento, where I had contracted a cold, which had added to my discomfort, and even here we were yesterday obliged to keep house and exercise ourselves in efforts to provoke the grape-vine trimmings and olive sticks into a blaze, upon a hearth and beneath a chimney built before the art of constructing smoke conduits had been discovered,—before the laws of pneumatics had been learned and Count Rumford had taught the art of remedying smoky chimneys! If the day was dreary the night was glorious, for the moon shed a silver radiance over fair white buildings, over olive terraces, over the

grey heights of Monte Solaro, and flooded with beauty this already charming scene. To-day "a sunshine rich as fell, brightening of old with golden rain, the isles Apollo loved so well," is around us and laps us in its warm embrace. We have ventured out, and having rambled around the terraced walks among lines of olive trees to a high outlook, clamber down the rustic stone path, and picking our way along the steep slope that dips to the sea, we spread our shawls, and bask in the sunshine, to enjoy the *dolce far niente* (the sweet do nothing) appropriate to the day, the occasion and the scene. Above us are frowning escarpments of limestone, grey and broken and rough, and we sit upon the talus, still far above the waves that kiss the shore and throw a mantle of malachite upon the pebbles beneath. The varying blue and golden in their marble-like commingling and varying harmonies, are beyond the reach of art to imitate or describe, and find in the glories of malachite their worthiest resemblance. Far down to the water's edge the slope descends, grassy, stony, rocky, while flowers of many kinds, mostly unknown to the stranger, deck the sod even thus early. Hieraciums are recognized, which here take the place of dandelions, many large Euphorbias of remarkable aspect, of which I have observed six species, a wild thyme clings in crevices of the rock above us, and purple anemones at more distant points spread their bright petals more than two inches in diameter, to star the greenery beneath. A St. John's Bread—Carob-tree (*Ceratonia siliqua*) stands near by—the only tree besides the many grey olives that line the terraces, that is permitted to feed upon the scant soil of this rocky slope. Near us terrace beneath terrace steps down almost to the sea, each with contorted olives, of recent planting, but thrifty growth; and inland in a few sheltered places, the orange and lemon are glowing among their wealth of glossy foliage. How beautiful is a luxuriant orange orchard! the golden balls hanging in rich clusters or covering the mass of bright green with their golden color. We have seen them at Sorrento in all their glory, on a vast scale and impressive indeed, characteristic as they are of scenes so unlike anything even in our Atlantic land of rank productiveness. But the sea! the blue sea! how it sparkles in the sunshine,—how gently it laps the foot of yonder lofty rocks that rise like cathedral spires from the depths! and there they have stood and looked upon other men and other times. A Roman tomb, it is said, rests upon the summit of one, seemingly inaccessible,—the other is pierced and stands as a bridge, and through and beneath it small vessels can securely sail. These stately Farallioni, the grey rock of the island and the adjacent coast of the mainland, are *tertiary limestone*, the last raised above the sea in the convulsions or gradual changes, as it may be, that have overtaken nature; yet though geologically of yesterday, what scenes have they witnessed even within the historic period, on the sea and on the land around them! The traditions of nearly two thousand years still throw a pall over the sweet island once the home of the step-son of Augustus, and whose example, had he emulated, might now be among the honored names of Capri, instead of continuing through the ages to be the theme of execration. Whatever there may have been of evil, and there must have been much to color his

story so fearfully dark, I apprehend the still much of exaggeration and much placed to the score of hatred by old enemies who were later safely beyond his reach. His best defence for the enormities of the last of Tiberius is that he was insane. Here, Capri, he could have enjoyed a paradisaic earth, in an almost inaccessible retreat; had he surrounded himself with elevating ennobling companionship, such as he so in his early days, or had he had the wisdom of Dioclesian, and found in his garden pleasures of peaceful occupation, he might have solicited to return to Rome, have been able to make the sage reply: "Did you know the delights I find in my garden at Salona, among my cabbages, you would not ask me to share with you the cares of the throne!" He could have exclaimed with Napoleon at Helena after a fatiguing exercise at success digging, "This is the happiest day of my life!" What a comment upon the hollowness of worldly ambitions, the worthlessness of the for which men spend time and strength often life itself in aiming to compass, do the remarks supply! How much more would the quiet, useful enterprises, that find the contented with its lot, and leave no sorrow. The morning has passed, we return to dinner.

In the afternoon my A— having taken a walk while I reposed, has returned with a great bouquet of wild flowers, brilliant and beautiful; numerous crocuses, the first of the season, jonquil and lovely white heath (*Leucodendron arborea*), and bright purple anemones at the gathering, and the fragrance of the lemon blossom with which it is scented, for lemons are both in fruit and in bloom at the same time, remind me that I am far away from my northern home. Alas! how often am I enabled upon to compare the loveliness of nature with the unworthiness of man: "where every respect pleases, and only man is vile." If this fair land has been the prey of unbridled ambition, and misguided attempts to man to its purposes, and to force him upon paths it was believed would result in the highest good! What a lesson its story is continually telling us! What a sermon against the union of "Church and State" does it perpetually preach. "Constraint makes but hypocrites," surely not converts, and the effort of Catholic restraint upon the minds and souls have but eventuated in rendering this people the most mendacious of men. "It is enough alone that needs the support of government. Truth can stand by itself." This is a new wise maxim, would that it had been known and regarded in times past! how might it have profited by its peaceful application!

* * * * *
2d mo. 27th.—I would like to give a sketch of our ascent of Monte Solaro, but to do justice would extend this scrawl beyond endurance if not already thus prolonged. I climbed its height, 2000 feet, on donkeys, found it rough, precipitous, rude and somewhat dangerous; one only of our five companions fell to the ground three several times happily unburt. A new road cuts off 249 steps up stairs, but 535 remain for those who would attempt the shorter way from Capri in the direction to Anacapri in the west of the island. I shunned them all, and by the graded Mount Adam our calvacade wound around, doubled upon the brink of the precipice that looked down nearly 1000 feet to the sea beneath, from which Naples, Vesuvius, Sorrento and

the beauty of sea and land are spread before us. A mighty precipice towered above from whose grey, grooved sides hung at blue flowers and many a green growth, accessible. The level of Anacapri was soon reached, and we began to ascend the mountain by a way so rough, rocky and obscure, our little guide often mistook his way led us by zagzag steppings, dangerous difficult. Our poor donkeys had a hard time in this hard climb, until they could not go further, and we were compelled to go for ourselves, and learn how hard was the lot. But we could not do without them again brought them into service, and as they carried us to the summit were too tired to crop the tempting grass around and around them. I thought as they gazed upward from the fort, that their sad eyes were reaching us for driving them to heights where there was nothing for their enjoyment or, patient, hard used neddies! The view from the summit was extensive and truly grand. The islands—Baie, Posallipi, Sorrento, Capri, Amalfi, Salerno, Capri, lay basking in the hazy sunshine, a dreamy scene of love and peace. We stood within a dismally old fort, once a stronghold of the British, the site of the expulsion of Bonaparte—now a sad ruin. From its battlements the works descended almost sheer 2000 feet to the malapara shore below; but, “the waves that on unnumbered pebbles idly chafed, could be heard so high.” The descent was on foot and was painfully difficult; but refreshed ourselves by the way, and stopped to call upon the hermit brother Anselmo, who greeted us with a winning smile, and offered us his white wine before us. Passing through the chapel, his cell, &c., we stood on the lofty platform in front, that commands a fine view of the saddle of Capri and the village below, the distant forts and villa Pharos of Tiberius on the coast. Bidding farewell to our host we essayed the further ascent, and with many a weary step over the rocks and by sliding paths, and by a new course now dry, we reached our donkeys, already drawn up for remounting, and somewhat refreshed, I hoped. Where not too steep and precipitous, the mountain is terraced with sustaining walls, and vines in the terraces and olives in the upper are abundant. Wheat and lupines are also grown between. Much dark soil has gathered or caught in the hollows of the limestone, on the mountain side, but whence derived not obvious, but certainly, I thought, not the decay of the underlying rock. It is a source of improvement made available by busy peasants who have borne vast quantities of their heads to the terraces below; and the pabulum of growths for the life of the mountain.

J. S. L.

There is inestimable blessing in a cheerful heart. When the soul throws its windows open, letting in the sunshine and preparing to all who see it the evidence of its peace, it is not only happy, but it has an invincible power of doing good. To all the beatitudes may be added, “Blessed are the peacemakers.”—*United Presbyterian*.

Decision of Character.

We bend in homage before the ambitious spirit which reached the true sublime in the reply of Pompey to his friends, who dissuaded him from hazarding his life on a tempestuous sea in order to be at Rome on an important occasion: “It is necessary for me to go, it is not necessary for me to live.”

Revenge has produced wonderful examples of this unremitting constancy to a purpose. You may have read of a Spaniard, who, being injured by another inhabitant of the same town, resolved to destroy him: the other was apprised of this, and removed with the utmost secrecy, as he thought, to another town at a considerable distance, where however he had not been more than a day or two, before he found that his enemy also was there. He removed in the same manner to several parts of the kingdom, remote from each other; but in every place quickly perceived that his deadly pursuer was near him. At last he went to South America, where he had enjoyed his security but a very short time, before his relentless pursuer came up with him, and accomplished his purpose.

You may recollect the mention in one of our conversations, of a young man who wasted in two or three years a large patrimony, in profligate revels with a number of worthless associates calling themselves his friends, till his last means were exhausted, when they of course treated him with neglect or contempt. Reduced to absolute want, he one day went out of the house with an intention to put an end to his life; but wandering awhile almost unconsciously, he came to the brow of an eminence which overlooked what were lately his estates. Here he sat down, and remained fixed in thought a number of hours, at the end of which he sprang from the ground with a vehement exulting emotion. He had formed his resolution, which was that all these estates should be his again; he had formed his plan too, which he instantly began to execute. He walked hastily forward, determined to seize the very first opportunity, of however humble a kind, to gain any money, though it were ever so despicable a trifle, and resolved absolutely not to spend, if he could help it, a farthing of whatsoever he might obtain. The first thing that drew his attention was a heap of coals shot out of carts on the pavement before a house. He offered himself to shovel or wheel them into the place where they were to be laid, and was employed. He received a few pence for the labor; and then, in pursuance of the saving part of his plan, requested some small gratuity of meat and drink, which was given him. He then looked out for the next thing that might chance to offer; and went, with indefatigable industry, through a succession of servile employments, in different places, of longer and shorter duration, still scrupulously avoiding, as far as possible, the expense of a penny. He promptly seized every opportunity which could advance his design, without regarding the meanness of occupation or appearance. By this method he had gained, after a considerable time, money enough to purchase, in order to sell again a few cattle, of which he had taken pains to understand the value. He speedily but cautiously turned his first gains into second advantages; retained without a single deviation his extreme parsimony; and thus advanced by degrees into larger transactions and incip-

ient wealth. I did not hear, or have forgotten the continued course of his life; but the final result was, that he more than recovered his lost possessions, and died an inveterate miser, worth £60,000. I have always recollected this as a signal instance, though in an unfortunate and ignoble direction, of decisive character, and of the extraordinary effect, which, according to general laws, belongs to the strongest form of such a character.

But not less decision has been displayed by men of virtue. In this distinction no man ever exceeded, or ever will exceed, for instance, the late illustrious Howard.

The energy of his determination was so great, that if, instead of being habitual, it had been shown only for a short time on particular occasions, it would have appeared a vehement impetuosity; but by being unintermitted, it had an equability of manner which scarcely appeared to exceed the tone of a calm constancy, it was so totally the reverse of any thing like turbulence or agitation. It was the calmness of an intensity kept uniform by the nature of the human mind forbidding it to be more, and by the character of the individual forbidding it to be less. The habitual passion of his mind was a pitch of excitement and impulsion almost equal to the temporary extremes and paroxysms of common minds; as a great river, in its customary state, is equal to a small or moderate one when swollen to a torrent.

The moment of finishing his plans in deliberation, and commencing them in action, was the same. I wonder what must have been the amount of that bribe, in emolument or pleasure, that would have detained him a week inactive after their final adjustment. The law which carries water down a declivity was not more unconquerable and invariable than the determination of his feelings toward the main object. The importance of this object held his faculties in a state of determination which was too rigid to be affected by lighter interests, and on which therefore the beauties of nature and of art had no power. He had no leisure feeling which he could spare to be diverted among the innumerable varieties of the extensive scene which he traversed; his subordinate feelings nearly lost their separate existence and operation, by falling into the grand one. There have not been wanting trivial minds, to mark this as a fault in his character. But the mere men of taste ought to be silent respecting such a man as Howard; he is above their sphere of judgment. The invisible spirits, who fulfil their commission of philanthropy among mortals, do not care about pictures, statues, and sumptuous buildings; and no more did he, when the time in which he must have inspected and admired them would have been taken from the work to which he had consecrated his life. * * *

His attention was so strongly and tenaciously fixed on his object, that even at the greatest distance, as the Egyptian pyramids to travellers, it appeared to him with a luminous distinctness as if it had been nigh, and beguiled the toilsome length of labor and enterprise by which he was to reach it. So conspicuous was it before him, that not a step deviated from the direction, and every movement and every day was an approximation. As his method referred every thing he did and thought to the end, and as his exertion did not relax for a moment, he made the trial, so seldom made, what is the utmost effect which

may be granted to the last possible efforts of a human agent: and therefore what he did not accomplish, he might conclude to be placed beyond the sphere of mortal activity, and calmly leave to the immediate disposal of Providence. * * * * *

This would be the proper place for introducing (if I did not hesitate to introduce in any connexion with merely human instances) the example of Him who said, "I must be about my Father's business. My meat and drink is to do the will of Him that sent me, and to finish his work. I have a baptism to be baptized with, and how am I straitened till it be accomplished!"—*John Foster.*

For "The Friend."

William Caton's Ministry.

About the year 1655, being then not more than eighteen years of age, William Caton began his career as a minister. Few even in that day were more diligent in the duty of this sacred office, visiting most parts of England, and many places divers times, travelling chiefly or altogether on foot, often in the depth of winter; his ministry doubtless carrying with it its own evidence in the hearts of his hearers, as he writes that "the word of the Lord grew mightily, and many were added to the faith."

His experience in the work of the ministry may serve to illustrate that state of entire dependence and emptiness, into which gospel ministers must be brought, before they can truly witness the Lord to be unto them "mouth and wisdom," and to open for them "a door of utterance."

In speaking of his ministry he says: "Many large and precious meetings I had in the country, and the Lord was very much with me, who furnished me plenteously with his word and power; insomuch that I stood admiring, at sundry times, from whence I had that fullness. And it was not [admired at] by me only, but by many more, who looking with the eye of reason upon my earthly tabernacle or outward man, could not expect any great thing from me, being then but about twenty years of age; neither had I ever been in much profession, until I was convinced of the Truth of God. Yet plenty of heavenly things the Lord was pleased to open in me, and through me, to the end that I might communicate the same to the multitude, which sometimes being very great, I was ready to say within myself, 'Where shall I have wherewithal to satisfy all these.' And when I looked out to my own weakness and insufficiency, as of myself, I was ready to faint within me; but when I looked only at the Lord, and put my confidence entirely in Him, I was strong and courageous. For the Lord showed me this, by his eternal light, upon a time when I was bemoaning my own weakness, and groaning under a sense of the weight of the burden of the service and work of the Lord; saying or thinking within myself, Oh, such and such (meaning the ablest and wisest of the brethren) are so and so fitted and furnished, that *they* need not care what service they are called unto. But as for me, I am so simple, I am so weak, and I never have anything beforehand, neither do scarce ever know when I go into a meeting of several hundreds, what I shall say, or whether anything or nothing. And even when I was full of those and such like reasonings, the Lord showed me, I say, how 'they that had much, had nothing over, and they that had little

had no lack,' even as it was with the Israelites of old. For the brethren that were wise and eminent, who had received much from the Lord, behold there was so much the more required of them; so that, of all they had, they had nothing over, but what they were to employ in the work and service of God. As for my own part, I, who was so little in mine own eyes, and so mean and contemptible in the eyes of others, had no cause to complain; for though it was often that I knew not what I should say when I went into a meeting; yet even at such a time hath the Lord been pleased to give me his word so plentifully, that through Him I was enabled to speak two or three, yea, sometimes four hours to the congregation, with little or no intermission. And often it hath been with me, that as I knew not before the occasion what I should speak in a meeting, neither could I remember *after* the meeting what I had spoken in it; and yet had plenty and fulness, though I was often daily at meetings, and not only so, but in the evenings also, the Lord giving a fresh supply always out of that gospel treasury, which affords both new and old."

"Now these things I rehearse, not for my own praise; but do say '*Not unto me; not unto me* (that have nothing but what I have received) *be the praise, but unto the Lord alone, who is the giver of every good and perfect gift.* I can truly say that which I received of Him I delivered unto the people; and did much rejoice in the Lord, notwithstanding my great travails and sufferings; all which through Him were made easy to me, neither were they much to me, with all the dangers and perils I went through both by sea and land, in comparison of the power and presence of the Almighty, which did so sweetly and eminently accompany me in those days."

FLOWERS.

Selected.

With what a lavish hand
God beautifies the earth,
When everywhere, all o'er the land,
Sweet flowers are peeping forth!

Down by the babbling brook,
Up in the silent hills,
The glen, the tower, the shady nook,
Their breath with fragrance fills.

They creep along the hedge,
They climb the rugged height,
And leaning o'er the water's edge
Blush in their own sweet light.

They seem to breathe and talk,
They pour into my ear,
Where'er I look, where'er I walk,
A music soft and clear.

They have no pride of birth,
No choice of royal bower;
The humblest, lowliest spot on earth,
May claim the fairest flower.

Selected.

TRUST IN PROVIDENCE.

On a bridge I was standing one morning,
And watching the current pass by,
When suddenly into the water
There fell an unfortunate fly.

The fishes that swam to the surface,
Were looking for something to eat,
And I thought that the hapless young insect
Would surely afford them a treat.

"Poor thing!" I exclaimed with compassion,
"Thy trials and dangers abound,"
For if thou escap'st being eaten,
Thou canst not escape being drown'd.

No sooner the sentence was spoken,
Than, lo! like an angel of love,
I saw, to the waters beneath me,
A locust descend from above.

It glided serene on the streamlet,
'Twas an ark to the poor little fly;
Which, soon to the land reascending,
Spread its wings in the breezes to dry.

Oh! sweet was the truth that was whisper'd,
That mortals should *never* despair;
For He who takes care of an insect,
Much more for his children will care.

And though to our short-sighted vision,
No way of escape may appear;
Let us *trust*; for when least we expect it,
The help of our *Father* is near.

Selected

THE MOTHER HEART.

I am cutting papers to-day, mother,
(Papers to cover a shelf,)
And saving out bits for my scrap book;
But unlike my former self,
With the thoughts that are grand and noble,
And the lines the poet sings,
I am saving some very simple
And decidedly childlike things.

For throned in her chair beside me,
Sits the wee one, dainty and sweet,
And I trust in the days that are coming
She will care these lines to repeat.
I think that, in planning her life-work,
The same fair future I see
Which you saw in the long ago, mother,
When you planned and prayed about me.

I long to come home at the twilight,
And sitting down by your feet,
Listen again to the Bible tales
You used long ago to repeat—
Of Adam, and Eve, and Abel;
Of Noah, who heard and obeyed;
Of Abraham, Isaac and Jacob,
With the faith and the love they displayed.

There was Joseph sold into Egypt,
And Moses before the king,
And David, who slew Goliath,
With a little stone in his sling;
There was Samuel called at night-time,
And Jonah cast in the deep,
And many a dream and vision
Of prophets and kings asleep.

Then there was the wonderful story
Of the Child in a manger bed,
Who marked the pathway to glory
With tears and blood that He shed.
Dear mother, that "old, old story"
Is the light of my life to me,
And I want to train up my children
To be all He would have them be.

A Thousand Children.—An old man I lately died in Vienna, whose name deserves to be chronicled in all lands for the singularity of his life. Ferdinand Reidt I been known in his own city as the "Father of the Orphans" for nearly half a century. He was a man of considerable means, and was happily married, but it was a great grief to him and his wife that they continued to be childless. Herr Reidt said to his wife, "Sir, we are not to have children of our own, or we not be parents to some of those who are fatherless and motherless?" He was a man of action, and began at once to carry his conception into practice. He commenced by taking fatherly charge of two or three orphans, but his zeal and repute increased to such extent that, at the time of his death, he was legal guardian of more than a thousand fatherless children. Those whom he adopted in this manner were not fitfully taken up and then let drop, but he kept conscientious watch and ward over them from their early education.

until their marriage, or their start in life at the close of their apprenticeship. He never sought fame or publicity, and took no credit to himself for his devotion to one who had no natural claim upon him. That he is departed, however, every one speaks of his singular life, its quietness and restless energy, its conscientiousness and its fidelity to his self-imposed obligations. He began by asking as a favor to be accepted as "honorary guardian" of two or three persons, serving without fee or reward, and calling, which he had thus taken up for his own satisfaction, as he put it, was in time regarded by many of his fellow-citizens as a part of official occupation, which he was bound to fulfil.—*London Globe.*

For "The Friend."

Our Late Yearly Meeting.

With deep feelings of gratitude for the united mercies vouchsafed to us during the various sittings of the late Yearly Meeting, many members, it is apprehended, return to their respective homes after its solemn close on Sixth-day last.

The unusually large attendance, the unanimity of judgment in regard to the various important subjects considered, as well as the solemnity that prevailed, were all causes true and reverent thankfulness; may they be held in grateful remembrance by all!

In view of the probably increased attendance in future, both by our own members, as well as those from more distant places, the variety, if not the necessity, of providing a convenient and comfortable lodging place is forcing itself on the attention of many minds. It is apprehended that some are prevented from attending Yearly Meeting who would gladly do so, if they knew of a place near the meeting-house, where they could be accommodated with food and lodging at a moderate cost.

The opening, during the late Yearly Meeting, of a temporary home on a limited scale, supported by a few Friends, afforded accommodation to quite a number of this class, and a step in the right direction. The kindness and liberality extended to it by a few Friends of Philadelphia, is much to be commended, and it is believed if a larger establishment of the kind could be provided by next Yearly Meeting, by some official department of the Society, conducted in a Society capacity, and located near the meeting-house, where lodgings could be had at a moderate cost, it would afford positive relief to very many who are to attend the Yearly Meeting, but who have no place to look to for shelter during its sittings. It is to be hoped that some may open in the minds of Friends who have authority, to consider the subject in all its bearings, and take such action as may lead to the relief of many country members.

There can be no appearance more hopeful and promising in childhood and youth, than the hardness of conscience respecting small sins. A child who is never inclined to plead excuses for what is known to be wrong, by saying, "Is it not a little thing?" who resists improper thought, forbids a hasty word, and fears the slightest deviation from the path, bids fair to rise by gradual but certain steps to true excellence. But whatever may be our view of the subject, it is certain that it does not, in any sense, condemn small

things. He looks at motives more than at actions; at thoughts more than at words; and by these we shall be judged. He does not despise the day of small things; the bruised reed, the smoking flax, the grain of mustard-seed, the little leaven:—over these small beginnings He watches with patient and gracious care, till by little and little they attain to perfection.

For "The Friend."

Gather up the Fragments.

A valued friend has forwarded for insertion in "The Friend," the following notice of a remarkable communication of Thomas Evans in Philadelphia Yearly Meeting of 1867. It may be regarded as his dying testimony against those superficial ideas of religion which tend to draw the attention of people away from the work of Christ in their hearts; for though his life was prolonged till the 5th month of the following year, he was confined at home by disease, and unable to meet with his friends at the time of their next annual assembling.

There are probably many who were present on that memorable occasion who remember the holy authority and divine power which accompanied this testimony, under which a willingness was wrought in the mind to follow the Saviour whithersoever He might lead—even if that should be, as in days of old, to suffer persecution for his sake.

When the late Samuel Cope was near the end of his long life, passed in the bosom of our Society, and with the opportunity of listening to many of the most eminent preachers who have been raised up amongst us in the present century, he was asked, what particular sermon had left on his mind the strongest impression, as to the degree of the Divine anointing and authority which was manifested by it. His reply indicated, that this communication of Thomas Evans, bore the most impressive evidence of being "in the demonstration of the Spirit and with power."

"We were favored this morning in the sitting of the Yearly Meeting, with a remarkable overshadowing of Divine Goodness, under the ministry of our worthy friend Thomas Evans, who, though his outward tabernacle is frail and tremulous, yet is a strong man in the Lord. His communication followed the reading and answering of the first three Queries. In the course of which he spoke much of there being a great deal of what might be termed surface religion in these days, not only amongst other societies, but it was creeping into our own. We could hear flourishing accounts of other societies, how prosperous they were, and how much they were doing, and while he believed there were many amongst them who clearly saw and mourned over such a superficial religion, yet, the great tendency was, to bring the people to a literal and head knowledge merely; that which is obtained by the exercise of the intellectual faculties, without experiencing that change of heart which it is necessary for all to experience for themselves. There is no other way to come to Christ but by the Cross. Said there were many who had need to be themselves instructed in the rudiments of the doctrine of Christ who took it upon themselves to teach others. These do plead in excuse that our early friends were very active in going up and down, preaching and doing good, &c. But what preparatory tribulations and exercises

did they first endure, nor did they presume to go in their own wills, but they felt a distinct call to service, the *what*, the *where*, and *when*!

In perusing the writings of Geo. Fox, we might see he often makes use of this language;—'I was moved;' to do so and so, and Wm. Penn said 'we were changed men ourselves before we went about to change others.' And the apostle said 'That which we have heard, which we have seen, which we have looked upon with our eyes, and our hands have handled of the word of life, that declare we unto you.' And much more to show that all our efforts in our own will, and by the strength of our intellectual faculties would be of no avail. How was it with Leigh Richmond? a minister in the Episcopal Society. He was at length favored with a powerful visitation from on High and humbled in dust, saying he must go back and begin at the beginning. How was it with Cowper's brother? On a bed of sickness he was brought to a like acknowledgment. In both instances they were brought to see the utter insufficiency of themselves by all their scholastic attainments to make themselves acceptable and true ministers of the gospel, &c., with much more, accompanied with life and authority.

Many wanted us to be an aggressive people, to go forward and gain converts and do a great deal and make a show. He believed the time was coming when we would be an aggressive people, but it would be by submission to the leadings and guidance of Him whose is the cause, and not in the will of man."

A recent letter from a friend states, that Thomas Evans was one of the committee named in 1867 to draft a minute on the state of the Society; and that he was urged by one of the other members of the committee to embody in the minute the substance of the testimony delivered by him—though such an exercise, partaking so largely of the character of gospel ministry, would seem much less striking when put in words. The writer of the letter adds, "I do not know that I ever, before or since, listened to such a stirring and profoundly solemn and reaching communication."

The following extracts from the minutes of 1867 appear to be those which more especially refer to the concern expressed by Thomas Evans.

"We cannot doubt that the Lord has preserved within the professing Church a noble band of witnesses to the spirituality of the Gospel and the transforming power of his grace. These, whatever their profession, and whether conspicuous in good works or more obscure, are the true Israel of God whose circumcision is that of the heart, in the Spirit and not in the letter, whose praise is not of men but of God. But there is abundant evidence that a large portion of those who claim the name of Christians, are satisfied with an outside performance of rites and ceremonies, and substitute obedience to the moral law and works of their own righteousness for submission to the crucifying power of the cross of Christ, and walking in that strait and narrow way in which alone is found the flock of his companions.

There are influences operating in the present day, both within and without the pale of our Society, the tendency of which is to draw the members from the simplicity and spirit-

nality of our christian profession, and from a faithful and consistent support of the principles and testimonies of the gospel as always held by us, into a nearer conformity to the religion, the worship, and ways of the world. These influences are apparent in the same disposition to shun the daily self-denial and cross-bearing belonging to the Christian; in the effort to reduce religion very much to a formal and intellectual work, which the unaided powers of man may originate or promote; to smooth and widen the path to salvation, so as to make it more easy and attractive to the tastes and inclinations of the unregenerate mind; and to substitute works of a benevolent or ostensibly religious character, for lowly watchful waiting, in silent introversion, at the feet of Jesus, to be taught of Him, in whom are hid all the treasures of wisdom and knowledge, and who only can savingly instruct in the things which belong to the soul's peace.

Minds which have been favored with the precious, tendering visitations of the Lord's Spirit; have been turned from the vanities of the world to seek the durable riches and righteousness of heaven, and in inward, silent prostration to bear the operation of the Spirit of judgment and burning, to purify from the pollution of sin, and to create them new creatures in Christ Jesus, may, it is to be feared, have had their attention diverted from this indispensable work in themselves, to their serious injury, by being persuaded that it is necessary they should at once become active in undertakings professedly designed to promote the cause of religion; while some who may be a little further advanced, have been dwarfed and withered by being urged into performances to which the Master had not called them; for which they had not undergone the requisite preparation, and which were mainly attributable to the unsanctified activity of the natural will.

The awakened mind is readily influenced by the desire to be doing something for Christ's cause, and unless it watches diligently unto prayer, in the Light of the Lord, the will of man prompts this desire into unbidden activity; takes pleasure in it; gradually dims the spiritual vision, and leads to the substitution of these formal services, for the patient abiding under the heart-changing and crucifying work of the Holy Spirit in the soul, which is in danger of settling down at ease in them. We should ever bear in mind the words of our dear Lord, "Without me ye can do nothing;" and also that we are told such "as kindle a fire, compass themselves about with sparks, walk in the light of their fire, and in the sparks that they have kindled, shall have this of the Lord's hand; that they shall lie down in sorrow."

In the feeling of Christian love and interest for all our dear Friends, and especially for the younger class, we tenderly desire that we may all diligently watch against these plausible and delusive tendencies, and strive to dwell much inward with Christ Jesus, in reverent, silent retirement from the many alluring voices that are abroad, seeking above all to be taught of Him who is the only saving Teacher, and who will not fail to give true peace and rest to all who come to Him, take his yoke upon them, and learn of Him, who is meek and lowly of heart.

Thus, the work of sanctification will be carried on; all the preparatory baptisms of the

Holy Spirit and of fire will be endured; and when the period arrives in which the Lord sees meet that any should engage in more public or active service, his call and command will be distinctly and intelligibly heard, pointing out what, and when, and where; and He will vouchsafe his own wisdom and strength to perform faithfully whatever He requires, and cause his blessing to rest upon it; and without these, all our efforts to advance his cause must prove unavailing.

Hat-honor.—I was once myself in France (before I professed the communion I am now of) set upon about eleven at night, as I was walking to my lodging, by a person that waylaid me, with his naked sword in his hand, who demanded satisfaction of me for taking no notice of him, at a time when he civilly saluted me with his hat; though the truth was, I saw him not when he did it. I will suppose he had killed me, for he made several passes at me; or I in my defence had killed him, when I disarmed him; I ask any man of understanding or conscience, if the whole ceremony were worth the life of a man, considering the dignity of the nature, and the importance of the life of man, both with respect to God his Creator, himself, and the benefit of civil society.—*W. Penn.*

Serving God in our Daily Duties.—The anecdote is told of the excellent Cecil, that calling one day, to see one of his parishioners, a blacksmith, who was diligently at work in his shop, the latter began to apologize for his appearance, and that he was not suitably dressed to receive his pastor, when Cecil pleasantly, but seriously stopped his apologies by saying, "May the Lord, when He comes, find me, as I find you, diligent and busy with your appropriate work."

And when a lady once said to Wesley, "Suppose you knew you were to die at two o'clock to-morrow night, how would you spend the intervening time?" he replied, "Why, just as I intend to spend it now."

And so when the celebrated dark-day came over New England, in 1780, and when it was proposed that the Legislature of Connecticut should adjourn because they thought the Day of Judgment was approaching, the memorable reply of good old Abraham Davenport, was, "If the Day of Judgment is *not* approaching, there is no reason for adjournment; and if it *is*, I choose to be found doing my duty, so bring in the candles!" And so when, under the pungent preaching of John, the soldiers, roused by his powerful appeals, came to ask, "And what shall we do?" he said unto them, "Do violence to no man, neither accuse any falsely, and be content with your wages."

Serving God in the daily occupations of life; this is the lesson, in all these cases, so pointedly taught us. For the common avocations and duties of every-day life are all designed to be, and to a right spirit as truly may be, the gate of heaven as the sanctuary itself. All of them are intended to be, and all in fact are *means of grace*; that is, they are means for developing and exercising our Christian graces, in the practice of which we gain the discipline and training that form us to a high and holy character, and fit us for duty and for heaven. The pulpit may and does teach the way of duty, but life is the school in which we are to practise it. Our trade, or profession, or calling, the right ordering of our property, or

farm, or merchandise, our family or household or business cares, each of these may be means of access to God and of faithfully seeing Him. So that a busy life, instead of being an irreligious life, or one that necessarily breaks in upon our enjoyment of God, may give us nearer access to, and therefore greater joy in him.

The laborer toiling at his daily task, the mother diligently training up her children, taking the oversight of her household, the merchant in his counting-house, the professional man in his office, the farmer on his farm or the servant in his daily duties, each may not only find a sphere for the exercise and growth of his graces, for patience and gentleness and contentment and charity and self-denial, but through these, for that nearer to and joy in God, which only the good and faithful servant may expect, or can find. Truly spiritual life does not mean a life of exemption from common and every-day duties, but it does mean the discharge of those duties whether they are what we call sacred or secular, with a right aim, and in a holy and heavenly spirit, and that is the spirit that will anywhere find and serve and enjoy God. "I that is faithful in that which is least, will be faithful also in much."—*Nat. Baptist.*

The Holy Spirit God's Agent in Salvation.—The Holy Spirit is the efficient agent in the regeneration of lost men. No masterly eloquence, no exhaustive learning can supply *his* place. "Paul may plant and Apollon water, but God giveth the increase." The consolidation of all human agencies is comparatively inoperative in the work of man's renewal and uplift to spiritual life. It is "not by might, nor by power, but by *My Spirit* saith the Lord." This conclusion is full of significance to all who are endeavoring to lead men into a better life. Not the elaborateness of our efforts, but the presence and power of the *Spirit of God*, is the essential of success. We are to concern ourselves less about our intellectual greatness and more about our fitness to be instruments, through which and with which the divine power can work.

The coarsest reed that trembles in the marsh,
If heaven select it for its instrument,
May shed celestial music on the breeze
As clearly as the pipe whose golden tip
Befits the lip of Phœbus.

For "The Friend."

Religious Items, &c.

Dunkards.—The St. Louis *Times-Democrat* contains the following sprightly letter, giving some account of the Dunkards, and written by a fashionable woman of that city who has attended one of their meetings.

"Says Carlisle, 'All goes by approximation in this world,' and everything is relative, and 'wrongness' by the greater or less degree prominent according to its environment. Rebricks were eminently pretentious and smart until some one reared a stone front, and, by the same ruling, man is well satisfied with himself until he is set down among angels. Thus much I reasoned last Sabbath morning, and contritely added my separate sins, which had accumulated to an amazing sum. My collected wickedness stood out in startling eminence, as I sat down among a most godly people. Having heard of the existence of most peculiar sect, I repaired to their place of meeting, which I found in the north end of

town. They are the Brethren, and are of Dunkard school; their singular customs press one lightly until, seated in their midst, influence is felt of their honesty, sincerity and piety.

The men wear full beards, and long hair tied in the middle, thrust back of the ears covering the collar. One face struck me peculiarly. Such an one I never before saw, or thing that approached it. It bore a most repulsive resemblance to that which the actors have portrayed to us as that of the mother of Mary, the purest face ever worn by a woman, absolutely free from a tracing of guile. I was perfectly fascinated and dwelt long on the absolute beauty of that faultless face, and I felt mean while lest he should speak, and destroy the illusion. The woman wore simple white caps, their dress plain Quaker degree, no ruffles, no puffs, nor the faintest hint of a shirr. The simplicity of these garments lent a happy air of purity to the matron and maid. The preacher extended their severe doctrines, with a plainness not to be misunderstood.

I felt wonderfully insignificant, as I sat bearded in my Sunday clothes, which before looked exceedingly humble. In my experience it was the only instance wherein I had elegance of vesture at a discount. Unfortunately I had removed my fur coat on entering, and had thus exposed my partnership in original sin, by sundry bits of ribbon and lace. Each jet bead, which on my outstart had viewed with such comfortable satisfaction, was then an accusing eye. Thus you see as before, how materially the standpoint, through the variance of visual rays, alters the effect of the original object. I felt profound thankfulness that my friendly gloves covered my hands, when the preacher hit upon the metaphor of jewels. I tucked my bracelets, unbuttoned my sleeves, and longed to take out my eyes. Such a poor, vain peacock was I. In my apparel, he condemned worldly pleasures, dancing and theatres mainly.

Our attractions have been such that I have had an unusual amount of play-going lately, and at that moment my opera gloves were very cool. These transitions of thought from self-condemning, yet one cannot say but thankful berating by a righteous man is beneficial. The sensations of being taken to task are very singular in this easy day of liberal light, I was forced to transcribe. Passing the point where I felt he preached directly at me, I found much meritorious worth in the words of this simple man. At close of day he approached with friendly mien, and I learned. They are a wealthy people, and are to erect a church here shortly. They have no contributions, have no paid ministry, but seven serving a congregation. They do not go to war, and let the law alone, never an oath, recognize no secret organization, and are prohibitionists. They practice abstention of the 'holy kiss,' and live to the principle of the quotation, 'Don't pull down other people's houses; build a better one and invite them over.' The women do not wear the hair, nor wear hats, which article of count belongs exclusively to men.

A young girl was recently expelled for wearing a hat; they neither wear gold, and are equally pious and fast horses. The observance of Communion celebration is peculiarly their own. Following the New Testament literally, they prepare 'for the Lord's Supper'

with a good, substantial meal,' around which all assemble as in one family. Before eating the Biblical ceremony of washing the feet is gone through with. After the Supper, the bread and the cup is blessed and partaken of. Leaving this pious people, one can but feel their presence has a purifying influence within this tainted town. The reflecting mind is amazed that with so much iniquitous dust floating upon the air, as is blown about these modern days, they should hold themselves so spotless. Their self-control and self-denial is worthy of a Spartan, and Lycurgus could not make more stringent laws than did this Dunkard."

Judicial Oaths.—The Spanish Chamber of Deputies has passed a bill permitting the substitution of affirmation for the oath, when desired.

THE FRIEND.

FOURTH MONTH 28, 1883.

PHILADELPHIA YEARLY MEETING.

On Third-day (4th mo. 17th) the Queries and answers were read. In deliberating on the condition of things amongst us, as thus brought to view, the meeting was dipped into much religious exercise, under the pressure of which many of those present, both of our own members and of visitors from other Yearly Meetings, labored for the removal of the deficiencies which are apparent.

Among other subjects that claimed attention cautions were extended against a *superstitious* removal of the hat on entering places for worship, or approaching a corpse at the time of funeral, and against the use of plural language to one person. The spiritual dwarfishness which must ever result from a want of full obedience to the convictions of the Spirit of Truth, was adverted to; and we were reminded that true religion had ever led its followers into plainness and simplicity. A disregard of the testimonies of our Society on these subjects is an inlet to the spirit of worldliness which, if allowed to spread, will eat out the life of religion. The practices of Friends in these matters were not the result of any formal agreement or conclusions of the founders of the Society, but naturally grew out of the fundamental principle of the Light of Christ, in the heart of man, which William Penn terms the root of our doctrines. This led our early members, as it always leads its obedient children, into watchfulness over all their words and actions, and gave them a testimony to bear against pride and vanity.

With thankfulness it may be said that the good presence of the Lord was evident in the assembly, tendering the hearts of some; and, it may be hoped, raising fresh desires to walk uprightly and consistently before Him.

On Fourth-day, the meeting was occupied with the reading and consideration of an Address prepared by the Meeting for Sufferings, setting forth several of the leading doctrines which have ever been held by the Society of Friends, bearing a renewed testimony against the departures in principle and in practice which have crept into our Society, and extending cautions against becoming infected with those errors.

This essay bears a clear testimony to Christ as the Author of our salvation, to his coming and sufferings in the flesh, and to the work of

his Spirit in the heart of man as the means by which we must be saved. It proclaims the doctrine, that while we are reconciled to God by the death of his Son, we are to be saved by His life—the life of Christ inwardly revealed. It points out, how the fundamental doctrine of the Light of Christ as God's gift for man's salvation, was the root from which our manner of worship and other distinguishing practices flow;—and also how a departure from this has led to corresponding departures in practice which, if unchecked, would destroy the character of our religious meetings.

A solemn and comfortable feeling attended the reading of the document; and the revival in its pages of many of the clear testimonies borne by our early members to the truth was refreshing. It was very largely united with, and without a dissenting voice directed to be published and circulated.

It is a source of great satisfaction that the Yearly Meeting of Philadelphia has thus once more re-affirmed in unequivocal language, its adherence to those doctrines and testimonies, for which it has contended during many years.

On Fifth-day, meetings for worship were held as usual in the morning. In the afternoon, the Report of the Committee in charge of the Westtown Boarding School was read. It was an interesting document, and represented the institution to be in a prosperous condition. The warm interest felt in this nursery of our Yearly Meeting had been manifested during the year by several donations to its funds—\$16,000 having been received from one Friend, since deceased, and several other sums from others. The Committee were desirous of introducing several improvements in the heating, ventilating and other arrangements, for which the present building (erected nearly 90 years ago) was not thought to be adapted, and they asked the permission of the Yearly Meeting to erect new buildings, if funds for the purpose should be voluntarily subscribed. This permission was given, and the whole subject left in the charge of the Committee.

The Reports from the Quarterly Meetings gave the number of children of school age as 844, of whom 177 were receiving their education in schools not taught by members of our Society.

The Yearly Meeting again recommended to its members to abstain from the use of all beverages which could intoxicate.

On Sixth-day the meeting closed. The committee appointed one year ago to visit the meetings and members made their report. They had been industriously employed, all of the meetings had been visited, many of them several times, and portions of the committee had gone into the greater part of our families. They had found a body of men and women who were concerned for the prosperity of the cause of truth; and much interest had been felt for the younger members, among whom there is reason to believe a renewed visitation of Divine love is operating. They had felt that as to a middle aged class, much loss had been sustained both by individuals and the Church, from a want of more full obedience to the Divine requirements, which had retarded the spiritual growth of many. The committee was released from their appointment, and their report directed to be printed in the Extracts from the Minutes of the Yearly Meeting.

A committee was appointed at the first sitting of the Yearly Meeting to consider the proper course to be pursued where individuals are brought under conviction of our principles, and desire to be received into membership, whose residence is remote from any meeting of Friends. This committee proposed the adoption of a rule of Discipline, authorizing Monthly Meetings to act on such applications in the same manner as if they resided within the usual limits of such meetings, which was accordingly done.

The reading of a memorial for our beloved friend, Elizabeth Stroud, of Wilmington, Del., brought a precious covering of solemnity over the meeting.

A Friend from another Yearly Meeting, who was in attendance, proposed a visit to the women's meeting. Though sympathy was felt for him, the way did not open with that clearness which is desirable in such cases.

This sitting, as well as those which preceded it, was favored with a precious covering of solemn and tender feeling, drawing the hearts of those present nearer unto each other—and under this feeling the meeting closed.

SUMMARY OF EVENTS.

UNITED STATES.—The little towns of Wesson and Beauregard, in Mississippi, were devastated by a tornado about four o'clock on First-day afternoon last. Twenty-seven houses in Wesson were demolished, while the whole of Beauregard was destroyed. At Wesson, according to the latest reports, 13 persons were killed and 60 injured; at Beauregard the killed numbered 23, the injured 90. The town of Tillman, on the Vicksburg and Meridian Railroad, was also destroyed, and several persons killed and injured there. The tornado passed near Aberdeen in the same State, killing 8 persons and injuring about 50. It also swept through lower Georgia, killing, according to one estimate, 25 persons in that State. A terrific gale struck West Point, Mississippi, at 12.20 on the same afternoon. It was accompanied by "torrents of rain and the largest hail ever seen" there. The Court House, two hotels, Flanagan Hall and several other buildings were unroofed and otherwise damaged, but no persons were killed.

According to the *St. Louis Globe-Democrat*, Captain James B. Eads, projector of the ship railway across the Isthmus of Tehuantepec, asserts that "the work is being vigorously prosecuted, and that the massive railroad will be finished long before De Lesseps' Panama Canal is opened."

An epidemic of glanders has prevailed among the horses in Whiteside and Carroll counties, Illinois. In the latter county, a man and his son contracted the disease and died.

Rain fell throughout California last week. An average wheat crop is now believed to be ensured in every part of that State. The seeding of wheat in Dakota is about finished. Contrary to expectation, the winter wheat crop in Wisconsin promises to be the largest for several years.

The *New York Tribune* publishes several columns of reports from the Western and Northwestern States describing the condition of the winter wheat crop. They indicate a yield which, if not perhaps equal to the full crop of last year, will be at least up to the average of the wheat crops for several years past. Reports of damage from severe cold are in most cases proved unfounded. In actual results, however, it is too early yet to do more than give indications.

Professor Henry Morton, of the Stevens Institute of Technology, delivered an address in New York on Second-day night, in which he is said to have shown by experiments that "by a simple contrivance and at slight expense electricity could be used as a motive power, not merely to propel street cars, but to run the most complicated kind of machinery." The energy stored in a box a cubic foot large, he said, could take a car full of passengers from one end of New York city to the other. He claimed that "the contrivance might exceed in value the invention of the telephone, as the secret of applying electricity as a motive power has hitherto been sought in vain."

The Delaware House of Representatives on the 17th indefinitely postponed the Senate bill for the submis-

sion of the question of license or prohibition to the popular vote.

In the Senate of Connecticut, the prohibitory Constitutional amendment was defeated for lack of a two-thirds vote in the affirmative.

The Constitutional Prohibitory Amendment was defeated on the 20th in the House of Representatives at Harrisburg—yeas 27, nays 151.

The City Council of Minneapolis has passed an ordinance raising saloon licenses from \$100 to \$1500.

The deaths in this city last week numbered 387, which was 30 less than during the previous week, and 3 less than during the corresponding period of last year. Of the foregoing, 199 were males, and 188 females; 54 died of consumption; 46 of pneumonia; 17 of old age; 15 of diphtheria; 12 of croup, and 10 of scarlet fever.

Markets, &c.—U. S. 3's, 103½; 3½'s, 103; 4½'s, 113½; 4's, 119¾; currency 6's 129 to 132.

Cotton continues dull, but prices were unchanged. Sales of middlings are reported at 10½ a 10¾ cts. per pound for uplands and New Orleans.

Petroleum.—Standard white, 8½ a 8¾ cts. for export, and 9½ a 9¾ cts. per gallon for home use.

Flour is in good request at full prices. Sales of 3300 barrels, including Minnesota extras, at \$5.50 a \$6.50; Pennsylvania family at \$5 a \$5.12½; western do. at \$5.25 a \$6.20, and patents at \$6.25 a \$7.50. Rye flour is steady at \$3.62½ a \$3.75 per barrel.

Grain.—Wheat was in fair demand, and 1 cent per bushel higher. Sales of 6600 bushels red, in car lots at \$1.17 a \$1.25. Rye is nominal at 67 cts. Corn is in fair demand and higher. Sales of 11,000 bushels in car lots, at 63 a 68 cts. Oats are quiet. Sales of 9500 bushels, in car lots, at 53 a 57 cts.

Beef cattle were a fraction lower: 3000 head arrived and sold at the different yards at 5½ a 7½ cts. per lb.; the latter rate for extra.

Sheep were dull and lower: 15,000 head sold at the different yards at 3½ a 6 cts., for clipped, and 4½ a 7½ cts. for wool sheep. Lambs sold at \$4 a \$7 per head.

Hogs were in fair demand, and prices were steady: 2400 head sold at the different yards at 10½ a 11¼ cts. per pound, as to condition.

FOREIGN.—Daniel Curley, one of the Phoenix Park conspirators, has been convicted and sentenced to be executed.

The *Pull Mall Gazette* says the evidence that the dynamite plots now under investigation were hatched in New York is as clear as the proof the foreign police possessed twenty-five years ago that Mazzini's plots against Italy were hatched in England, and it says the extradition of Kossa from the United States is about as likely as Mazzini's was from England.

Steamers which sailed from Liverpool on the 19th inst. for the United States and Canada, carried nearly three thousand emigrants.

It is stated that the object of the alliance between Germany, Austria and Italy, is to secure the isolation of France in order to effect a simultaneous disarmament which Prince Bismarck intends to propose at a European Congress.

During a discussion in the Italian Chamber of Deputies on the 19th inst., on the subject of tobacco culture, Magliani, Minister of Finance, declared that the Government firmly intended to encourage the home cultivation of that plant, and would grant large bounties for the purpose; but the people, he said, must not delude themselves with the idea that Italy would ever overcome American competition in this branch of Agriculture.

The trial of eighteen prominent Nihilists ended in St. Petersburg on the 19th, and resulted in the conviction of all the prisoners. Six were condemned to death, two to life-long servitude, and the remainder to terms of imprisonment varying from 15 to 20 years.

It has been resolved to hold another trial of Nihilists at Odessa previous to the time fixed for the coronation of the Czar. Twenty persons will be arraigned on the charge of propagating Nihilistic ideas among working men. Fifty persons have been arrested for Nihilism during the last week. They include military officers, young ladies, teachers, students, working men and soldiers.

It having been discovered that a certain area in Central Asia is suitable for the production of cotton, Orenburg Russians are preparing to make the experiment.

Lisbon papers state that the French have occupied Porto Negro in Congo, after some resistance on the part of the natives.

In reference to the announcement that a commissioner had been sent from Queensland to take possession of the island of New Guinea as a dependency of Queens-

land, it is pointed out that this action is the res of the Colonial Institute having notified the Australian Government in 12th month last that an article had appeared in the *Allgemeine Zeitung* advising the German Government to annex New Guinea.

Delhi, India, 4th mo. 20th.—An extensive conflagration has occurred in this city. Two thousand houses have been destroyed, and a great number of families are destitute and homeless.

The steamer Scandanavian, which has just sailed from Moville for Quebec and Montreal, took 282 emigrants from County Mayo. It is stated that 12,000 persons from Galway have applied to the Government for assistance to enable them to reach America.

The exports of the Dominion of Canada during 4th mo. were nearly \$500,000 less than during the corresponding month of last year, while the imports of the Dominion during 3rd mo. last were \$469,000 in excess of those of 3rd mo., 1882.

WESTTOWN BOARDING SCHOOL.

The Committee in charge of this Institution hold a special meeting on Second-day, 30th inst., 9 o'clock A. M., in the Committee-room, Arch St.

WM. EVANS, Clerk.
4th mo. 1883.

BOARDING SCHOOL FOR INDIAN CHILDREN AT TUNESASSA.

Wanted, a woman Friend to assist the Matron in household duties. Apply to Joseph S. Elkinton, 325 Pine street; John Sharpless, Chester, Penna.; Ephraim Smith, 1110 Pine street.

WANTED,

An assistant in housekeeping—a Friend preferred. Address R. F. EVANS, Marshalon, Chester Co., Pa.

WESTTOWN BOARDING SCHOOL.

The SUMMER SESSION opens on THIRD-DAY, the 5th of Fifth month.

Conveyances will be at the STREET ROAD STATION on that day, to meet the trains that leave the BROAD STREET STATION of the Pennsylvania Railroad Company, at Broad and Filbert Sts., Philadelphia, at 9.05 and 11.13 A. M., and 2.25, 4.55 and 5.32 P. M. Those who can more conveniently go the day before will be met at Street Road Station on Second-day; timely notice is sent to JONATHAN G. WILLIAMS, Secretary, Westtown P. O., Chester Co., Pa.

THE UNION TRANSFER COMPANY will send BAGGAGE to any place in the built-up part of Philadelphia, if notice is left either at No. 838 Chestnut St. the South East corner of Broad and Chestnut Sts. the Baggage Room 15th St. above Market, or at Mal St. Ferry, (north side), and will deliver it at the BROAD STREET STATION of the Pennsylvania Railroad Company a charge of 25 cents per trunk, to be paid either when the order is given or when the trunk is called for. the same charge they will collect baggage from any of the other railroad depots, if the railroad checks held for such baggage are left at one of the offices of the Transfer Company above designated. In all cases it is stated that the baggage is to go to Westtown Boarding School, Street Road Station, on the West Chester Philadelphia Railroad.

DURING THE SESSION, passengers for the School be met at the Street Road Station, every day except First-days, on the arrival of the second through train from the City, and small packages for the pupils left at Friends' Book Store, No. 304 Arch street, be forwarded every Sixth-day at 10½ o'clock, and expense charged in their bills.

4th mo. 17th, 1883.

FRIENDS' SELECT SCHOOLS.

Wanted, a woman Friend, qualified to teach French, Latin, and other branches in the Girls' School.

Application may be made to Ephraim Smith, 1110 Pine St. John W. Biddle, 726 Buttonwood St. Rebecca S. Elkinton, 400 S. Ninth St. Mary D. Allen, 833 N. Seventh St.

FRIENDS' ASYLUM FOR THE INSANE

Near Frankford, (Twenty-third Ward,) Philadelphia. Physician and Superintendent—JOHN C. HALL, M.D. Applications for the Admission of Patients made to the Superintendent, or to any of the Board of Managers.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

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PHILADELPHIA.

For "The Friend."

Letters and Memoranda of William Scattergood.

(Continued from page 293.)

To M. T.

No date.

My heart is often deeply depressed, and such times all the pleasures and enjoyments which are afforded us in this life, even though innocent and rational, are not capable of relieving or supporting the mind. The tendency of human nature is such, that although apparently relieved from the seductions of the world, those even who are striving for the better, oftentimes find themselves sorely perplexed and baffled by this unwearied adversity of their soul's peace. Under such circumstances as these, how dark, how unchristian, how discouraging, is the doctrine which would teach that man's salvation is to depend on himself—upon his own weak efforts. These things are often brought to my mind, and I am led to bow and adore the wisdom and the goodness which led to the glorious redemption of man's salvation; it is beyond all human comprehension; it is above the comprehension of man, yet so little and insignificant in his view, that he slights it or heeds it not. The circumstance mentioned in thy last letter is one among thousands of others, which could be brought to attest the excellency of the one at offering and sacrifice by which, through repentance, faith and obedience, our transgressions are blotted out. This is one of the Christian's great consolations; this the sinners' door of hope.

However there may be those who are endeavoring to overthrow the importance and value of these, our great Redeemer's sufferings; however they may bring forth reason to oppose the efficacy of this, yet every truly awakened soul finds it an unfailing fountain of mercy; in and by which, and through submission to the law of the Spirit of life in Christ Jesus, all our sin and uncleanness may be washed away. I could enlarge upon this subject, but words, of themselves, cannot show the importance of these great and glorious truths: they are to be known only as they are experienced, felt in the secret of our own hearts; and none can know or understand, but those who, seeking in simplicity the pearl of great price, come to see, feel, and taste that the Lord is good to all them

that love and fear Him. Human observation cannot fathom the depth of religion. It is so placed, no doubt in wisdom, out of the reach of man in his unregenerate state; and so hidden from his view, that he may not at his own pleasure and in the darkness of his natural state, trample upon holy things. But when they are revealed to him, when man comes to feel himself introduced into the presence, as of the Almighty, how different are his sensations from those of the mere speculative theorist in piety! His ideas are more elevated, his soul is more enlightened; and although looked upon by others as one who enjoys little, yet he partakes of enjoyments of which others are incapable, being as superior to the imaginary devotion of an enthusiastic and romantic mind, as calm reason is to the phrensy of a madman.

There are many, whose hearts, though sincere in their admiration of nature, and who can with uplifted hands adore the Power who formed its beauties, in reality know not God. The words of Cowper are applicable to these, where he says:—

"Acquaint thyself with God, if thou would'st taste
His works. Admitted once to his embrace,
Thou shalt perceive that thou wast blind before."

To enter into this acquaintance with the Author of our existence is surely a glorious attainment to aim at! Short of it there is no true enjoyment on this side of the grave, and, may I not say, no reasonable hope of happiness beyond it. It is then that we perceive that every act of praise, which we may have pretended to before, has been done in blindness of heart.

I hope I may be allowed thus to write, without being charged with endeavoring to exalt my own attainments. I am often rendered sensible, under the operation of the humbling power of the Most High, that I have nothing to depend upon but that grace which alone bringeth salvation; that I am exceedingly frail; and that if any thing at all, it is wholly by the grace of God.

There is nothing worthy of exaltation in this world, but the wonderful goodness, mercy, forbearance, and condescension of the Most High; and if the condition David was in when he says, 'I am a worm and no man' could be more generally felt, it would more comport with our real condition, than many of the high sounding titles which men arrogate to themselves."

To the same.

No date.

"Did I apprehend that the chain of friendship which links us together needed frequent brightening, I might be induced to assume my pen at shorter intervals than has of latter time been the case. But feeling as I do my inability to say or do much that may be beneficial to others, it seems best to remain, at least measurably, inactive, rather than to be the trumpeter of my manifold weaknesses.

Indeed, in the present day, surrounded as I often feel myself with very discouraging and many deeply trying considerations, my mind seldom feels at liberty to undertake a task, which used often to be my delight. Not that I have felt an objection to this mode of communication between friend and friend, but when the mind is borne down with a sense of deep-rooted infirmity, or perhaps humbled in the consideration of the desolations which prevail, it is difficult so to rise above it, as to find much satisfaction either in verbal communication or otherwise, even with those we may dearly and tenderly love. The silent swell of sorrow is, perhaps, more congenial with these deeply afflictive dispensations than many words; and earnestly do I desire, that by a steady attention to that Monitor within which *speaks in stillness*, some may be qualified to stand forth as the champions of Israel of old did, to deliver us from that potent enemy who now seems to compass us around, and I believe is often like the noise of archers in the place of drawing water.

Well, I seem to wander into a recital of what may just now not be very desirable to hear! You being so quietly retired at ——— you scarcely hear the sound of the commotion in which we *live*. But though that sound may have lost its terror ere it reaches you, perhaps, nevertheless, there are those there-away who secretly feel an earnest desire that Zion may arise and shine; and who do as truly mourn over the defections which are so abundantly manifest, as some whose lot it is to be more immediately engaged in connexion with those who are the sad causes of them."

I cannot convey to thee much that is new; for in the present day almost every public transaction is sounded far and wide as soon as past; and my own life is so void of eventful circumstances, and so closely confined within a small space, that I might almost be considered a blank in the busy multitude which surrounds me. However, I still feel as if there was one important event, in which I am with others deeply concerned; and in looking towards it sometimes, I am willing to think that if in the day of final retribution all is found to be well, no matter what may have been the means of its attainment.

* * * I wish whenever thou feels like writing thou wouldst do it and not wait for me. I really feel so poor and empty of any thing that is good, or at least communicable so, that I might say I cannot write; while at the same time a letter occasionally from a friend, is calculated to revive the heart and comfort it amid the tumults of life."

(To be continued.)

Great is their peace who know a limit to their ambitious minds; that have learned to be contented with the appointments and bounds of Providence; that are not careful to be great, but being great are humble and do good.—*W. Penn.*

For "The Friend."

The Early Settlers near Camden, New Jersey.

The subjoined account is copied from an old volume of records belonging to Haddonfield Monthly Meeting of Friends. The settlement at Newton was located on the headwaters of the creek of that name, about three miles south of the ferry at Market street, in Camden, and a mile south of the present meeting-house of Friends, in the outskirts of the City of Camden. The old burying ground on Collings Road still marks the spot where the meeting-house originally stood. It has long since been removed. Mark Newby's house, where the first meetings were held, as stated in this narrative, was near the place. Did the "zeal and fervency of spirit" which T. Sharp says abounded among these poor emigrants, inducing them "*immediately*" to set up a meeting for worship, prevail among those who now occupy their place of settlement and its vicinity, there would be a brighter prospect than is now seen for the maintenance of those principles and practices which these godly men strove to plant as a good seed in the then wilderness of New Jersey.

"A book wherein is recorded the births of Friends' children belonging to the three meetings that make up the Monthly Meeting now held at the new meeting-house in Haddonfield, in the township of Newton, county of Gloucester, and western division of the Province of New Jersey. With the account of burials; as also some account of the settlement and beginning of Newton, and the Friends that were the first concerned in the same."

"Let it be remembered,—It having wrought upon the minds of some Friends that dwelt in Ireland, but such as formerly came thither from England; and a pressure having laid upon them for some years which they could not get from under the weight of, until they gave up to leave their friends and relations there, together with a comfortable subsistence, to transport themselves and families into the wilderness land of America; and thereby expose themselves to difficulties which, if they could have been easy where they were, in all probability might (not) have been met with; and in order thereunto sent from Dublin, in Ireland, to one Thomas Lurtin, a Friend of London, commander of a Pink, who accordingly came, and made an agreement with him to transport them and their families into New Jersey, viz: Mark Newby and family, Thomas Thackara and family, William Bates and family, George Goldsmith, an old man, and Thomas Sharp, a young man, but no families. And while the ship abode in Dublin harbor, providing for the voyage, the said Thomas Lurtin was taken so ill that he could not perform the same, so that his mate John Dagger undertook it. And upon the nineteenth day of September, in the year of our Lord one thousand six hundred and eighty-one, we set sail from the place aforesaid. And through the good providence of God towards us, we arrived at Elsinburg, in the county of Salem, upon the nineteenth day of November following; where we were well entertained at the house of the Thomson's, who came from Ireland about four years before; who by their industry were arrived to a very good degree of living; and from thence we went to Salem where were several houses that were vacant of persons who had left the town to settle in

the country, which served to accommodate them for the winter. And having thus settled down their families, and the winter proving moderate, we at Wickacoa, among us, purchased a house of the Swanson's, and so went to Burlington, to the commissioners, of whom we obtained a warrant to the Surveyor-General, which then was Daniel Leeds; and after some formidable search in that then called the third, or Irish tenth, we at last pitch upon the place now called Newton, which was before the settlement of Philadelphia, and then applied to the surveyor, who came and laid it out for us. And the next spring being the beginning of the year 1682, we all removed from Salem, together with Robert Zane, that had been settled there, who came from Ireland along with the Thomson's, before hinted; and having an expectation of our coming, only bought a lot in Salem town, upon the which he seated himself until our coming; whose proprietary right and ours being of the same nature, could not then take it up in Fenwick's tenth. And so began our settlement, and although at times we were pretty hard bestead, having all our provisions as far as Salem to fetch by water, yet through the merey and kindness of God, we were preserved in health, and from any extreme difficulties. And immediately there was a meeting set up, and kept at the house of Mark Newby, and in a short time it grew and increased; unto which William Cooper and family, that lived at the Point, resorted, and sometimes the meeting was kept at his house, who had been settled some time before. Zeal and fervency of spirit was what in some good degree abounded among Friends, in commemoration of our prosperous success, and eminent preservation, both in our coming over the great deep, as also that whereas we were but few at that time and the Indians many, whereby it put a dread upon our spirits, considering they were a savage people; but the Lord, that hath the hearts of all in his hands, turned them so as to be serviceable unto us, and very loving and kind: which cannot be otherwise accounted but to be the Lord's doing in our favor, which we had cause to praise his name for.

"And that the rising generation may consider that the settlement of this country was directed by an impulse upon the spirits of God's people, not so much for their ease and tranquillity, but rather for the posterity that should be after, and that the wilderness, being planted with a good seed, might grow and increase, to the satisfaction of the good Husbandman. But instead thereof, if for wheat it should bring forth tares, the end of the good Husbandman will be frustrated, and they themselves will suffer loss. This narrative I have thought good and requisite to leave behind, as having had knowledge of things from the beginning. THOS. SHARP."

A Letter of Maria Fox.

London, 24th of 4th mo. 1837.

To ——. Before I enter on any description of our movements, I shall proceed to notice some of the contents of thine.

Thou mayst be assured, my dear, we feel for and with thee, under those exercises thou describest; but I infer from the tenor of the communication altogether, thy mind is at present in a state of excitement which it is safest for thee not to foster; for thankful as we ought to be, and I trust are, that thy at-

tention is seriously turned to the consideration of those solemn truths which are of finite and eternal importance, and on which the hopes of the true Christian depend, should be sorry to see thee carried away that current, which, though it may not always take the same direction, seems in the present day to endanger the deep, thorough, hidden work which must be carried on in every generated soul (and which is not the work a day) before it can be prepared to bring forth mature, substantial, and good fruit to praise of the Great Husbandman. Far be from me to give an opinion as to what may be thy future path; the Great Head of the Church chooses his own instruments as it pleases Him; but even if it should be his purpose that thou shouldst thus testify thy love to Him, he may show it thee, as He has done to many others, for years, before He called thee to the public acknowledgment of it.

I believe also that young converts—who are newly awakened to the value and importance of religion—are very apt, in the ardor of their feelings, to imagine they are called to great things, and in the overflowings of that love to their Saviour which may be raised in their hearts to believe they may, as thou expressest it, "speak his praise" to those around them; but it does appear to me to be one of the very successful stratagems of our ever-watchful enemy to persuade the young, as soon as they begin to walk in the right way themselves, that they are called upon to teach others rather than to abide under that blessed teaching which would, if they had patience to endure its secret proofs, and to wait upon its many salutary though silent monitions, in due time make them much more capable to do so in the daily life and conversation.

I write to thee in great freedom, because thou hast asked it, and because, as one who has lived longer and has seen something of the insidious working of the cruel tempter, I feel it my duty so to do, being assured that thou wilt accept it as it is intended,—not to discourage thy progress in the way that I cast up for thee, whatever that way may be, but to show thee, if it may be, some of the dangers that surround the path of the young pilgrim. The longer I live, the more anxious I feel that the Lord may give me such a sense of the awful importance of the great truths of religion, as that I may always be fearful of substituting expression for experience, and that I may be more desirous to feed in secret upon the bread of life than to talk about it to others.

Let us remember, my dear, that the stillest streams are the deepest, and that it often pleases the great Sanctifier, Enlightener, and Comforter of the people of the Lord to earn on his work in their souls after a very hidden manner. I would therefore rather encourage thee to diligence in the duties of the closet, in private reading of the Scriptures, to close self-examination, meditation, and secret prayer, than to suffer thyself to be drawn forth into much conversation or writing on thy spiritual concerns. If thou look to the Lord Jesus and desire to be his sincere, humble follower, He has promised, such "shall not walk in darkness, but shall have the light of life;" and there is no teaching like his teaching. * * With respect to visiting the sick poor, thou knowest I have ever encouraged thee to thin of them, and to attend to their temporal want

if in the course of thy visits amongst men for this purpose, thou feel inclined to do to them, it is a very useful and profitable employment for thee and them; but I freely need say to thee, it requires great caution and much religious experience, to talk suitably to persons who are perhaps undergoing the correcting discipline of our heavenly Father, or whom He may be training by many afflictions, for a better inheritance. "To speak a word in season" requires the assistance of that Spirit which only can enable us to speak aright, and therefore I would say it is often safer, especially for young persons like thyself, to offer up a secret prayer for their behalf, if that is raised in the heart, than to express ourselves to them under the influence of present excitement. I hope, my dear, this letter will not discourage thee. Wait on the Lord, be of good courage, and He shall strengthen thine heart."

The Sepulchral Caves of Palestine.

Leaving the high road to Nazareth to the left, we followed a path for about half an hour, which took us to the village of Sheik Zeik. It was a miserable collection of mud huts, in the muddiest of which dwelt the people. After much palaver and promises of abundant backsheesh, we got him to admit the existence of the caverns of which we were in search, and persuaded him to be our guide. The first was called by the Arabs "The Cave to Hell." Its entrance seemed to justify the ill-omened appellation. It was a deep, sloping tunnel into the bowels of the earth, just large enough to admit the passage of a man's body. To slide into this after a heavy rain involved a coating of mud from head to toe. After going down a few yards we entered a chamber in which we could stand upright. Here we lighted our candle and looked about us. We found that it was the first of a series of similar chambers opening one into another. Each contained stone coffins hewn out of the solid rock. The entrances to these were arched. The pilasters on each side of the entrances were in some cases ornamented with rude sculptures and decorated with designs in a yellow pigment. These were in the form of curves, scrolls, and circles, and were carried over the roof. Each chamber was about ten feet long by six feet wide, and on an average contained three tombs—one across the chamber facing the entrance and one on each side. There do not seem ever to have been lids to these stone receptacles for the dead.

The bodies were embalmed, wrapped in linen, as we read in scriptural accounts of Joseph, notably in that of our Saviour. "Each in his narrow cell, forever laid," they remained undisturbed until rude hands ages afterward "rolled away the stone from the mouth of the cave," and rifled the contents. Some of the entrances to the chambers had been completely filled up. In such cases the partition wall of rock had been broken through. Some of the chambers were larger than others, and there were two tiers of coffins. In order to get from one chamber to another it was often necessary to drag your body along at full length upon the ground. In some cases the roof had been broken through by a chamber above, and this probably led to the next cave. In the next cave we visited we found the

letters "R. E." scratched in red paint on the rock, which, under these circumstances, can only mean "Royal Engineers," [and indicated that the sepulcher had already been examined by Lieutenant Corder.]

This cave was a much more comfortable one to examine, though not nearly so interesting. You could walk about it comfortably, but there was no ornamentation. The chambers were larger, but there were only five or six of them. The stone coffins had in many instances been completely destroyed, but the massive stone columns, or rather blocks, of living rock, which supported the roof, were finer than those in the "Cave of Hell." Perhaps it owed its more dilapidated condition to the largeness of the entry, and its proximity to another huge cave which had evidently in crusading times been converted into a Christian place of worship. According to a rough measurement obtained by pacing it, the cave was 70x30 feet, the apse 18x21, and two apse-shaped transepts about 20x18; but these were very much filled with rubbish. The height of the cave was about thirty feet. The whole formed a subterranean church, which, in its perfect condition, when entered from the hillside, must have presented a very imposing appearance. On the slope of the hill, not far from this cave, was the carved pedestal of a granite column, and near it a handsome stone sarcophagus.

Instead of going back to the Nazareth road after finishing our examination of this interesting spot, we made for a hill, on the summit of which we saw some large blocks of stone betokening ruins. Here we came upon a native excavation, evidently very recent. Indeed, we heard later that it had only been abandoned the week before. The natives occasionally find an unopened tomb, and dig into it for treasure. Indeed, it was useless to attempt to disabuse their minds of the idea that we were treasure-hunters. On asking them what they had found, they said some red glass bottles, which they had broken to discover what they had contained. They had also found three jars, one containing ashes, one earth and one was empty. These they had also smashed. It was enough to make one's mouth water to hear of the destruction of these curiosities so very recently. I implored them if they found any more not to break them, but to bring them to me. They laughed and promised to do so, saying at the same time, "They are so very old that they are not worth anything."

Had it not been necessary to push on in order to reach Nazareth before night, I would have lingered longer at these ruins, which are called Zebda by the natives. They are worthy of full examination. The whole rocky summit of the hill is evidently honeycombed with cave tombs, many of which have not yet been opened. One of these, some miles further on toward Nazareth, especially attracted my attention. A huge circular stone about two feet in diameter had been rolled into the carved stone entrance to the cave, and become tightly wedged. All the efforts of the natives to remove it, and the marks of such efforts were visible, had evidently been unavailing. It needed a very small charge of dynamite to remove the obstacle which had so successfully resisted the barbarian ingenuity of ages. This I had arranged to do, but on the day fixed for the purpose persistent rain disappointed me. However, it is a treat in store.

The first entrance into one of these old Jewish tomb caverns will be an exciting episode, but there is an amount of suspicion and jealousy on the part of the natives which will render prudence and circumspection necessary if any attempt of this sort is to be carried out with success.—*Correspondence of the N. Y. Sun.*

For "The Friend."

Gather up the Fragments.

In the winter of 1843-4, there were at Westtown School a few of the boys who were the subjects of much religious concern from a belief that they were rebelling against the convictions of the good Spirit in their own hearts. At that time Sarah Emilen was living there. The following record of her remarkable exercise was made by one or more of the female teachers. The writer of this was present at the time, and well remembers the scene. In justice to the scholars there, it should be stated, that the few who were so closely pleaded with are not to be considered as fairly representing the great bulk of the boys. The general tone of that institution, and increasingly so of latter years, has been such as to give evidence that the Divine blessing has rested upon it.

"On the 29th of the 2nd mo. 1844, after the meeting had been settled some time, Sarah Emilen rose, laid her bonnet on the seat, and walked along the isle for some distance, then stopping between two benches on the north side, put one hand on each and stood for some time silent. A very solemn covering spread over the meeting, when she commenced, as nearly as we can recollect, in these words:—'I believe it is in the authority of my divine Master, the Lord Jesus Christ, that I am constrained to come and stand thus before you on this side of the house. Oh how has my spirit been grieved this day with the lightness and frivolity of your spirits. Some of you seem to contemn your Maker, and dishonor your exercised teachers, and you have turned into contempt their labors. Some of you have godly parents who are exercised for you and grieved on your account, and the Holy Spirit is grieved. I have been made to fear that the vials of the Almighty are ready to be poured out on some of you, for your irreverence towards Him, and for the hardness of your hearts.'

Can you bear with me; I am a mother myself (here her emotion stopped her utterance for a short time) and from the very bottom of my spirit I have felt for you as a mother. Though you are now young, and your bones are full of marrow and your veins with blood, which is your life, yet in the twinkling of an eye ye may be brought down; and have ye not had instances in this very house of the youth being brought down.' She then went on to say that when cast upon a sick bed, the inmost recesses of their hearts would be laid open by Him whose eyes are as a flaming fire, and all the sins and transgressions which they have committed against their teachers in this place will be written as on the wall before them; repeating 'I have been made verily to fear that the vials of the Almighty are ready to be poured out on some of you.' She entreated them to repent, assuring them that mercy was still extended towards them.

Near the close she said, 'Honor God, for they that honor God He will honor, and they

that dishonor Him shall be lightly esteemed.' She then returned to her seat.

Soon after she knelt, 'We all have need of thy mercy and that our sins and transgressions should be forgiven; but oh Lord, more especially would we intercede with thee for the wayward, the untoward, the disobedient, and may we not say the hardened sons. Spare them, oh! Lord, a little longer, and lengthen out to them the day of grace, that they may not be cut off. Some of us this morning have been made to believe, that for some present not many days, perhaps not many hours, are allotted for the great work of regeneration. Bow thy heavens, oh Lord, and come down; cause their hearts to be melted like wax, that they may receive again the impression of thy image, which has been effaced by iniquity. Meet with them in a narrow place where they can turn neither to the right hand nor to the left. Inspirit them with a desire for thy saving grace. Make them to cry out from the inmost recesses of their hearts, "What shall we do to be saved?" Be pleased to assist them in this work, that the vials of thy wrath may not be poured upon their heads, but that they may *return, return, repent and live*. We thank thee, oh! Father, that one more opportunity has been granted. * * We pray thee as on the bended knee of both body and mind, that the impressions which have been made this day be fastened as a nail in a sure place, even by the Master of assemblies, that we may yet all unite in worshipping thee in the silence of all flesh.'

Though we have not given all that was said, yet it is as nearly correct as we could remember. But the indescribably awful feeling which pervaded the meeting, must alone be felt to be understood. Many of the children were much tendered. When meeting closed and the girls passed to the collecting room, the same *awful* solemnity continued, though a few commenced talking quietly; yet the sobs of one or two who seemed unable to control their feelings, and the deep, quiet, seriousness of others effectually stopped all conversation. The language arose 'verily there is a God in Israel.'

On the next First-day she addressed a state that was tried and tossed and not comforted. Such she recommended to come to the Saviour, to spread their cause before Him in the secret of their hearts. 'Whatsoever ye shall ask *believing*, ye shall receive.' She had remembered the comforting declaration of our Saviour, 'If ye have but faith as a grain of mustard-seed, ye might say unto this sycamore tree: be thou plucked up by the root, and be thou planted in the sea; and it should obey you.' And ye should say to this mountain, 'Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you.' Though 'the sin that most easily besets' might be deeply rooted in their hearts, it should be plucked up; and though the mountains of difficulty obstruct, they should be removed. She then sweetly alluded to the love of their compassionate Saviour, who, on the cross, bore the sins of the whole world. She had also thought of Moses, the servant of God. When he descended from the mount and saw his people given to idolatry, he earnestly prayed for them, If they could not be forgiven that his name should be blotted out. 'How typical of the Saviour!'

Sin is of one nature all the world over.

For "The Friend."

A MEMORY.

There broods a stillness in the early gloaming,
A sense of quiet rest,
And busy thoughts that all the day were roaming,
Now settle in my breast.

With peaceful throbbings beats the pulse of even,
And out from yonder star,
There seems the radiance of the inner heaven
To stream thro' "gates ajar."

The time and feeling bring a sweet remembrance
Of long departed hours,
That to the present only bear the semblance
Of crushed and faded flowers.

But yet the odor of the blossom lingers,
Embalmed from all decay,
And still the heartstrings touched by loving fingers
Vibrate in song alway.

I see again with clear unshadowed vision,
A form beloved of old,
Whose spirit long in fadeless realms elysian
Hath walked the streets of gold.

This hour to her was dearer than the morning,
And lovelier than deep night,
With all the beauty of its grave adorning
Its clear yet mellowed light.

And now I hold as girlhood's richest blessing
That hour beside her chair,
When bending o'er her, with my touch caressing
The soft brown of her hair,

And listening words of pure and tender meaning,
As thought was linked to thought,
Till to my heart the truths of years of gleaming,
In gathered sheaves were brought.

Oh! mother, mother, that the fruit is sparing,
Is never fault of thine!
Both late and early with a hand untiring
Thou sow'dst seed divine.

The years are many since the cold, dark river
Hath rolled our lives between,
While Time and change are pressing me forever
On to the great unseen.

Now to my chair the little ones come thronging
As to their earthly goal,
And in each childish face I trace the longing
Of an immortal soul.

Had but thy mantle on thy daughter fallen,—
Sweet spirit passed away!—
Less weak and helpless for the duties calling,
Would my heart stand to-day.

Ah! well, the bread was cast upon the waters,
And after many days,
May it be found to thine eternal honor,
And to our Maker's praise.

RELEASED.

BY SUSAN COOLIDGE.

Only a few short weeks ago,
All icy bound and packed with snow,
This rocky cleft, through which to-day
Runs the glad brooklet on its way;
The merry brook which leaps and flows,
Flashing and singing as it goes,
To find and join and make a part
Of the great river's urgent heart.
Could it have dreamed so sweet a thing
In all those months of prisoning?
O happy brook! made glad, made free,
Shalt thou not find at last the sea?

Only a few short months ago,
A harder frost, a deeper snow,
Lay on my soul and held it tight
Away from hope, away from light.
Now God's sweet sun has entered in
And melted all the chains of sin,
And led by his dear hand to-day
My soul goes singing on its way,
To link its little thread of good
With the vast, over-brimming flood!
O happy soul! made glad, made free,
Shalt thou not find at last thy sea?

—S. S. Times.

Select

THE FIRST FLOWER.

I feel too tired and too old
Long rambles in the woods to take,
To seek the cowslip's early gold,
And search for violets in the brake;
Nor can I, as I used to, bend
My little bed of flowers to tend;
Where grew my scented pinks, to-day
The creeping witchgrass has its way.

But when my door I open wide
To breathe the warm, sweet air of spring,
The fragrance comes in like a tide,
Great purple plumes before me swing;
For looking in, close by the door,
The lilac blossoms as of yore;
The earliest flower my childhood knew
Is to the gray, worn woman true!

Dear common tree that needs no care,
Whose root in any soil will live,
How many a dreary spot grows fair
With the spring-charm thy clusters give!
The narrow court-yard in the town
Knows thy sweet fragrance, and the brown
Low hill-side farm-house hides its eaves
Beneath the gray-green of thy leaves.

Loosed by the south wind's gentle touch,
In perfumed showers thy blossoms fall;
Thou askest little, givest much;
Thy lavish bloom is free to all;
And even I, shut in, shut out,
From all the sunny world about,
Find the first flower my childhood knew
Is to the gray, worn woman true.

Royal Foot Washing.—The Hofburg, chief palace of the Austrian sovereigns, has been, says the *London Standard*, the scene of an ecclesiastical ceremony or act of devotion which is a curious relic of mediæval custom. In accordance with a usage observed from time immemorial on Maundy-Thursdays a ceremony of "Washing the Feet of the Poor" was recently performed as usual by the majesties at the Imperial residence. In the Middle Ages the custom prevailed at many other Catholic Courts, but in the present day to find a parallel would be impossible, except at the Vatican and at the palace of the King of Spain. The proceedings opened at nine o'clock, when twelve old men, of whom the oldest is in his ninety-third year, and the youngest eighty-seven, and twelve old women, the oldest ninety-six, and the youngest ninety, dressed as usual, in the old German costume, presented to them by the Emperor and Empress, entered the Court Chapel, in order to receive the sacrament, and were then brought into the Hall of Ceremonies at the Hofburg. On each side of the hall was a table with twelve covers, the one table for the old men and the other for the old women. They were all citizens of Vienna, and many among them showed by their behavior that they had taken part in the ceremony more than once. With the appearance of the clergyman, eleven, the ceremony began. The Emperor, who was followed by all the archdukes present in Vienna, served the old men, and the Empress, followed by all the archduchesses and court ladies, served the old women at the respective tables. The *Corps Diplomatique* was, as usual, in attendance, but this year, for reasons generally known, the British, French and Turkish ambassadors did not appear. The Ministers were present, as well as Countignaries and Privy Councilors, the Chamberlains, the Grand Masters, and the high representatives of the army. The tables being removed, the Emperor and Empress knelt down in front of each of the old people, to kiss a shoe and stocking from each, and wash

foot with towels moistened from a golden er, held by a chamberlain. After the feet the old people had been wiped the arches and archduchesses replaced the shoe stocking, and their majesties concluded ceremony by hanging round the neck of h of the old people a purse with thirty silflorins. The old folks were then sent home cabs, each with a well-filled box of provisions and wine.—*Chr. Adv.*

Uselessness of Oaths.—When James Backhouse visited the penal settlements on Norfolk Island, he was much impressed "to see unmoved hardness with which prisoners ke oath, most solemnly, to the truth of at they state, on both sides, when it is ous that on one side there must be per-." This shocking spectacle led him to ke these reflections on the use of oaths: uly oaths are insufficient to secure correct imony, where the moral standard of truth ow; where it is gone, they only add to ne; and where this standard is properly ntained, they are useless, yea being yea, nay, nay."

For "The Friend."

Religious Items, &c.

Temperance.—The darkness of Germany on temperance question may be inferred from fact that the Moravian brethren carry on breweries to help missions. The darkness of Britain has long been shown by the that eminent members of the benevolent self-denying sect called "Friends," carry immense breweries, and own hundreds, haps thousands, of beer-shops in London. *Christian Cynosure.*

Moral Character of the Opera.—A Cincinnati correspondent of *Zion's Herald*, Boston, disses the moral effect of the opera season in "Queen City of the West." He says: "the ten operas rendered, five were little than glorifications of licentiousness. How effect can be other than to familiarize opera-goer's mind with the arts of the rtine and the unchaste it would be diffi- to tell. And there are no means by ch the mental pictures and suggestions vividly produced by the lifelike acting and penetrating voice of song may be erad- ed from the memory." "Out of every ten he best operas, five are unspeakably foul. for pure operas, there are none."

It is a strong proof of the deceitful character him who is the father of lies, that persons ming the name of Christians can be made believe that there is no harm in their par- ing in such corrupting amusements.

Religious Awakening.—There appears from newspaper reports to be an increased rest in vital religion in parts of Great tain, Germany, Russia, Asia Minor and thern Africa. Through the labors of those aged in the work in these places may be ried on in a mixture of truth and error, all can rejoice in every evidence that the rit of the Lord (which alone can effect a spiritual change) is at work in the hearts he people, turning them from darkness to t.

Mohammedan Movements.—A Mohammedan ard of Publication has been established in antaninople for the purpose of publishing, cheap form, the theological and historical ks put forth by Mohammedan writers. e first publication is to be a popular edi- of the Koran, for general distribution.

A society has been formed in England under the presidency of the Archbishop of Canterbury which has for its object "the Christianizing, simplifying, and cheapening funeral and mourning ceremonial."

Total Abstinence.—Reasons for abstaining from the use of drinks containing alcohol:

I. No man who drinks can be at all sure that he will not, on some occasion, drink too much. There are some, perhaps, who drink all their lives, but never drink enough to visibly interfere with muscular movements or mental operations. Whether there are any such is an open question; but it is certain that the number of those who use alcoholic stimulants at all in this climate and age, and never use too much, is very small, and that no user of them can be sure that he will not on some occasion drink too much.

II. All users of them are especially liable, in time of mental trouble or physical debility, and in the gradual approach of old age, to drink too much. Total abstinence men seldom plunge into excessive drinking in time of trouble. Many Christian professors, having never been total abstainers, on failing in business, or losing wife or child, or meeting a great disappointment, have taken to drinking excessively. Many old men have thus become sots, and some such in the churches are a great mortification to their friends, and a perplexity to the church.

III. All who use them at all set an example to youth, which, if they attempt to follow it, will be the ruin of many of them.

IV. Such persons, if parents, throw their influence over their children on the side of the strongest temptations to which they are exposed.

V. All users of intoxicating liquors as a beverage have practically no influence in preventing others from drinking.

VI. Those who do not use them can never drink too much; will be in little peril of resorting to rum as a remedy for sorrow; set an example to youth which all may safely follow, and which will be the means of saving many from drunkenness; by precept and example they throw the mightiest safeguards around their children, and exert a positive and powerful influence against intemperance.

VII. But those who use alcohol habitually may transmit a constitutional predisposition to their children much stronger than they had in beginning their own lives—a tendency which, with a father's example and the presence of the tempter, may prove practically irresistible. So it often comes to pass that the worst effects of the habit are seen in the second generation.

VIII. The highest form of the Christian life is self-denial for the good of others. Total abstinence, if it be a great sacrifice, should be practised for our own sake, for we are in danger. If it be not a great sacrifice, what ingenuous mind would refuse to make it to save the weak, and to help those who are so earnestly striving to save them.

For these reasons we practise and recommend total abstinence. May we not hope that by what we have said some will be helped to persuade others; and that if any read these reasons who do use these seducing drinks, though, as they think, but sparingly, they will see that it is neither wise, good, safe, nor kind to do so, and at once and forever, on principle, renounce them?—*Christian Advocate.*

For "The Friend."

Natural History, Science, &c.

Telephone Talking.—Talking by Telephone has been done with success between New York and Chicago, a distance of 1050 miles. The wire used is of steel, covered with copper. The steel gives strength, and the copper covering gives it increased power of conducting electrical currents. The copper is deposited on the steel by electro-plating batteries, at the rate of 500 lbs. of copper to one mile of wire.

Curious Result of the Wet Season.—The *Dorset Chronicle* says that the attention of Martin Small, farmer in the parish of Shapwick, was recently called by his shepherd to one of the sheep, all along the back of which grass was springing up. It is conjectured the animal, having been supplied with hay, had lain down on some of it, and the seeds, mixing with the wool, germinated through the sheep having been exposed to rain for a very long period.

Exercise for Little Folks.—Some years ago considerable attention was bestowed on the subject, and several very ingenious devices were suggested by which infants and very young children might exercise their muscles. The "baby jumper" is perhaps the best remembered of these. It was largely advertised, and for the time had a considerable sale, but now one rarely hears of its existence. In considering the form of exercise that might be employed for very young children, it should be borne in mind that at no period in life does the organism exhibit greater developmental activity than during the first years of existence. Hence, it is not advisable that fatigue should be allowed to depress the vital powers, and so interfere with the processes of growth and nutrition. At the same time, it must be remembered that a desire for exercise seems to be inherent in the infant. Sir William Jenner has graphically pointed this out, and compared the spontaneous activity of a healthy child to the quiescence and fear of movement exhibited by a child suffering from the rickets. This can be seen at a glance, for if a young child be stripped and laid on a bed it will appear how ceaseless are its movements, how each limb is brought into play, and with what almost continuous action it seems as if endeavoring to turn itself inside out. This natural exercise ought to be encouraged, and instead of being kept, as is too frequently the case, for the greater part of the day tightly held in its nurse's arms, or confined in its cot weighed down with heavy bed-clothes carefully tucked in, which prevent its slightest movement, it ought for some time each day to be allowed to roll freely on a mattress, lightly and loosely clad, so that it can indulge freely and unrestrained in the natural and instinctive exercise of its limbs. As the infant gets older its desire for exercise seems if possible to increase, and it is never tired of creeping about and making premature attempts to walk. Whilst these efforts should be encouraged, they should never be unduly prolonged. As the child grows older and becomes firmer on its feet, combined movements seem to become its object, and these are best encouraged by the use of a "ball." When the limbs are firmly set, the rocking-horse may be introduced into the nursery, but we should not permit its use till after the fifth year. The seventh year is the earliest at which systematic exercise should be introduced, and then these ought to be of the simplest kind—as ordinary drilling, extension movements, &c.

We cannot approve of the suggestions that have reached us of the use of the trapeze, dumb bells, and the like at so early an age. What seems to be of the most importance, and what is generally overlooked, is the necessity of securing for the young child complete freedom for all its movements in easy clothing, and thus permitting it to engage in spontaneous exercise without let or hindrance.—*London Lancet*.

Rats in a House.—The rat, says Professor Huxley, has no place in a well-built city house. The mouse is harmless, but the presence of rats means a connection with the rat's place, the sewer. Hence, when he knew that there were rats in the basement of his house, he had the floor of the room taken up, and found an opening into the sewer where the builder had omitted to close up the opening to a side drain, designed, but abandoned before using. During all the years that the house had been occupied, this opening had been in unsuspected existence, and had given open passage to the emanations from the sewer.

Odd uses for Paper and Glass.—Compressed paper doors are declared to be more effective in staying the march of flames than even doors of wood lined with tin, which have now superseded iron doors for this purpose. Glass, in like manner, is being every day put to a variety of uses for which its fragility would seem to make it little adapted. The latest instance of this is glass shingles, now manufactured at Pittsburg, and said to be more durable, stronger and more impervious to rain than slate or any other material.—*Phila. Ledger*.

Chinese Printing.—A strike in the office of the Chinese-American led to some explanation of the difficulties of his position by the editor Wing-Chim-foo. He said—"The publishing of a Chinese Journal is a much more difficult piece of work than many imagine. The Chinese language is written by means of 60,000 characters, and so type is an unknown commodity. The copy is first made by me in pencil, and by a scribe transferred to the impression paper, from which it is afterwards taken off on stone. Thus every number of our paper must of necessity be lithographed, advertisements and all."

Native Potatoes.—Native potatoes have been discovered in Arizona by Prof. Lemmon. They were found in a cleft of one of the highest peaks north of the Apache pass, under a tangle of prickly bushes and cacti. Eager to know if the *Solanum* found was bulb-bearing, he carefully uprooted the little tuber, which proved to be an undoubted representative of the true potato family. According to the researches and reasonings of Humboldt, this was the location to look for the home of the species from which our first potatoes sprang. In May last, Prof. Lemmon again set out in search of more specimens, choosing the Huachuca Mountains as his point for exploration.

These mountains have two peaks over 10,000 feet high, with sides furrowed into deep canons, those of the northeast being filled with trees, among which are maple and ash. In July last he discovered the potato plants he was searching for on the southwest side of the range, hidden among the rich bottom soil of a dell in a high valley. A few plants of the white species were found in full bloom, and further on blue blossoms were found. The white-flowered specimens formed tubers

on shorter subterranean stems than the blue ones. The blue flowered potato plants sent off their runners from 18 inches to 2 feet. July 12, they were in full bloom.

The blossoms were large, and the white flowered were of a creamy white color, with greenish midribs to its corolla lobes. The subterranean stems were not longer than those of our common potato. The blossoms of the blue flowered are smaller, bright purple, with pale white midribs to the corolla, with fifteen to twenty flowers to a head. They are found at an altitude of about 8,000 feet in Tanner's canon, and some of the plants were 2 feet high. Later in the season they produced potato balls of unusual size, comparatively speaking.

These native species of potatoes which may have been and very likely are the original native stock from which all our potatoes now used have sprung, deserve a fair trial and careful propagation to develop them to the size now attained by our best potatoes. By the 1st of September the blue flowered plants formed bluish colored potatoes, oblong, about 1½ inches long by half as wide, and a third as thick, with from four to ten unmistakable potatoes on each plant. The white-flowered plants produced white potatoes, nearly round, from half an inch to 1 inch in diameter. These potatoes are unquestionably indigenous.

Still another variety was found near the summit of a peak 10,000 feet high, under the shade of fir, pine and poplar trees, growing in soil kept moist during the greater part of the year by melting snows. Its nodding balls of ripened seeds were surrounded by golden-rods and brilliant asters. Their tubers were tinted with purple, and seed balls were either solitary or in pairs. Prof. Lemmon brought back with him over three quarts of these small potatoes, comprising the different varieties, besides some seed balls.

A hermit in these mountains, whom Prof. Lemmon interested in his discovery, has recently written him that in digging up the bed of an old pond he has secured a lot of these potatoes, perfectly white, as large as hen's eggs, which on being cooked tasted well, and have all the appearance of very fine potatoes. Various cultivators have manifested the utmost interest in Prof. Lemmon's discovery, and are making careful preparations to cultivate the specimens he has forwarded them.—*Pacific Rural Press*.

Curious Habit of the Hornbill.—While staying a day at a village [near Palembang, in Sumatra,] while a boat was being made watertight, I had the good fortune to obtain a male, female, and young bird of one of the large hornbills. I had sent my hunters to shoot, and while I was at breakfast they returned, bringing me a fine large male of the *Buceros bicornis*, which one of them assured me he had shot while feeding the female, which was shut up in a hole in a tree. I had often read of this curious habit, and immediately returned to the place, accompanied by several of the natives. After crossing a stream and a bog, we found a large tree leaning over some water, and on its lower side, at a height of about twenty feet, appeared a small hole, and what looked like a quantity of mud, which I was assured had been used in stopping up the large hole. After awhile we heard the harsh cry of a bird inside, and could see the white extremity of its beak put out. I offered a rupee to any one who would go up and get out the bird, with the egg or young one, but

they all declared it was too difficult, and were afraid to try. I therefore very reluctantly came away. In about an hour a ward, much to my surprise, a tremendous loud hoarse screaming was heard, and a bird was brought me, together with a young one which had been found in the hole. It was a most curious object, as large as a pig but without a particle of plumage on any part of it. It was exceedingly plump and soft, with a semi-transparent skin, so that it looked more like a bag of jelly, with head and stuck on, than like a real bird.

The extraordinary habit of the male plastering up the female with her egg feeding her during the whole time of incubation, and till the young one is fledged, is common to several of the large hornbills, and one of those strange facts in natural history which are "stranger than fiction."—*Wallace Malay Archipelago*.

Bread Fruit.—Though it grows in several parts of the Malay Archipelago, it is now abundant, and the season for it lasts only a short time. It is baked entire in the hot ovens, and the inside scooped out with a spoon. I compared it to Yorkshire pudding; Chas. Allen said it was like mashed potatoes and milk. It is generally about the size of a melon, a little fibrous towards the centre, but everywhere else smooth and pudding-like, something in consistence between yeast-dumplings and batter-pudding. With meat and gravy it is a vegetable superior to any I know, either in temperate or tropical countries. With sugar, milk, butter, or treacle, it is a delicious pudding, having a very slight and delicate characteristic flavor, which, like that of good bread and potatoes, one never gets tired of. The reason why it is comparatively scarce is that it is a fruit of which the seeds are entirely aborted by cultivation, and the tree can therefore only be propagated by cutting. The seed-bearing variety is common all over the tropics, and though the seeds are very good eating, resembling chestnuts, the fruit is quite worthless as a vegetable.—*Wallace Malay Archipelago*.

THE FRIEND.

FIFTH MONTH 5, 1883.

It is a blessed thing to walk "in the Light"—in a holy dependence upon, and faithfulness to the guidance and help of the Spirit of Christ, which has been given to all to lead in the way of salvation. This Spirit is a quick witness against evil, and will preserve us out of the snares of death those who are sincerely endeavoring to follow its teaching. For want of watchfulness and obedience to its commands, how often are we led astray into what devious paths have our feet wandered, and what multiplied transgressions the Divine will have been heaped up against us!

Perhaps nothing is more calculated to fill the heart with a love to God, than to feel that His compassion and love are extended even to those who have been rebellious, in whom a hope is begotten in the free and large mercies of the Shepherd of Israel, who, as Isaac Pennington says, "Casteth not off his sheep because of their wanderings, because of their backslidings, because of their infirmities, but

of their diseases, nay, not because of hardness; but pursues them with his findeth them out, visiteth with his coring hand according to their need, woundeth with his sword, and melteth in his fire. He hath made them tender and pliable, then He pours in the fresh oil of his tion and sweetly healeth them."

is an unspeakable mercy to feel the ending of his sword and the fire of his ments, destroying the corrupt propensities of the heart, and bringing us into a communion to receive the "oil of his salvation." as the same deeply experienced writer expresses, the Lord "gives brokenness, He eth the heart, that He may be tender rds and embrace it in his arms of reconciliation, and in the peace of his Spirit."

those who in their earlier years have ved too much according to their own wills, whose feet have been turned into the way eace, there sometimes comes a season, in the decline of life, they are in mea-relieved from the pressure of business, he scenes and incidents of the past come eview before them. They may recall evidences of Divine favor,—how the has watched over and preserved them dangers into which their own heedlessness would have led them—and how He has eered their spirits by the fresh visitations s love, and made them willing at times to obey his requirings. The Good Re-brancer may also bring to their minds y things which cause the blush of shame me to the cheek, and the pang of regret e heart. They may recall instances of tfulness or wilfulness, in childhood; of e indulgence of the appetites; of business ections in which they have not acted on golden rule of treating others as they d desire to be treated themselves; and of eat variety of other matters, which the ened conscience sees to have been viola- of the Divine law. All this tends to ble them, and to bring them into that e condition, which enables them to t the language of the poor publican, l be merciful to me a sinner."

nder this renewed baptism of the Spirit, ave felt it safest for them to re-open of the transactions of the distant past; k forgiveness of those whom they had ndly treated, and to make restitution in where they had hardly dealt with others, though the transactions were legal in selves. The remembrance of the rapidly aching day, when "the grasshopper e a burden," has awakened an earnest e, that when health and strength fails, may be nothing left undone to disturb ind, but that they may know all their udged beforehand, and all the duties red of them performed, so that there may othing remaining, but to bear the last al struggles of nature, and through the s assistance to keep the heart fixed on who has redeemed them from all iniquity who they humbly trust will receive them everlasting rest and peace.

J. J. Levick, of Philadelphia, has kindly us a copy of a recent address entitled, "Early Friends and their services in ica."

treats an interesting subject in an in- ing manner—describing more especially

the history, character and labors of George Fox, Robert Barclay and William Penn.

After relating the gradual opening of spiritual truth to the mind of George Fox, the author says, that his message may be epitomized in his own words: "I saw that Christ died for all men, and had enlightened all men and women with his divine and saving light, and that no man could be a true believer but who believed in it."

"Not only does George Fox say, 'I saw that Christ died for all men,' but he also says, 'I saw Christ had enlightened all men and women with his divine and saving light.' This, which William Penn calls the characteristic doctrine of the Friends, now appears in almost every sermon, epistle and paper put forth by George Fox. That it was thus prominently put forward was doubtless due to the fact that the great doctrine of the Atonement was generally accepted by the then Christian world, and although the acceptance of it was mixed up with error, there was, relatively, but little necessity for especially pressing it upon men's attention at that time. But this, to them, new doctrine, a living, present Christ, they preached everywhere, and, I may add, almost everywhere 'the common people heard them gladly.' For to these people, in their great unrest, there came with this doctrine of direct access to their Saviour, a sense of rest and peace and companionship, for which they had long earnestly yearned, but to which they had thus far been strangers. No wonder that the people heard it gladly! No wonder, too, that there soon arose that fierce spirit of persecution against those who held it, taught it, and, with and by it, drew away so many from their old forms and places of worship."

"Out of this doctrine of an indwelling Christ came as a natural sequence, all their distinctive doctrines. If He were in every heart,—if men had in them the Real Presence, it followed that all mere types and shadows of that Real Presence were unnecessary. This doctrine, if accepted, at once did away with all need for the rites and ceremonies of the Church, as it is called. The early Quakers recognized the necessity of baptism, but it was a baptism of the Holy Ghost. They loved to partake of the communion, but it was to them an inward and spiritual feast. They recognized the value of a rightly ordained ministry, but they taught that its lessons must be learned in a higher school than Oxford or Cambridge, and that having been freely received they must be freely given.

All that was distinctive in their views respecting the ministry came of the doctrine we have been considering, an inward revelation, qualifying, guiding, directing for this service; not a natural principle like reason or conscience, capable of being cultivated by individuals themselves, influenced by their surroundings, moulded by their education, but a direct gift to their souls, unerring in its guidance, infallible in its teachings,—an emanation from God himself."

"And now there came to George Fox and his associates that fierce storm of persecution which, even though we read the literal account, we fail, I think, to comprehend the full extent of it. By it, in the language of the historian I have quoted, 'everywhere and for long wearisome years, they were exposed to perpetual dangers and griefs. They were whipped, crowded into jails among felons, kept in dungeons foul and gloomy, fined, ex-

iled, sold into colonial bondage. Imprisoned in winter, without fire, they perished from the cold. Some were victims to the barbarous cruelty of the jailers; twice George Fox narrowly escaped death. They braved every danger to continue their assemblies. Haled out-by violence they returned; when their meeting-houses were torn down they gathered openly on the ruins. They could not be dissolved by armed men, and when their opposers took shovels to throw rubbish on them they stood close together, willing to be buried alive witnessing for the Lord."

One whose eloquent voice is now stilled in death, the late Henry Armitt Brown, quotes, in his Burlington address, that wonderful event in their early history when, in one of the darkest hours, their comrades lay languishing in prison, the Friends marched in procession to Westminster Hall, to offer themselves to Parliament as hostages for their brethren. 'In love to our brethren, say they, who lie in Prisons, in dungeons and in many fetters and irons, and have been cruelly beat by the cruel jailers * * and many who be sick and weak in Prison and on straw * * we do offer up our bodies and selves to you for you to put us as lambs into the same dungeons, and do stand ready a sacrifice for to go into their places that they may go forth and not die.'"

Dr. Levick speaks of the spread of the doctrines preached by George Fox; of the conviction of David Barclay and his son Robert, who was made Governor of East Jersey; of the early settlements of Friends in America; of the visit to this country of George Fox in 1671, and his perils and hardships in his wilderness journey; and of the settlements of William Penn. As he looks back over the history he has briefly sketched, he asks the question:—

"Have subsequent results compensated for this fearful expenditure of all that men deem valuable in life,—health, strength, liberty—life itself?"

I think they have, and I include in this expenditure, the frightful persecutions in New England, where three highly cultivated Christian men had their ears cut off; where delicately nurtured women, younger and older, were whipped at the cart-tail from town to town, and where Robinson, Stevenson, Leddra and Mary Dyer perished by the hand of the hangman.

As I read to-day, on every side, the recognition of the great doctrine of an indwelling Christ, hear it preached by Episcopalian, Presbyterian and Baptist, see how it permeates the life of the best men in all our churches, to what results it has already led, and to what higher ones it is leading; when I see, as I daily do, their views on tithes, on oaths, on complete religious toleration, accepted as correct by Christians all about me, I know that these early Friends did not live—did not die—in vain."

Here our friend might have added, what he no doubt regards as too self-evident to require distinct enunciation—that even if no visible results could now be traced from the faithfulness of those witnesses for the truth, yet there was abundant compensation to them in the peace of God which was shed abroad in their hearts, and in the holy confidence with which they were enabled to look for the crown of righteousness reserved for the righteous.

SUMMARY OF EVENTS.

UNITED STATES.—The American Land League, representing the Irish race, met in Philadelphia on the 25th ultimo, and continued its sessions three days. A series of resolutions were adopted declaring that the English Government has no moral right whatever to exist in Ireland; that it is the duty of the Irish race throughout the world to sustain the Irish people in the employment of all legitimate means to substitute for it national self-government; that all the societies represented in the Convention, and all that may hereafter comply with the conditions of admission, be organized into the Irish National League of America, for the purpose of supporting the Irish National League of Ireland, of which Charles Stewart Parnell is President; demanding that the farmers allow the laborers a fair day's wages for a fair day's work; counselling their countrymen in Ireland to buy nothing in England which they can produce in Ireland or procure from America or France, and pledging themselves to promote Irish manufactures by encouraging their import into America, and to use their utmost endeavor to persuade American tradesmen from keeping English goods on sale; declaring that an English Ministry has earned the contempt of fair-minded men throughout the world by imprisoning more than a thousand citizens of Ireland without accusation or trial; that the policy of the English Government in first reducing the Irish peasantry to abject poverty and then sending them penniless to the United States, dependents upon American charity, is unnatural and an outrage upon the American Government and people.

The total exports of the United States for the twelve months which ended 3rd mo. 31st, 1883, amounted in value to \$808,726,356, an increase of \$17,917,386 on those of the preceding twelve months. Our total imports for the twelve months which ended 3rd mo. 31st, 1883, were \$742,442,259, an increase of \$41,599,385 on those for the twelve months which ended 3rd mo. 31st, 1882.

The latest advices from the tornado-devastated region of Mississippi say that 83 persons were killed and 300 injured, many dangerously. The loss of property is said to be "unprecedented." Corrected lists of the killed and injured at Beauregard and Wesson give the following figures: Beauregard—killed 31, injured 60; Wesson—killed 22, injured 31. As showing the force of the storm, it is asserted that "a solid iron screw of a cotton press, weighing 675 pounds, was carried by the cyclone 300 yards." Also, that "a piece of scantling, 3 by 4 inches and 10 feet long, was driven through a red oak sapling." Accounts from places in the interior of Georgia, distant from rail and telegraph, which were swept by the tornado, are beginning to come in. In Taliaferro and Lincoln counties, gin houses and cabins were demolished, and in the latter county a man and his son were dangerously injured, and his wife was killed by the demolition of their house. The house of B. J. Roop, near Franklin, was swept off by a sudden rise in the Hillahotchie Creek on First-day night, and all except Roop perished.

A "water spout" in Lenoir county, North Carolina, on the 25th, destroyed forests, orchards and dwellings, in some places changing the face of the country. No lives are reported lost.

It is believed that little or no damage was done to the peaches in Delaware and Maryland by the frost of last week.

One hundred vessels, with 4,250,000 bushels of grain, are lying at Chicago, awaiting the opening of the Straits of Mackinaw.

The Turtle Mountain Band of Chippewa Indians in Northern Minnesota, are reported to be starving. Deputy Customs Collector McCollum and John F. Malo, member of the Canadian Parliament, have written to Secretary Teller that, unless immediately relieved, few of these Indians will be alive to meet the Indian Commissioner in 6th month, as they now anticipate doing. The Indian Agent at Devil's Lake has been directed to use every effort to provide for these Indians at once. The Indian Agent at Fort Totten, Montana, informs the Commissioner of Indian Affairs that he has notified the Turtle Mountain Indians to go to his agency and receive supplies.

The Prohibition amendment before the Michigan House of Representatives failed to pass on the 26th ult. for want of a two-thirds vote. The yeas were 57, the nays 36, with 8 absentees.

In the Senate of Wisconsin, on the 25th, the Prohibition amendment to the Constitution was lost for want of a two-thirds vote, and a local option measure was laid on the table for future consideration.

Justice May, in Steubenville, Ohio, on the 30th ult. decided that the Scott Liquor Law was unconstitutional,

because the tax imposed by it was unequal, and because it impaired existing contracts.

The Mayor of Minneapolis has vetoed the ordinance fixing the rate of saloon licenses at \$1500. It failed to pass over his veto by one vote.

Statistics collected at Portland, Oregon, show that since 1st mo. 1st the number of people arriving in that section by the two lines of ocean steamers was 19,600. Of the total immigration, 50 per cent. seek homes on Puget Sound, while the rest scatter to the grain districts east of the Cascade mountains.

The deaths in this city last week numbered 378, which was 9 less than during the previous week, and 3 less than during the corresponding period last year. The number of males and females was 189 each; 65 died of consumption; 27 of pneumonia; 18 of diphtheria; 15 of old age; 11 of convulsions; 9 of scarlet fever and 8 of typhoid fever.

Markets, &c.—U. S. 3's, 103½; 3½'s, 103; 4½'s, 120; currency 6's 129 to 132.

Cotton.—There was no essential change to notice in price or demand. Sales of middlings are reported at 10½ a 10¾ cts. per pound for uplands and New Orleans.

Petroleum.—Standard white, 7½ a 7¾ cts. for export, and 8½ a 8¾ cts. per gallon for home use.

Flour is in fair demand and steady. Sales of 2600 barrels, including Minnesota extras, at \$5.50 a \$6.50; Pennsylvania family at \$5.12½ a \$5.25; western do. at \$5.50 a \$6.20, and patents at \$6.25 a \$7.75. Rye flour is quiet but steady at \$3.62½ a \$3.75 per barrel.

Grain.—Wheat is quiet but a fraction higher. Sales of 4000 bushels red, No. 2 and long berry, in car lots, at \$1.16 a \$1.25. Rye is nominal. Corn is in moderate demand, and steady. Sales of 8500 bushels in car lots, at 62 a 66 cts., and a choice lot at 68 cts. Oats are dull and irregular. Sales of 7500 bushels, in car lots, at 48½ a 53 cts.

Hay and Straw Market, for week ending 4th mo. 25th, 1883.—Loads of hay, 283; loads of straw, 52. Average price during the week—Prime timothy, 90 cts. to \$1.00 per 100 pounds; mixed, 85 a 95 cts.; straw, 55 a 65 cts.

Beef cattle were in fair demand, and prices were a fraction higher: 2500 head arrived and sold at 5½ a 7½ cts. per lb.; the latter rate for extra.

Sheep were a fraction lower: 10,000 head arrived and sold at the different yards at 4 a 7½ cts. for wool sheep, and 3½ a 5½ cts. for clipped, spring lambs sold at \$3 a \$7 per head.

Hogs were rather lower: 4000 head sold at the different yards at 10½ a 11½ cts. per lb., as to condition.

FOREIGN.—On the 27th ultimo, Michael Fagan was convicted of the murder of Frederick Burke. Fitzharris, another of the Phoenix Park conspirators, is now on trial.

The *Times*, in an editorial article, says the Irish Convention at Philadelphia began with claptrap folly and malignity, and closed after the same fashion. The whole scene, it says, would be painful were it not supremely ridiculous. The only practical suggestion made by the Convention for injuring Great Britain is the advice to the people of Ireland to buy nothing from England unless they are obliged to. It is a confession of impotence when Irish malice is driven to such a paltry expedient, which, if tried, would only injure its adopters. The lesson for Great Britain is to ignore Irishmen and abandon the hope of bringing them to a better frame of mind by a continuance of unmerited favors. They have already convinced the world that they are unfit to have national independence, and they must be made to feel the strong hand of the law.

The *Standard*, in a leading article commenting on the proceedings of the Irish Convention at Philadelphia, says, C. S. Parnell knew that a word from him plainly denouncing the dynamite policy would have produced a deep effect on the Convention; but, it says, he will not speak the word lest he should wound the susceptibilities of some of his friends in America.

On the 24th ultimo, Lord Carlingford, Lord President of the Council and Minister of Agriculture, said the accounts from the distressed districts in Ireland had been decidedly more encouraging during the last few weeks. He said the Government were agreed that emigration was the best and the inevitable remedy for the distress, but they had neither the right, nor was it necessary to force it upon the people. The Government had received a hopeful offer for the removal of a number of selected families across the Atlantic. The offers mentioned by Lord Carlingford are from the Canadian Pacific Railway Company and Land Companies interested in the opening of the Canadian Northwest. The proposal of these companies is to settle 5000 families, numbering in the aggregate 25,000 persons, on government lands under the Homestead laws, which

give each family 160 acres free. The promoters of the scheme would become security for £1,000,000 to be advanced, interest free, by Great Britain for ten years, to be devoted to loans sufficient to start each family they would become security for £2,000,000 with which they would relieve the crowded districts of Ireland 50,000 persons.

The combined efforts of four policemen were required to carry into the House of Commons on 4th mo. the petition in favor of closing public houses on Monday—one of the largest documents of the kind ever sent to Parliament. It contained 590,332 signatures upon a continuous roll of paper, which was 4832 y long, and weighed 350 pounds.

The French Chamber of Deputies, by a vote of 99, has adopted the first clause of the bill providing for the conversion of the 5 per cent. rentes into 4½ cents., after rejecting Baudry-D'Asson's amendment substituting for the conversion section the reduction of salaries of civil functionaries exceeding 1000 fr. annually. The bill was finally adopted by a vote of 400 to 107.

An explosion occurred on the 25th ult. in a mine at Besseges, in the arrondissement of Alais. Nine bodies have thus far been recovered. At the roll-call it was had after the explosion, 127 miners failed to answer to their names, and it is feared there are more victims.

The National Expedition to Tonquin has produced such excitement in China that it is deemed prudent to retain several French iron clads near Shanghai and Hong Kong. Therefore, only a portion of the squadron in Chinese waters will proceed to Tonquin. It is expected that Captain Kergaradec, French Envoy to Nam, will be appointed Lieutenant Governor of Tonquin, when a protectorate is established. It is stated that the French Minister to Peking, who was ordered to return home, has been instructed to remain at Peking until further orders.

The *National Zeitung* says the position of Sargent United States Minister, is considered in diplomatic circles to have been shaken in consequence of his opposition to the American Secretary of State on the subject of importation of pork into Germany.

At a recent meeting of the Hawaiian Cabinet, resolutions were adopted "that in view of the influx of Chinese, the Minister of Foreign Affairs be authorized to notify the Hong Kong authorities that the Hawaiian Government protest against the excessive emigration of Chinese men alone."

Locusts have appeared in large numbers at Orizaba, Mexico, and it is feared they will invade the Central Plateau.

BOARDING SCHOOL FOR INDIAN CHILDREN AT TUNESASSA.

Wanted, a woman Friend to assist the Matron in household duties. Apply to Joseph S. Elkinton, 325 Pine street; John Sharpless, Chester, Penna.; Ephraim Smith, 1110 Pine street.

WANTED,

An assistant in housekeeping—a Friend preferred. Address R. F. EVANS, Marshalton, Chester Co., Pa.

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John W. Biddle, 726 Buttonwood St.
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DIED, on the 16th of 2nd month, at her residence Philadelphia, ELIZABETH S., wife of Henry Haine, beloved member of the Monthly Meeting of Friends Philadelphia, in the sixtieth year of her age.

WILLIAM H. PILE, PRINTER,
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For "The Friend."

Separation.

When the earth was a chaos and the darkness was upon the face of the deep, and the Spirit of God moved upon the face of the waters, God said: "Let there be light:" and there was light. And God divided the light from the darkness. This was the first separation of light from darkness.

There is another earth or world full of darkness and iniquity, but still the embryo of Light here! This is *man* in the fall and alienation from God his Maker. In this condition seed sown in him by the enemy has taken root and produced a most abundant crop of thorns and briars—and upon the face of the heart of his heart—there is darkness. The Light shineth in darkness and the darkness comprehends it not. But there is a time when the visitation of the Father of Light cometh, and the voice is heard: "Let there be light in this confused chaos," called man, and *there be light*. As God in this outward world separated the light from the darkness, so in the heart He will separate the light from the darkness, and the Light will discover the darkness in all its subtle and secret manifestations, and the darkness will be cast out of the redeemed man, and the Light will cover the face of the deep of man's heart. And after the fire has consumed the thorns and briars which have grown during the reign of darkness, there will grow the most fruitful plants of God's heavenly planting; yes, they will flourish and thrive in the rays of the Sun of righteousness with healings on its wings. So man reclaimed by the Lord, and separated from darkness, will consciously live and move and have its being in God, in the Father of the Word, who gave his life as a ransom for the world, and ruleth in the children of obedience. Oh! in the children of darkness, or the children of the Light of truth, the darkness is found no more, for there is nothing left of the old earth of darkness, but the first heaven and the first earth have passed away, and the sea is no more—elements of the new heaven and the new earth are in them. Here is realized the tabernacle of God with men. They have got part of the first resurrection, and they are blessed and holy, and over them the second death has no power. They live as strangers and pilgrims in the tents of Kedar, their lives being hid with Christ in God.

O, consider how the Light of Christ in man, when obediently followed, causes man's heart to be entirely separated and cleansed from darkness and the deeds of darkness, and to become a fit temple for Christ to work in; or we may say: all man's own wills and desires must be submitted to the fiery baptisms of the great spiritual baptizer, Christ, before He works the works of righteousness in man, which is to set up his kingdom in righteousness, peace and joy in the Holy Ghost. Therefore none can be a minister of Christ, and be owned and recognized by Christ, before his heart has been cleansed and purified by his Spirit; so that Christ himself will work in and through him, wherefore such a minister can say: "Christ, who is in me, does the works, just as Christ said: My Father who is in me does the works."

The truly begotten children of God's incorruptible seed,—the Word, who abideth forever,—are saints indeed. They are the people constituting the true church which is in the wilderness, even in our days of so much high profession of Christ. They are few, but more are formed as in the caves and holes of the mountains, hidden from the world; but in the Lord's time they will come forth in power, and the morning will come for sleeping humanity, and the night and its works will be discovered and judged. The separation of light from darkness will take place—the darkness passing away to the place reserved for it.

There is another sort of separation visible in this world, which is to be judged in the Light. There are in the great city of Babylon often people who, feeling convictions of sins, and in a measure seeing the corruption and confusion there, will feel desirous to separate from the mysterious city of iniquity—and they may do it. Their intention in the first place is good, but coming out mostly in their own wills, and not being subject to the Light and willing to follow it in all its holy manifestations and purifying judgments, as to become perfectly cleansed, and to have the Light and Life of Christ to rule and work, or do works in them and through them; they have never been renewed up to the condition in which Adam was before he fell,—less to the condition in which Christ was, who never fell; therefore all their works are as a defiled garment. They may believe that by quoting the words from the saints who wrote the Scriptures, and from the saints in other ages, they are bringing back the church from the apostacy; but their best orthodoxy cannot do it. It is only the saints in the Spirit and power of Christ, who can do it, for *Christ who is in the saints does the work*—He is declared wonderful in the saints. This kind of separation seems always to believe that the Scripture of truth is the only rule of faith given for man's salvation, and by studying and expounding the Scripture the people will be safely guided to the *Day star*. But Christ

said, that the *Holy Spirit should guide his disciples into all truth*, and the prophecy of old was, *that all should be taught by God*. If Christ does not give to men the key of David to open the Scriptures, they are more likely to lead from God than to God—as the case was in the days of the religious Pharisees, and is now in outward Christendom, where there is no lack of studying and searching the Scriptures, but men have used them in their own wills, for their own wills and purposes and inventions; and professing Christendom has been cut up into hundreds of sects and denominations as a consequence from using the Scriptures without first being in the Spirit which gave them forth. *The greatest assailers of Christendom have even well studied or searched the Scriptures*. The prince of darkness is posted about the Scriptures too.

Every false and dying religion had a founder, and when that founder passed away, his religion continued by following his instructions and writings left behind him—for which purpose a priesthood was needed to preserve and expound the traditions. As the founder of such a religion did die, so the religion being traditional is dying, having no spirit and life. To such a religion priestcraft has tried and endeavored to bring the Christian religion; *in vain*, for the eternal gospel of Christ is but all their endeavors *have been and will be* preached in every creature, and is in Spirit and in truth, and is Spirit and is Life; and Christ has not passed away, but is the Word of God which abideth forever, and the true Light which enlightens every man that cometh into the world. Most true and precious is the experience of the children of light and morning, that their Lawgiver, Redeemer, Light and Life is always present with them, and in them. But to those that follow Christ after the flesh in the tradition of Him, denying his Light as a gift for salvation, the Christian religion is a religion of priestcraft and a *dying religion*.

Now, in the Light and Spirit of Christ, I feel a commission laid upon me to touch a more tender case of separation, and I hope, what I write down in discernment and in my reader will not impatiently call fault-finding. For more than two centuries ago a people in white garments were gathered by the mighty power of God, and meetings were set up in the power and Spirit of Christ. Men had nothing of their own to do with it—being no organization of men and by men—but in the power of Jesus Christ, in and through the Holy Spirit. These people had received Christ in his Light, and got the Light of Life,—had become saints. They were fed by Christ. They were indeed a multitude, having come out of great tribulation and washed their robes and made them white in the blood of the Lamb,—a *church* that had come out of the wilderness. They remained so for a time, but the enemy came in like a flood, and many left their habitation in the

Light and holiness. The reason of this plaintive apostasy is evident to those whose spiritual eyes are opened; it was slighting of the Light of Christ, the Light of the world, who gives the Light of life to those that follow Him; therefore without light no life! The Light will plainly show the faithful and obedient ones what to do. When a majority in a place desires to remain in the truth, and acknowledge the principles of truth, there is great need for them to remain there and be faithful to the truth, and follow the Light in obedience, and the Light will grow upon them, and Christ will establish his kingdom more and more in all that have not come to the unity in faith, (for in such a company or assembly must be people of different conditions of light) according to their obedience to the measure of faith; and children will grow up to strong men, and strong men will grow up and become elders in their respective order, and the Great Head of all will lead them in all truth, and his work in them will, in the Lord's time, put down all the unruly and airy spirits. But if the enemy should succeed to sow a seed of impatience, to draw out a part of that people from the Light, so that they would think that they would do best to separate for sake of doing better, and do it, that would be a very sorrowful and unjust doing, to leave that part of those that had a true desire to be faithful, to contend alone with the airy spirits. Therefore such a separation would not be of the Light, but of men's impatience, and would not bring forth any good fruit,—for it would rather seem in the Light to be a desertion from the witnesses of the Light of Christ, than anything else. But if those from whom they came out, will stand faithful in the Light, the outcomers must own their own offence and return; for if they can show by their lives and conversations in goodness, that they are true saints, then they will help their brethren to put down the airy and dark spirits.

On the other hand, when the majority is fallen from the truth, and there are only few that own the truth; then those few have nothing to do among the unfaithful, but are to heed the voice: "Come out from her, oh my people." Now there is much required from such out-comers to walk in the Light and become saints indeed, and not to be drawn out from the Light with desire to establish meetings and defend the truth in their own will, by proclaiming *orthodoxy and true principles*. Oh, remain in the Light and grow up to perfect saints in the unchangeable inheritance in the Light, and the Lord will surely, in his day, show forth that He owns his people! It is easier to establish a church, so-called, than to be saints.

CHARLES SHIELDSTREAM.

Nebraska.

Let none be cast down or discouraged; for greater is He that is for us than he that is against us; and although many are the trials of faith and patience, the deep baptisms, and the tribulations which the Lord's children have to pass through, yet He delivereth out of them all; and He will deliver, and that to the very uttermost, all that in sincerity trust in Him. And how doth He mercifully vouchsafe unto such, in the abounding of his love, a blessed portion of that "peace which passeth all understanding" to sustain them in the way that they should go.—*Memoirs of D. Wheeler.*

The Mennonites.

The Mennonite reservation, east of the Red River, and about twenty-five miles southeast of Winnipeg, is now as well populated as any district of the province of Manitoba, and the most recent immigration has been directed to a reservation of seventeen townships adjoining the frontier, and extending west of Red river to Pembina mountain. The settlement on the reservation first mentioned, called Rat river, consists of 650 families, and on the second reservation, called Dufferin, 450 families have been settled. In addition, thirty-three families have been settled near Scratching river, and the recent arrival of thirty-five families will go to Dufferin.

Estimating five to a family, the Mennonite settlements of Manitoba contain a population of 5,865, which will doubtless be increased steadily, but by no means with the volume of the past three years. The Mennonites who remain in Southern Russia, though inclined to emigrate in consequence of the termination of the stipulation exempting them from military services, are not prepared to sacrifice their possessions. When they can sell without disadvantage they emigrate. The exodus is, therefore, likely to be gradual, especially as the Russian government, while insisting on the right of conscription, assents readily to special assignments of service in deference to the Mennonite conscience—such as transportation, forestry and hospital service—very much as the Quakers of the United States during the late civil war were subjected to military service, but relieved from bearing arms.*

The emigrating class of Lutheran Quakers, known as Mennonites, are neither the rich nor the poor, but are an intermediate body, who are, however, by no means destitute. —Hespeler estimates that the sum brought into the province by the Mennonite immigration is \$500,000, and the recently arrived thirty-five families have not less than \$10,000.

There are Mennonite settlements in the Western States, but the land system there enforced does not admit of special reservations, and Manitoba has thus been enabled to present greater inducements for this class of settlers. Here the community can organize itself fully according to its traditions, including the rural village life of the dorf—or dorp, as we believe the word is Anglicised—a custom which has great merit socially and will warrant some fulness of detail.

A group of families—usually sixteen in number—take their homesteads separately, but proceed to throw them together, selecting the most desirable situation for a village or dorf, through which a street two chains wide is laid, and the plat divided into half-acre lots, with assignments for church, school or other public use. A tract most suitable for tillage is then selected in a block, which is enclosed, and within which each head of a family cultivates that portion of his allotment—for there is no communism—that he finds convenient. A hay meadow, held also in severalty, is chosen, and the remainder of the consolidated homesteads is used as a range for cattle and other animals, which are invariably attended by a herdsman who is paid by the dorf. The

* Those among them who were faithful to their principles refused to do hospital service or anything else as a substitute for bearing arms.—Ed.

village lots and other subdivisions are tributed by lot.

The houses—only found in the dorf—comfortable, heated by central brick oven warming three or four rooms. The same usually extends over separate lodgings cattle, although in this respect there is a growing tendency to have different tenements. Each family has a yoke of oxen, two cows and indefinite poultry. The pig is not wanted; and there are five hundred sheep and a hundred and fifty horses on the Rat River Reservation.

The municipal government is a simple democracy. The heads of families annually select a mayor or reeve, who is the chief executive officer, constantly conferring with constituents. Over the whole community a president or elder, selected for five years and who, associated with the mayors of dorfs, form a court for the final adjustment of all disputes and the enactment of all necessary ordinances. The president may act on all matters relating to a separate village in concurrence with the mayor thereof.

The church organization is quite distinct from the civil administration. The people elect a clergyman in each dorf, and a bishop to preside over the whole community for periods of five years. They receive no stipend. The teachers of the schools, one held in each village, are chosen by the people, but are given a moderate compensation. Marriages are free; no allotment is made as formerly among the Moravians, and they are usually contracted early, the pair often remaining with the most prosperous of the parents for a year or two.

An admirable system of mutual insurance against fire prevails under a board of directors elected by the whole community. The insured are not restricted in amount, but contribute *pro rata* in case of any loss.

The mayor of a dorf, with two assistants constitute an orphan court for the distribution of estates and the custody of the funds of orphans, for which the property of every villager is liable, deducting from the orphan fund whatever contributions for relief of the few destitute orphans may be found necessary.—*Winnipeg (British Possessions) Standard.*

Card-Playing at Home.—Playing cards "pastime" or as an "innocent amusement" soon becomes a passion, and when once for a man will forego home, family, business, pleasure, and suffer the loss of his all for exciting scenes of the card-table.

That accomplished writer, the late Holland, of Springfield, Mass., said: "I all my days had a card-playing communion open to my observation, and I am yet unable to believe that that which is the universal resort of the starved in soul and intellect which has never in any way linked to its tender, elevating, or beautiful association the tendency of which is to unduly attract the attention from more weighty matters, recommend itself to the favor of Christ's disciples. The presence of culture and genius may embellish, but can never dignify it."

"I have this moment," said Dr. Holladay, "ringing in my ears the dying injunction of my father's early friend, 'Keep your sons and daughters from cards. Over them I have murdered time lost heaven.'" Fathers and mothers, keep your sons from cards in the "home circle."

What must a good angel think of a mother meeting asking prayers for the conversion of her son whom she allowed to remain at home playing cards for "pastime?"

For "The Friend."

Gather up the Fragments.

Extract from a letter of our late dear friend, Thomas Evans. May the reading of it prove a word in season to those who sow in weakness. "It is sown in weakness; it is raised in power."—1 Cor. xv. 43.

"Philada., 3rd mo. 11th, 1867.

My Dear Friend,—It was grateful to me to receive thy kind letter, and to know of the satisfactory and peaceful termination of your arduous labors among the families of Birmingham Monthly Meeting. I doubt not you were enabled to return to your homes rejoicing and gleaning your sheaves with you—for the Lord's children serve a good and gracious Master, who is a rich rewarder of all who endeavor diligently to do his will. Those who blessed with health and strength act wisely devoting them fully to every required service in the Lord's cause—for even if life is shortened out, the period soon comes when weakness and infirmities of declining years disqualify for active service; and however the will to do may be present, how to perform we find not. How much more consolatory under such circumstances to feel that while we did what we could, than to have to regret that the love of lawful things, or any other cause, hindered us from the full performance of the Lord's will.

Thy notice of your visit to that worthy and honorable mother in Israel, dear Hannah Hobbs, and of her preaching the gospel to me, was peculiarly pleasant to me—I had her much in my thoughts for some time, I was desiring to hear about her—having my small measure felt much near fellowship and Christian sympathy with her. Though she seems long detained from her heavenly mansion, I doubt not it is for some wise and precious purpose to others beside herself, and that when her measure of service and of suffering is filled up, she will be welcomed to her home above with the gladdening salutation: Come, thou blessed of my Father! inherit the kingdom prepared for thee.

T. E."

The Writing on the Wall.

The massive ruins of Egypt are covered with writings which told to the people of long ago what men had done in the avowed service of the gods, and of what the gods would have them do. And so of the ancient ruins of Nineveh and Babylon. It was in accordance with the even then ancient customs of the world, that the Israelites were told, in the wilderness, to write the words of their God on the posts of their houses, and on their gates, when they should enter into the land of their promised possession; and, again, that Joshua was commanded to set up great stones and plaster them with plaster, and write upon them all the words of the divinely given law, as the centre of their new inheritance. In the Jewish, and in Christian, and in Mohammedan, and, also, in many Pagan communities, in modern times as in the days of old, the walls and gates of temples and dwellings were inscribed with words that are held sacred, and that speak lessons of warning or counsel to those who read them.

Reverent Jews have, it is true, given undue prominence to the letter of God's command to write the words of the law on their doorposts and on their gates; as Christians have unduly exalted the letter of a Divine command above its spirit, in many another matter; but this error, in either case, cannot change the real force of the commandment. The Jews inscribe certain passages of Scripture—such as Deuteronomy vi. 4-9, and Deuteronomy xi. 13-21—on a piece of parchment, which they roll up and superscribe with the Hebrew word *Shaddai* (Almighty God). This roll they insert in a tube or case of wood or metal or glass, in which is an opening through which the superscribed name of the Deity may be seen; and the case with its enclosure, called *m'zuzah*, is fastened to the door-post at the right hand as one enters the door. Each room in the house, whether parlor, reception-room, bed-room, kitchen, or cellar, has the "m'zuzah" at its door, in the home of many a devout Jew; and the rabbinical writers attribute peculiar gain to the keeping of this one of "the three great precepts of Judaism." For example, it is said: "Whosoever attends to the m'zuzah, the days of himself and his children will be prolonged; and whosoever does not, they shall be shortened." "By reason of the m'zuzah the destroyer shall have no admittance in your houses." "The Lord is thy keeper; the Lord is thy shade upon thy right hand; for the m'zuzah is on thy right hand on entering thy house." This prominence to the m'zuzah is a testimony to the recognized binding nature of the injunction to keep the words of God before us on the walls in our homes; but it can hardly be accepted as meeting either the spirit or the purpose of that injunction.—*S. S. Times*.

For "The Friend."

It is cause of rejoicing to find the long-established belief of Friends, as to worship and ministry, supported by the testimony of those of other persuasions. The following extract from the teaching of Geo. F. Pentecost, in treating of Acts x. 30-44, added to that of Bishop Stephens, noted in a recent issue of "The Friend," gives us to hope that the spirituality of the religion of Christ is coming to be more and more recognized by religious professors:

"*The True Attitude of a Sincere Inquirer.*—This is indicated in [Cornelius'] first words to Peter, after having explained to him how he came to send to him: 'We are all here present before God.' God was not visible to their mortal eyes, but to the eye of faith and sincere piety, He was present. Though they were to hear the message of God through the lips of a man like themselves, yet it was the presence of God (as they believed Him to be) that was the ground of the whole conference. If all hearers of sermons would only take this position, more of them would be converted. The trouble with too many of our congregations is that they are *present before men* to hear what man has to say to them. *Second.* 'To hear all things that are commanded thee of God.' He recognized that Peter had no message of his own to deliver, but a message from God.

"Here we see the true business of a minister of the Word: To speak the things he has received from God, and not his own thoughts; and here also we see the true position of the

hearer of the Gospel, viz., to listen to what God has to say to him, and not man, and to hear 'all things,' or the 'whole counsel of God.' We are reminded of these scriptures: 'Hear, and your soul shall live.' 'If any man wills to do the will of my Father, he shall know of the doctrine.' 'He that heareth my words and believeth Him that sent me, hath everlasting life.'"

Marshallton, Pa.

The Discerning Teacher.

A teacher having charge of a school in a country town found among her scholars a boy about fourteen years old, who cared very little about study, and showed no interest apparently in anything connected with the school. Day after day he failed in his lesson, and detentions after school hours and notes to his widowed mother had no effect. One day the teacher had sent him to his seat after a vain effort to get from him a correct answer to questions in grammar; and feeling somewhat nettled she watched his conduct. Having taken his seat, he pushed the book impatiently aside, and spying a fly, caught it with a dexterous sweep of the hand, and then betook himself to a close inspection of the insect. For fifteen minutes or more the boy was thus occupied, heedless of surroundings, and the expression of his face told the teacher that it was more than idle curiosity that possessed his mind. A thought struck her, which she put into practice at the first opportunity that day. "Boys," said she, "what can you tell me about flies?" And calling several of the brightest by name, she asked them if they could tell her something of a fly's constitution and habits. They had very little to say about the insect. They had often caught one, but only for sport, and did not think it worth while to study so common an insect. Finally she asked the dunce, who had serenely, but with kindling eyes, listened to what his schoolmates hesitatingly said. He burst out with a description of the head, eyes, wings, and feet of the little creature, so full and enthusiastic that the teacher was astonished and the whole school struck with wonder. He told how it walked and how it ate, and many things which were entirely new to his teacher. So that when he had finished, she said: "Thank you! You have given us a real lecture in natural history, and you have learned it all yourself."

After the school that afternoon she had a long talk with the boy, and found that he was fond of going into the woods and meadows and collecting insects and watching birds, but that his mother thought he was wasting his time. The teacher, however, wisely encouraged him in this pursuit, and asked him to bring beetles and butterflies and caterpillars to school and tell what he knew about them. The boy was delighted by this unexpected turn of affairs, and in a few days the listless dunce was the marked boy of that school. Books on natural history were procured for him, and a world of wonders opened to his appreciative eyes. He read and studied and examined. He soon understood the necessity of knowing something of mathematics, geography, and grammar, for the successful carrying on of his favorite study; and he made rapid progress in his classes. In short, twenty years later he was eminent as a naturalist, and owed his success, as he never hesitated to acknowledge, to that discerning teacher.—*Phrenological Journal*.

For "The Friend."

Letters and Memoranda of William Scattergood.

(Continued from page 305.)

To M. T.

"Philada., 2d mo. 5th, 1825.

Thou art perhaps ready to wonder at the long-continued silence of thy generally officious correspondent, and to suppose it may be occasioned by that forgetfulness which is so apt to steal over those whose friendship is not established upon the immutable basis. Thou art often in my affectionate remembrance; more so than thou may suppose. I always feel glad to receive thy letters. They often cheer a gloomy hour, of which, my dear — thy frail friend partakes largely at times.

Encompassed as it is by a cloud of infirmity, my soul still anxiously looks forward to the consummation in my own experience of that excellent injunction which was given by the apostle Paul to his fellow believers: 'Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to the Father by Him.' And I have thought that I should rejoice in being assured that my occasional writing in this way was not altogether inconsistent with that precious anointing, to follow which in all its leadings, is, I trust, before every other consideration, nearest and dearest to my heart.

In the course now of a few months, should life be allotted me so long, I shall be thrown upon the world as an independent being. It is a period which I have no doubt excites in every mind more or less anxiety. In some, perhaps, pleasure may predominate at the prospect of liberty; in others a different disposition prevails. While too anxiously looking out for temporal advantages, all will be measurably disappointed. I am often asked latterly what are my prospects in relation to business? &c. This question brings the subject to mind more frequently than it would otherwise occur; and it is certainly not unworthy of consideration. Every one almost, in the present state of business in this city, is ready to hold up discouragements. To some who have questioned me upon this subject, I have returned for answer, a portion of our Saviour's address to his disciples: 'How much more are ye better than the fowls.' Nevertheless I have not been altogether void of anxiety even at this apparently distant period. I am measurably aware of the bustle and responsibility to which such a change of life must necessarily introduce me; and, trembling as I do now day by day lest the roaring adversary should prevail in drawing off from the fountain of living waters, the prospect of being brought more and more, as it were, into the vortex of temptation certainly cannot but excite a degree of fear in relation to my getting safely along. Thou wilt say, there is a blessed refuge. I feel sensible of this; and as I have had to experience, in measure, its efficiency in some sore conflicts, I can still look to the holy sanctuary; and my hope and constant prayer is, that He who is able to preserve from falling will condescend to keep my poor soul. But enough; I believe it is not best to dwell too much on the side of discouragement. It is declared that help is laid upon One that is mighty; and I am well assured that as we are faithfully concerned to look to Him, he will be 'strength to them who turn the battle to the gate.' What an anchor to the soul is this blessed faith, which enables us to hold fast the consolations which are in our

ever adorable Head. Though the waters may come upon us, yea, the mighty waves of the sea, threatening to overwhelm and altogether to swallow us up, what a consoling thing it is, amid it all, to have our chief interest in Him, to be able to look with holy confidence to this stronghold for deliverance; for He will deliver to the uttermost all them that truly trust in Him. There is, notwithstanding, a propensity in human nature, and in no one perhaps more than myself, to mistrust the Arm that has been often stretched out for our salvation, and to be ready to ask nearly in the language of the Psalmist, Will the Lord be merciful no longer? Well, we are all poor creatures; and the way to the kingdom is declared to be through many tribulations; yet is not a crown of never-fading glory worth infinitely more than we can suffer? especially when we consider our own frailty, and the marvellous loving-kindness of our great and good Master, who gave himself for us that He might redeem us from all iniquity? Should we not receive his chastenings with thankfulness, seeing that they, when properly endured, work for our sanctification; being the means which He makes use of, in order to prepare us for an inheritance undefiled and precious in the mansions of holiness? I can say for my own part, how trying soever to the carnal man it may be, that I desire to be made willing to bear the portion which may be allotted to me; and that by patient continuance in the path of Christian warfare, and under a sense that the excellency of the power is of God and not of ourselves, I may experience a qualification to lay hold on eternal life.

Thou art somewhat aware of the excitement which exists among us in the city. Next Second-day will be our Quarterly Meeting. Many no doubt of those who have to bear the brunt of the battle, look forward with painful feelings to it; and however their confidence may be in the everlasting Arm, yet the sorrowful sense of the weakness of a large proportion of our highly favored Society, must be a source of deep mourning to those who desire Zion's welfare. Our friend, I. Stevenson, who arrived here some time back will be likely to attend it. He is a valuable and solid Friend. He has held several public evening meetings this week, and appears to have given general satisfaction. We have heard of the arrival of Wm. Forster at Charleston, S. C.; whence he will most likely return hither at or before our next Yearly Meeting.

WILLIAM SCATTERGOOD.

Portions of the foregoing letter allude to the period, then near at hand, when Wm. Scattergood was to enter, at the age of twenty-one years, upon the arena and more responsible duties and assailing temptations of life. It is worthy of note, and we would commend young men of like age, to whom this may come, to solidly ponder the ground upon which he, W. S., bases his business prospects; and which moreover, as the sequel will show, proved successful; securing to him a sufficiency of the good things of this life, while at the same time and before all, he endeavored to have his bosom treasure laid up in heaven; whereupon, as said the Saviour, the heart will be there also. He writes: that notwithstanding sore conflicts, "I can still look to the glorious sanctuary; and my hope and constant prayer is, that He who is able to pre-

serve us from falling will condescend to keep my poor soul." The fervent feeling of desire of the writer of this for young men just launching on the treacherous ocean of business life is, that they may strive to carry out the requisitions of our holy religion, and to precepts of Christ our Lawgiver, by seeking first the kingdom of God and his righteousness, with humble reliance on the promise of our heavenly King, that "all things need, will be added."

This wise course while leading in the footsteps of Christ's companions, would also be promotive of that "godliness" which we are assured "is profitable unto all things; having the promise of the life that now is, and of that which is to come." And what more should any ask or desire, than the necessary thing of earth while an inhabitant of it, and the riches of the eternal kingdom, when eventually here must be forever severed? Above all, how would such humble, filial dependence secure the approval and the love of Him whose are the cattle upon a thousand hills, whom the heaven of heavens cannot contain whose mercy, duly regarded, will make sensible of the insignificance of every thing, in comparison with the will of Him whose favor should be more to us than even our natural lives; as it assuredly will be when the latter trying hour of nature comes—"that day in which all other days were made"—and we have none to look to, but the sovereign mercy and saving help of Him, who though Lord of all, had not on this earth, "where to lay his head."

Longing desires are felt to see more of our young men giving themselves first to the Saviour who died for us to be moulded according to His will; and then in simple, childlike dependence upon Him, pursuing whatever line of temporal business He may open to them and direct their foot-steps in. This, so far from being chimerical or a cunningly devised fable, is, on the contrary, in full accord with many such Scriptures as: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy way acknowledge Him, and He shall direct thy paths." It is greatly to be wished that this highly interesting class, should make a right start in life. And this none can do of themselves; for, "The way of man is not in himself; it is not in man that walketh to direct his steps." And again: "The steps of a good man are ordered by the Lord," &c. By the dedication of their hearts and talents to the Lord, He will so direct the efforts of those as to bring glory to himself, and present an eternal peace to all who enlist as scholars in his school, and submit themselves to be taught by Him. This precious choice also, would lead us to appropriate the mercies, the blessings, and the opportunities with which a merciful Father has favored us in the channel of obedience and usefulness designed by Him who giveth "to every man his work," and thus would utilize them (if we may so speak) to the promotion of his kingdom and honor, instead of their being buried in the earth or wasted upon the desert air of this world.

The visitations of the Redeemer's mercy, the calls of his grace, the evidences of his love, it is believed are being sweetly and renewedly extended to the young of the present generation. And how aptly and truly the poet has conveyed the feelings of many hearts as they hopefully dwell upon those young in

as was Wm. Scattergood when penning preceding letter, fully believing that if hence but kept pace with knowledge of dear Saviour's will, He would make such princes of the provinces; yea, fruitful field of offering and joyful in the house of prayer:—

virtue with peculiar charms appears, adorned with the garland of life's blooming years."
(To be continued.)

For "The Friend."

Business Relations and Obligations.

One of the least difficult lessons in the Christian's course, is to keep the very disproportionate concerns of time and eternity with distinct yet relative importance, in their places. This seems to have been, with disposed effort, in measure obtained in case of Joseph Gurney Bevan, of whom we have an instructive account, in *Piety noted*, vol. IV. pp. 68, 71. The following is thence extracted:—

In his dealings in trade, he maintained an unimpaired character for integrity of conduct. The fear of violating, in his intercourse with the world, *any of the precepts of the Gospel*, of acting contrary to its spirit, either for the sake of gain, or to procure outward respect, *early subjected him to much thoughts*. He exceeded most men in earnestly endeavoring to carry into the daily habits of life the sentiment, that he ought to avoid in any way contributing to that in another, which he was not satisfied to perform himself. He considered that a Christian ought to stand upon principle, and not be deterred from doing right, by any apprehension of consequences; and he was concerned faithfully to observe these rules." It may also be added "Being a man of a tender conscience, entertaining elevated ideas of the purity which becomes a real Christian, and of that candor and sincerity with which he should live towards men, his own life was often that of inward conflict and self-examination."

Cheerful Home.—A single bitter word disquieted an entire family for a whole day. A single glance casts a gloom over the household, while a smile, like a gleam of sunshine, bright up the darkest and weariest hours. Unexpected flowers which spring up in our path, full of freshness, fragrance and beauty, so the kind words, gentle acts and sweet dispositions, make glad the home of Christ's peace and blessing dwell. No matter how humble the abode, if it be thus adorned with grace and sweetened with peace and smiles, the heart will turn longingly toward it from all the tumults of the world; and home, if it be ever so homely, is the dearest spot under the circuit of heaven.

The influences of home perpetuate themselves. The gentle grace of the mother is in her daughters long after her head is laid in the dust of death; and fatherly kindness finds its echo in the nobility and piety of sons who come to wear his mantle and fill his place; while, on the other hand, an unhappy, misgoverned and disordered home go forth persons who shall make other homes miserable, and perpetuate the sourness and rudeness, the contentions, the strifes, the sins, which have made their own early life wretched and distorted.

HOME.

Home's not merely four square walls,
Though hung with pictures nicely gilded;
Home is where affection calls,
Filled with shrines the heart hath builded.
Home! go watch the faithful dove,
Sailing 'neath the heaven above us;
Home is where there's one to love—
Home is where there's one to love us.

Home's not merely roof and room—
Home needs something to endure it;
Home is where the heart can bloom,
Where there's some kind lip to cheer it!
What is home with none to meet,
None to welcome none to greet us?
Home is sweet, and only sweet,
When there's one we love to meet us.

Bear the burden of the present—
Let the morrow bear its own;
If the morning sky be pleasant,
Why the coming night bemoan!

If the darkened heavens lower,
Wrap thy cloak around thy form;
Though the tempest rise in power,
God is mightier than the storm.

Steadfast hope and faith unshaken,
Animate the trusting breast;
Step by step the journey's taken,
Nearer to the land of rest.

All unseen the Master walketh
By the toiling servant's side;
Comfortable words He talketh,
While his hands uphold and guide.

Grief, nor pain, nor any sorrow
Rends thy heart, to Him unknown;
He to-day and He to-morrow,
Grace sufficient gives his own.

Holy strivings nerve and strengthen,
Long endurance wins the crown;
When the evening shadows lengthen,
Thou shalt lay the burden down.

THE FARM.

Creamy and pink, upon the apple-trees,
The blossoms show; the violet's purple bell
In sunny nooks flings wide its dew-filled well,
Whose fragrance lures the golden-dusted bees;
The lilac-clusters open by degrees
Their perfumed chambers, that so surely tell
The spring is here; and in each woody dell,
You meet the white stars of anemones.
Where, through the meadow, rich in tender green,
The bright brooks murmur, there like flocks of gold,
The cowslips shine; and peeping from the brown
Dead leaves of autumn and gray moss, are seen
The sweet arbutus blooms, first to unfold
When bonnie May calls for her floral crown.

After this I went again to Mansfield, where was a great meeting of professors and people; and I was moved to pray. And the Lord's power was so great that the house seemed to be shaken. And when I had done, some of the professors said: It was now, as in the days of the apostles, when the house was shaken where they were. After I had prayed, one of the professors would pray, which brought deadness and a veil over them; and others of the professors were grieved at him, and told him: It was a temptation upon him. Then he came to me, and desired that I would pray again; but I could not pray in man's will.—*George Fox.*

I am of opinion, respecting many of our youth, that if they had been properly instructed, and carefully watched over; if they could have seen the beauty of holiness shine in the example of their parents, they would not have gone out so widely as they have.

Selected.

Selected.

Selected.

Oh! you parents of both sexes! an important trust is reposed in you! example your children in the practice of piety; example speaks louder, much louder than precept; its influence is far more extensive. And while, on the one hand, you are excited to a faithful discharge of your duty towards them, by the certain hope of a glorious reward; so, on the other hand, the powerful ties of natural affection, the warm solicitude for the happiness of those you love, must stir up to diligence in the work and service appointed you.—*Sam'l Fothergill.*

In proportion as the heart becomes sanctified, there is a diminished tendency to enthusiasm and fanaticism; and this is undoubtedly one of the leading tests of sanctification. One of the marks of an enthusiastic and fanatical state of mind, is a fiery and unrestrained impetuosity of feeling; a rushing on, sometimes very blindly, as if the world were in danger, or as if the great Creator were not at the helm. It is not only feeling without a good degree of judgment, but, what is the corrupting and fatal trait, it is feeling without a due degree of confidence in God. True holiness reflects the image of God in this respect as well as in others, that it is calm, thoughtful, deliberate, immutable; and how can it be otherwise, since rejecting its own wisdom and strength, it incorporates itself into the wisdom and strength of the Almighty.

Many children amongst us sustain a grievous loss by not being early and properly made acquainted with the principles we profess. For want of this instruction, they become too easy a prey to the customs of the world and its habitudes; and that which would be as a kind of hedge about them, and preserve them from many temptations, is laid waste, and all the allurements of vice and folly suffered to seduce their affections to their ruin. For when they cease to be distinguished from others by their garb and deportment, they too often cease to be distinguished from the world by their morals, and the rectitude of their conduct.—*Dr. John Fothergill.*

For "The Friend."

Religious Items, &c.

International Duties of Christendom.—Under this heading Joseph Cook, in the concluding lecture of last winter's course, enumerates several important reforms which he believes can be effected by the growth of Christian sentiment, as the nations come more largely under the influence of Christianity as a living operative principle. He finds encouragement in the rapid spread of those nations which profess Christianity, and in the rapidly increasing number of converts to it, in countries subject to rulers of other forms of religious belief. He quotes some statistics from Dr. Dorechester, who estimates that at the end of 1500 years after the introduction of Christianity, it had 100,000,000 adherents, meaning thereby nominal Christians. In the next 300 years it gained 100,000,000 more—but in the last 100 years it has gained 210,000,000.

Communication among nations is becoming so swift and pervasive that it must gradually lead to mutual understanding and co-operation.

Among the reforms desired is the use of arbitration in the place of war—the com-

plete abolition of the slave-trade on the sea—and the extension of the principles of international law to the Orient, Africa, and all the weakest nations.

A Unique Christian Community.—In the current number of *Blackwood* an interesting description is given of a singular German community, who have established themselves near Haifa, under Mount Carmel, and elsewhere in Palestine, and who hold that the world is to be converted to Christ, and the advent of the Messiah to be brought near, not by preaching Christianity, but by living Christian lives. Some 300 of this sect are engaged in cultivating olives at Haifa, dealing largely with Nazareth, and living devout lives in a clean and comfortable village. Hoffman, their founder, was a Lutheran clergyman and educator of influence, and at one time a member of the Diet at Frankfort. For some years he conducted a journal, in which he elaborated his peculiar views. The spiritual temple, he maintained, had first to be built, and the kingdom created, before the Lord could come to reign. In consequence of this teaching he was expelled from the Church. He was followed by a large number of those who shared his opinions, and they were thenceforth known as the "Temple Society." In 1867 it was determined to establish the head-quarters of the society in Palestine, about four-fifths of its members, who now numbered over 5,000 persons, remaining, however, in Europe and in the United States "to bear a witness for the new and higher life which they were struggling to realize." The Turkish Government did its utmost to frustrate the attempt to found the colony. It refused to sell Government land, except at exorbitant prices, and it was not until after twelve years that they obtained satisfactory and legal titles to the land they now occupy.

By degrees three other colonies were formed—one in the immediate vicinity of Jaffa, another, called Sharon, about an hour distance from that town, and a fourth in the suburbs of Jerusalem, near the Jaffa gate. Hoffman now resides with the Jerusalem Colony. The united population of the four colonies is about 1,000 souls; a few families are also settled at Nazareth and Beyrout. The colony at Haifa, numbering, as we have said, about 300, consists mostly of Germans, German Americans, Russians, and a few Swiss. They possess over 700 acres, of which 100 are laid out in vineyards upon the slopes of Mount Carmel. They make excellent olive-oil soap, the export of which to America is yearly increasing; they have also a wind grist-mill, and a factory for carving olive wood. A steam-mill is in course of erection. They have their own physician, an architect, and an engineer, while the British, American, and German Vice-Consulates are all held by members of the colonies. Their schools are supported by a two-thirds donation from the German Government, and one-third from the colonists. Their trim little village running back in two streets from the sea to the base of Carmel, with its double line of shade trees, its neat little gardens, and commodious houses, contrasts with the native bazaar, it is said, like some rare exotic transplanted to a foreign soil. Of all the benefits which the German colony has conferred upon the native population, the construction of roads for wheeled vehicles has exercised the most marked influence. Such a thing as a cart was unknown

when they first came. Now they are extensively used by the Arabs, and their number is constantly increasing, while between Acre and Haifa, a distance of ten miles, omnibuses driven by natives run every hour. There is a good hotel, kept by a German, in the colony. It is impossible, says the writer of the article in *Blackwood*, to conceive a more agreeable climate during the winter months than Haifa offers.—*Ch. Advocate.*

Church Provision in London.—According to R. H. Hadden, of Bishopsgate, there are 61 parish [meeting-houses] in the City of London, whose rectors receive nearly \$200,000 per year, while the worshippers at the services, after deducting the officials, and those who only go for what they can get, number but 3,836, and out of that number there are 706 choristers, all of whom are paid. Many of the rectories attached to the [meeting-houses] are rented for commercial purposes by the clergymen, who live at their ease in rural districts, while their parishes are allowed to take care of themselves, except for two or three hours on First-day.

For "The Friend."

Natural History, Science, &c.

Recent Archaeological Researches.—Two statues bearing the name Pithom, and several fragments inscribed Thukat, or Succoth, have lately been found by the English Exploration party now working midway between Ismalia and Tel-el-Kebir. These are believed to identify the respective sites with the ancient treasure-city mentioned in Exodus i. 11, and the first stopping place of the Israelites on leaving Egypt, Exodus xii. 37. Further Roman remains which have been discovered indicate that, after the imperial conquest, a Roman town succeeded the Israelite city of Pithom. The results of a continuation of the excavations are looked forward to with great interest.

An interesting monument has arrived at the British Museum. It comes from Jerabius, on the Euphrates, the supposed site of the ancient city of Carchemish, and has been some sixteen or eighteen months on the journey. It is of basalt, standing nearly six feet high, having a figure sculptured on one side, and an inscription on the other. The inscription, which is of the class known as Hittite, is believed to be of a religious character, and the sculptured figure to be that of a priest in sacerdotal attire. According to Professor Sayce, a Hittite kingdom or nation extended through Asia Minor to the Aegean Sea. The new monument was examined and copied by the late Mr. George Smith on his last journey to Asia.

Explorations are being pushed at various points in Asia Minor with vigor. \$2,500 was recently raised in London to enable W. M. Ramsay to continue his researches. —Dennis has purchased the site of the famous temple of Cybele at Sardis, and great hopes are entertained of interesting discoveries among the ruins. According to the *Athenæum*, a statue of black granite in the temple of Mut, at Karnak, has been secured for Prussia by Prince Frederick Charles, and certain large monuments at Luxor have been acquired by the French.

A glass object has been found in the Catacombs of Rome showing in gilt outlines the great Temple of Jerusalem. It is considered

one of the most precious historical pieces which the Catacombs have so far yielded. The Esquiline Hill continues to yield various numbers of tombs containing antiquities of various kinds. The excavators find cut in the rock, with funeral beds on each side of the central passage, and the door sealed with a slab of stone; caves walled around with rough stones, each layer projecting till two meet at the top; graves in which the corpse was protected by two inclined slabs of stone; coffins made of stone slabs, monolithic, and terra cotta coffins painted with black and red bands on a white ground, in Etruscan style. "The *supellex* collected from these tombs," writes Lauciani, "number already several thousand specimens of earthenware manufacture, from flint arrow-heads to hand-made shapeless pottery to the fine creations of Etruscan and Eastern art. We have even found those lovely goblets of enameled polychrome glass which are exceedingly rare and costly, even at Vertu and Tarquin."—*Chr. Adv.*

Sunlight on all Sides of the House.—This is one subject of great importance, from a sanitary point of view, that, so far as my knowledge goes, has received little attention. Every building intended for a residence, if it is rectangular, should be placed diagonally with reference to the cardinal points, or with one corner to the east, and the diagonally opposite corner to the west. So situated, there would be no disagreeable north side to the house, and at noon, the hottest part of the day, the sun's rays would not be beating directly upon the walls of the building. It would be excellent to plot a new town according to the same plan, since in the heat of the day there would always be a shady side to every street, also the glare toward sunset on an east or west avenue would be avoided.

The advantages of sunlight in a hygienic view are very great, and the disadvantages of living on the north side are fully appreciated.—*J. H. Stearns, in "The Century."*

Worms for Fishing-bait.—*Chambers' Journal* states that the capture of worms for bait furnishes employment to a considerable number of people, who every favorable night collect them from the meadows. The supply in wet weather is more abundant than in dry, although some sort of a harvest can even then be obtained by watering the ground. The wormers are provided with lanterns, and have to exercise some agility in catching their prey, as if disturbed by any noise they pop back into their holes. After recapture they are placed in common moss, where they become very tough in the course of a few days, and then in good condition for bait; but when first caught they easily break into pieces. They are sold at from 3 shillings 6 pence to 4 shillings per thousand, packed in canvas bags filled with moss.

The Archer-fish.—This small fish is a native of Java, the inhabitants of which island often keep it in a vessel of water as a household pet. When it sees a fly or other insect sitting upon a plant overhanging the water, it approaches to within three or four feet, and spouts a drop of water from its mouth with so much force and accuracy, that it seldom fails to bring its prey down.

Selection by plants.—The ice-plant which grows abundantly on the shores of the Mediterranean, contains a large proportion of soda, potash and other alkalis. It has been

gested that it might be cultivated as a means of removing those substances from which are rendered sterile by their presence in excessive quantities.

new test for waste pipes.—A woman in London noticing an offensive odor in her parlour suspected a defect in the waste pipes, and requested the agent for the property to send a plumber to examine it. The agent was inquisitive and refused. To verify the truth of her suspicions, she borrowed two cats from her friends, purchased some oil of valerian, and stationing the animals in the parlour, went up the stairs and poured the valerian into the pipes, and then descended to watch the result. The cats are extremely fond of the odor of valerian, and it was not long before both of them began to sniff the air, and move towards the door of a closet through which the waste pipe passed.

The door was opened for them, and the cats immediately sprang upon a certain shelf, where they remained purring with satisfaction. A plumber was sent for, and on cutting up the plastering so as to expose the pipe, the defect was found completely separated at the place where the cats had indicated.—*Scientific American.*

Insects as food.—At Lombeck, one of the islands of the Malay Archipelago, "boys were often seen walking along the roads and by the ditches and ditches, catching dragon-flies with lime. They carry a slender stick, with small twigs at the end well anointed, so that the least touch captures the insect, whose legs are pulled off before it is consigned to a small basket. The dragon-flies are so abundant at the time of the rice flowering that thousands are soon caught in this way. The flies are fried in oil, with onions and preserved shrimps, or sometimes alone, and are considered a great delicacy. In Borneo, Celebes and many other islands, the larvae of bees and wasps are eaten. In the Moluccas grubs of the palm-beetles are regularly brought to market in bamboos, and sold for a few cents; and many of the great horned beetles slightly roasted on the embers and eaten with great relish. The super-abundance of insects in these islands is therefore turned to some account by these islanders."—*Wallace's Malay Archipelago.*

Tame Mole.—One of these animals had got into a garden and was doing much mischief. The gardener, being practical and not aesthetic in his tastes, did his best to kill the mole; but the inhabitants of the house, being practical rather than practical, tried to tame the animal, in which they partly succeeded. The aperture by which the mole usually comes into the open air, was situated under a bush, and near the opening a piece of meat was laid. The delicate organs of the mole soon perceived the supply of food, and the animal, after he had finished his meal, came to look for some more. This was given him, accompanied by the sound of his name, "Bartimeus," an abbreviation of Bartimeus. Some days the mole was too far away from the aperture to hear his name, and in these cases a measured stamp upon the ground was sure to bring him to his meal.—*J. G. Wood's Man and Beast.*

Friendship Between Animals.—J. G. Wood gives the following illustrations of the friendship that often spring up between animals of different kinds.

Some years ago we had a lamb whose mother died soon after its birth. It was

brought up by hand on cow's milk, and for the convenience of the feeder, was kept in the cow-house. It accompanied the cows to and from the field, and remained their companion for two or three years.

"The animal was quite a pet of the man who had charge of the cows, and he kept it with them until ordered by his master to place it with the sheep. After much demur, this was done; but for some days the man complained that 'Donald' was miserable, that he would not associate with the other sheep, and that they beat him. The master at last gave permission for Donald to be restored to his old associates.

"The cows all rushed to meet him, and he ran up to each in turn; but this was only a beginning. After a few minutes a cow went to Donald and began licking him from head to tail. He was then passed over to another, who did the same thing, until all the six cows had shown their affection."

I know of one case where affection was exhibited in a very curious manner. A little kitten strayed, when very young, into the house of one of my friends, and was adopted by a cat who brought it up together with her own young. This kitten became a great frequenter of the stables, and made two rather odd friends, namely, a pony and a lame bantam. It was a curious sight to see the kitten and the bantam curled up asleep on the pony's broad back, where they would spend hours without being disturbed.

Another odd instance of friendship occurred in the house of one of my friends. He had a fine Newfoundland dog, which took a fancy to a brood of young ducklings, and constituted himself their protector. They were quite willing to accept him in this capacity, and followed him about just as if he had been their mother. It was a specially interesting sight to watch the dog and the ducklings taking their *siesta*. The dog used to lie on his side, and the ducklings would nestle all about him.

THE FRIEND.

FIFTH MONTH 12, 1883.

In order to keep our readers informed of the more important and interesting events that are transpiring in the limits of our Society, we called attention at the time to the separation caused in Canada Yearly Meeting a year or two since, by the adoption of a new Discipline with which many of the members were dissatisfied.

The Friends in the neighborhood of Bloomfield made an arrangement by which the advocates of the New Discipline met in the morning of First-day, and the adherents to the Old Discipline (who are the more conservative part of the meeting) met in the afternoon; and the two companies convened on different days during the week. This arrangement continued until near the close of last year, when those who met in the afternoon were notified that the house would be locked against them. On going to meeting on First-day, 12th mo. 24th, they found the threat had been carried out; but they obtained entrance by lifting the door off its hinges. A subsequent attempt to prevent their occupancy of the house was baffled by the use of sufficient force to obtain admission. The matter was

then taken into Court by those who had before tried locks and bars in vain. The Court met a few weeks ago, and after hearing testimony, the Chancellor ruled that the Plaintiffs in the case had no cause of action as Trustees. This was based on his belief, that the New Discipline had not been rightly adopted, and that no officers appointed under it are officers in fact. The Plaintiffs obtained leave to amend their pleadings so as to sue as *individuals* and representing those in sympathy with them—and the case was allowed to go over. In the meantime, the court gave directions, that all parties should have the use of the house at the regular hours prescribed by the old Discipline, and that the Defendants might move for an order to "restrain the Plaintiffs and others from teaching doctrines and using practices in the building at variance with the trusts contained in the deed of 1835."

A letter from a Friend in Canada, from which this information, as to the action of the Court of Chancery, is derived, says:—"The Chancellor said that the Yearly Meeting held at Pickering, in the Yearly Meeting-House under the Discipline of 1859, under which Canada Yearly Meeting was opened in 1867, was the true Yearly Meeting of Friends in Canada; and that the one held at Norwich under the New Discipline was the false one, and that all business done under it was illegal, as it had been irregularly adopted."

It is satisfactory to learn that, a check has been given to the effort made to deprive these Friends of the use of the meeting-house. Yet the ruling of the Chancellor, that they should go back to the old hours and times has exposed them to some annoyance, from the two bodies being thrown together in their meetings, while their views of the proper manner of conducting Divine worship do not coincide. As an illustration of this annoyance, the letter already quoted from mentions that Luke Woodard had been there, and had "read in the Bible every meeting, although several Friends objected to it." On the subject of Bible-reading in our meetings, the writer makes these judicious remarks:—

"The truly baptized minister has to follow the leadings of the Holy Spirit, well knowing that He who is the great Head of the Church is the Leader of his own people; and if they speak from inspiration, He will be unto such as these mouth and wisdom, tongue and utterance; and it will have that unction from the Holy One of Israel, that will carry a witness with it to the hearts of the bearers. It will not be in a lifeless form, but will come forth in the power and life; and these need not the open Bible before them to expound from. It may be well in some places and some cases, but I fail to see the need of it in a *Friends' meeting*. To me, it seems to keep the mind from settling down to the true place of waiting, and turns the mind of man outward instead of inward to the true Teacher, who teacheth as never man taught."

There is one caution which Friends, situated as those in Canada now are, have need to observe; and that is, to keep a watch over their own spirits; so that while contending for their rights and property, and testifying against errors in doctrine and practice, they may keep in the pure and peaceable spirit of Jesus. This remark is made, not to reflect upon the steps which have thus far been taken; but from a belief that, as it is the Lord's works alone that can praise Him, so it is only as we

move in his counsel and act in his power, that we can truly promote his blessed cause among men.

We have received a copy of "The Biographer" a periodical containing 35 short sketches of persons in whom a present public interest is excited. Published at 23 Park Row, N. Y.

SUMMARY OF EVENTS.

UNITED STATES.—The public debt statement for 4th month shows a decrease of \$2,851,492. The coinage of the United States mints during 4th month amounted to 7,811,000 pieces, valued at \$4,645,600. Of the standard silver dollars 2,350,000 were turned out, and of the five cent nickels, 2,666,000.

A letter received in El Paso, Texas, from General Crook's office, confirms the report that he crossed the Mexican border on the 2d inst., the Indian trail being found.

Information is received from Fort Apache that 1200 San Carlos Indians have left the agencies and are settling in the mountains around that post, and demand corn and small seed. The commanding officer has issued 6000 pounds of corn and asked the Secretary of the Interior for small seed.

The great strike of the railroad coal miners in the Pittsburgh district began on the 1st inst. The reports received show that the strike is general, all the mines except one or two being idle; and there is a possibility that the river pits may yet be affected by the movement. The strike is against a reduction of $\frac{1}{2}$ cent per bushel. It is asserted by the men that they are "prepared to hold out," while the operators declare that they "will see their mines idle until next fall" rather than forego the reduction.

Thomas A. Edison and others, representing \$2,000,000 capital, have filed articles of incorporation at Albany, of the Electric Railway Company of the United States. The object is "to develop electricity as a motor for the propulsion of railroad trains."

Light rains in California have increased the favorable prospects of the wheat crop. It is believed the State will have 1,000,000 tons of wheat for export next year.

A tow-boat left Helena, Arkansas, on the 2d instant, for St. Louis, with three barges laden with 1,000,000 feet of ash lumber from the Helena mills. The timber will be distributed by rail throughout the Northwest, and similar shipments will follow once a month during the summer.

Statistics of the winter's trade of the State of Indiana in domestic furs, shows an aggregate of 173,000 pelts, of which 34,000 were muskrats, 32,000 coons, 12,000 mink, 12,000 opossum and 10,000 skunk.

The past season in Jacksonville, Fla., though rather short, has been the most prosperous in the city's history. A careful investigation shows that 44,167 tourists have visited the city during the past winter.

At a recent meeting of the Boston Society for the Suppression of Vice, Anthony Comstock said that "during the past ten years such societies had destroyed over twenty-five tons of villainous literature, and over seven tons of gaming instruments."

The City Council of Danville, Illinois, has raised the saloon licenses from \$400 to \$600. There are sixty saloons in Danville.

At a conference of the Executive Committee of the State Temperance Alliance at Des Moines, Iowa, resolutions were adopted declaring that the ratification of the prohibitory amendment rests as a moral obligation on the Legislature, regardless of the technical objection of the Supreme Court, and that the next General Assembly should re-enact a prohibitory law in harmony with the expressed wish of the people.

The saloons in Des Moines, Iowa, have been closed because of the action of the City Council raising the license to \$1000.

The proposed Broadway underground railroad in New York is one of the greatest engineering projects yet announced. The plan is to excavate the entire width of Broadway to the depth of twenty feet, and make a new Broadway under the present one, with ample sidewalks, with four tracks for passenger and freight business (the trains to run at night,) and with an accessible conduit for all the iron pipes, water, gas, &c., now under the street. The upper (or present) roadbed is to rest on iron girders, sustained by brick arches covered with concrete, asphalt and sand, on which the pavement is to be laid, thus making a roadbed which will never need to be torn up until worn out, and will be greatly superior, so far as drainage, durability, &c.,

are concerned, to any modern pavement. The plan provides for quick transit from the Battery to Harlem river, with two branches from Madison Square to accommodate both sides of the city and connect with the regular lines north and east from Harlem river. Two of the tracks during the day will be for through trains, which will run from the Battery to Harlem river in twenty minutes, while the other two tracks are for way trains, and their time will be as fast as those of the elevated roads. If built as proposed the expense will be greater per mile than any road ever constructed in America.

The Pennsylvania Schuylkill Valley Railroad is the name of the new company into which the Pennsylvania Railroad's new lines in the Schuylkill valley have been combined. Its capital is \$4,500,000.

The deaths in this city last week numbered 388, which was 10 more than during the previous week, and 2 more than during the corresponding period of last year. Of the above 190 were males, and 198 females: 66 died of consumption; 43 of pneumonia; 28 of diphtheria; 18 of convulsions; 18 of old age, and 15 of scarlet fever.

Markets, &c.—U. S. 3's, 103 $\frac{1}{2}$; 3 $\frac{1}{2}$'s, 103 $\frac{3}{4}$; 4's, registered, 112 $\frac{1}{2}$; coupon, 113 $\frac{1}{2}$; 4's, registered, 119 $\frac{3}{4}$; coupon, 119 $\frac{1}{2}$; currency 6's 129 to 131.

Cotton.—Prices are firmer. Sales of middlings are reported at 10 $\frac{1}{2}$ a 11 cts. per pound for uplands and New Orleans.

Petroleum.—Standard white, 7 $\frac{1}{2}$ a 7 $\frac{3}{4}$ cts. for export, and 8 $\frac{1}{2}$ a 8 $\frac{3}{4}$ cts. per gallon for home use.

Flour and Meal.—Flour is quiet but steady. Sales of 2600 barrels, including Minnesota extras, at \$5.50 a \$6.50; Pennsylvania family at \$5 a \$5.25; western do. at \$5.50 a \$6.25, and patents at \$6 a \$7.75. Rye flour is steady at \$3.62 $\frac{1}{2}$ a \$3.75 per barrel.

Grain.—Wheat is dull and unsettled. Sales of 4400 bushels red, in car lots, at \$1.17 a \$1.27. Rye is nominal at 70 a 72 cts. for Pennsylvania. Corn is unsettled and lower. Sales of 10,000 bushels in car lots, at 58 a 66 cts. Oats are dull and weak. Sales of 9500 bushels, in car lots, at 51 $\frac{1}{2}$ a 55 $\frac{1}{2}$ cts.

Beef cattle were a fraction lower owing to the large receipts: 2700 head arrived and sold at the different yards at 5 $\frac{1}{4}$ a 7 $\frac{1}{4}$ cts. per lb.; the latter rate for a few choice.

Sheep were dull and unsettled: 12,000 head arrived and sold at the different yards at 4 a 7 $\frac{1}{4}$ cts. for wool sheep, and 3 a 5 $\frac{1}{4}$ cts. for clipped, and \$3 a \$7.25 per head for spring lambs.

Hogs were a fraction lower: 4500 head arrived and sold at the different yards at 10 a 11 $\frac{1}{4}$ cts. per lb., as to quality.

FOREIGN.—In the House of Commons on the 3rd, Evelyn Ashley, Under-Colonial Secretary, stated that the Governments of New South Wales, Victoria and South Australia, approved the annexation of the Island of New Guinea to Queensland.

In the House of Commons the Affirmation bill was refused a special reading by a vote of 292 to 289. The *Times*, referring to the vote by which the Affirmation bill was defeated, says the authority and power of the Government have received a shock. This, without doubt, the Ministers will recognize themselves. The spell of their success is broken. As a consequence of this action of the House of Commons, Charles Bradlaugh has decided to visit his constituents and to formally tender his resignation as their elected representative.

The cab-driver Fitzharris, who was placed on trial on the charge of being one of the principals in the Phoenix Park murders, has been acquitted. A few days later, the Grand Jury returned true bills against Tynan, Walsh and Sheridan for murder, and against Fitzharris as an accessory after the fact. It is understood that the Government will demand their extradition from America.

Patrick Delaney and Thomas Caffrey, two more of the men charged with participation in the murders of Cavendish and Burk, in Phoenix Park, on the evening of the 6th of 5th mo. last, have also been arraigned for trial. They created a sensation in the court-room by pleading guilty to the charge against them. They were both sentenced by Judge O'Brien to be executed.

At a conference of members of the Irish Nationalist party held in London, it was resolved to organize a fund for the relief of the families of persons who have fled the country or have been arrested in connection with the murder trials in Ireland and generally under the Crimes act. It is computed that 600 families have been rendered destitute by the flight or incarceration of their bread-winners. An address will be issued to the Irish Nationalists in America and the British colonies, appealing for contributions to the proposed fund, and

delegates will be sent thither to set forth the need of speedy assistance.

The steamer Oregon, which sailed from Liverpool on the 4th instant, for Quebec and Montreal, to part of her burden 500 emigrants, who came from 'tiana, Hamburg, Gottenburg, Copenhagen, and various parts of England.

Challamel-Lacour, French Minister of Foreign Affairs, in his remarks in the Senate on the 1st instant, answer to the question of the Duc de Broglie as Government's position in regard to the triple alliance said he believed in the sincerity of the declaration of Mancini, the Italian Foreign Minister, and Tisza Hungarian Premier, that no idea of aggression against France was entertained. He believed that the alliance would not, in any way, change the relations of France with the powers. France, he said, must be prudent with a vanquished country which is regaining its strength and which is condemned to maintain a large defensive force, must not be surprised to find itself exposed to jealousies and distrust.

It is believed that the authorities at Moscow have been invested with power to arrest a number of persons who have been acting suspiciously in that city, and detain them until after the coronation of the Czar is taken place. Much ill-feeling exists in some of the regiments of the army owing to the fact that they are being offered to the men to induce them to denounce any of their comrades who are known to be nihilists.

A document which urges a speedy rising against the oppression of Russia, is being circulated through Bulgaria.

A dispatch has been received from Tabreez, Persia, reporting that that city has been visited by an earthquake, which destroyed a great many houses and caused the death of a large number of persons.

The stock inspector of New South Wales is authorized by the statement that the pest of rabbits has almost cost the colony of Victoria between \$20,000,000 and \$25,000,000, and is still spreading.

Honolulu advices state that the large Chinese immigration is the absorbing question. At the rate the Chinese are now arriving they will soon outnumber the natives. Meetings of protest are constantly being held.

The sugar crop of Cuba this year will probably be deficient, as will also that of San Domingo, which fall considerably short as compared with that of last year, but the quality will be superior. The receipts of Havana thus far have been 92,000 tons, and the probable receipts during the balance of the season, estimated upon the receipts of last year for the corresponding period, will be 48,000, thus making a total of 140,000 tons at Havana. At other points of the island based on the same estimates as above, 280,000 tons will be yielded, making the aggregate Cuban yield 420,000 tons, as compared with 600,000 last year, showing probable deficiency for this year of 180,000 tons.

According to a telegram from Ottawa, Prof. Macune, of the Geological Survey, "has declared before the Committee of Immigration that the whole region from the Gulf of St. Lawrence to the Mackenzie river might with draining be made productive for wheat."

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For "The Friend."

Letters and Memoranda of William Scattergood.
(Continued from page 317.)

To M. T.

"Philada., 5th mo. 22d, 1825.

There are perhaps few things which so properly claim our admiration and respect in a world of depravity and indifference, as to some endeavoring to fill up their allotments in life, and to fulfil the design and object for which man was certainly created, that of glorifying his adorable Creator and Redeemer. However, there is most assuredly bound to this admiration; and it ought to be recollected, too, that the creature has nothing to boast of, as those who are brought to experience the work of sanctification in their hearts, will and always do acknowledge that excellency is not of themselves, but must be attributed to Him who worketh in us both to will and to do of his own good pleasure. I wish then for myself, when there is any disposition to exalt the creature, and I thank it for thee and for others, that we may refer to the only Fountain from whence flows good; and while we respect virtue, not overlook its source; but rather be stimulated thereby to seek for a closer union and communion with that holy Power, which we perceive to produce in others such astonishing results. Is not this the effect which ought to be produced by bright examples of virtue and godliness? What other effect should it be? * * * *

As regards the circumstance of my visit to —, with that of my own advantage or disadvantage, I have but little to say; but I have a hope that not much occurred that would leave an ill savor in the mind of any individual, or bring condemnation upon myself. It is no light matter, I can assure thee, for so young and so boyish in every respect as I am, so to maintain the holy watch as to avoid the multitude of snares, which the untried adversary is continually laying for the inexperienced and childish steps of such one as I feel myself to be. But notwithstanding the frailty of human nature, I do believe it possible to be brought to a state of vigilance, watchful and constant dependence upon the strong arm of Him who is mighty to save, and which even sinful thoughts can have no dwelling place. This is the attainment to which my soul I humbly trust is aiming; and

though far behind, it can look forward with confidence and hope, that He who has begun a good work in me will perfect it even though it should be through deep tribulation.

There is nothing, perhaps, in which I am so likely to err as in excessive conversation. Well might the apostle say, 'The tongue is a fire, a world of iniquity.' For I think it may be acknowledged that 'If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.' This circumstance is one that renders me fearful of venturing into much company where there are none, whose establishment in the Truth renders them capable of restraining the impetuosity of youth. I confess it was not without trembling and fear on this account, that I set out on my visit to the country; and although, for my own part, I believe I have seen little that was absolutely sinful in itself, yet there is an apprehension that amid so much conversation there must have been wanting grace and the seasoning of salt. * * * *

Wm. Forster attended Arch St. Meeting on Fifth-day; and, I hear, held forth encouraging prospects in relation to the future; saying that he believed there would be those raised up, who should be qualified to support the blessed testimonies of Truth; and as it was in former days when Moses was commanded to strip Aaron of his garments and put them on Eleazar his son, so in the present, the garments of the elders and the fathers would be given to the children, and that the holy cause should not fall to the ground. * *

We are not yet, my dear — a forsaken people. The promise given of old time, still stands sure to a remnant in Israel: 'I will not leave thee nor forsake thee.' There are those that can firmly and reverently confide in the care and protection of Israel's unslumbering Shepherd; and although they may see thousands fall at their side, and ten-thousands at their right hand, yet can they say, the Lord is our banner and our shield; and though the prospect before us may be deeply discouraging, these can still look to Him who in his own good time will command deliverance for Jacob; who is indeed glorious in holiness, fearful in praises, doing wonders. With the salutation of love, I bid thee farewell."

To the same.

"Philada., 2d mo. 10th, 1826.

My dear — has been so feelingly brought to remembrance this evening in looking over thy last letter, that perhaps I may be justified in endeavoring to convey once more the renewal of the assurance of my continued regard and affectionate remembrance of thee, and the earnest solicitude which I have often felt and continue to feel, that both thou and myself may be more and more diligent in our endeavors to obtain an establishment upon the unchangeable foundation, and to become as lively stones incorporated with the building which is termed 'a spiritual house;' that we

may be not only hearers of the word but doers, and faithful laborers and burthen-bearers in the great work appointed for the present day. * * * Poor as I am, yea the poorest of the poor, my heart is at times, through mercy, enlarged in that pure feeling of universal love, which comprehends within its wide embrace every member of the human family. Sensible as I am at such seasons, of my own unworthiness, and how much I stand in need of the mercy and infinite condescension of our great Creator and Redeemer, living desires are, I trust, begotten, that all my fellow-creatures might be gathered into the quiet fold of the great Shepherd of the sheep. * * *

Prone as we are to the earth and to the pursuit of carnal enjoyments, if our hearts are ever raised to heavenly things, it must be through the lively operation of Him who led captivity captive and gave gifts unto men; it must be under the sanctifying influence of his blessed Spirit, which being sent forth into the hearts of all his truly devoted children, crieth, 'Abba, Father.' * * It is to me at seasons a source of unutterable consolation to reflect upon the declaration of Holy Scripture that, 'God so loved the world that He gave his only begotten Son, that we might live through Him.' And now when this grand and fundamental doctrine of the Christian faith is so often called in question, it is at seasons made very dear to the hearts of those, who find that of themselves, they cannot think a good thought; and who rejoice in that there is a High Priest who, having himself partaken thereof, is touched with the feeling of all our infirmities. Oh, my dear —! it is a precious and glorious attainment to feel that we have an interest in so great and powerful a Redeemer, and to feel our hearts bound with the cords of his love. And inasmuch as He is the Head of the body, the Church, the members thereof severally united to the living head do find it a source of sweet enjoyment to feel the influence of the holy oil of unity and fellowship one with another. This is a picture I love to dwell upon; and could I but view it to its full extent in our religious Society, professing as we do to make this our distinguishing badge, how bright and how beautiful would Zion appear! But oh, the sad reverse! and when we bring to mind the extent of the desolating spirit which is now laying waste all our beautiful and pleasant prospects, how sad, how moving is the consideration!

When I look at the state of things among us, I am almost ready to fear that the walls of the Holy City will never be rebuilt! But still there is encouragement in the belief, that there will be some raised up among those who are in the younger walks of life. Well, I have desired that we may be found among those who are rightly espousing the cause of our Lord and Master; and let us endeavor to be strong in Him and in the power of his might, learning first to be valiant against the ene-

mies of our own houses, whereby we shall become qualified for waging a righteous warfare with those who unmistakably manifest that they are the enemies of the cross of Christ.

Thou hast, perhaps, before this heard that I have got settled in business at the place I proposed when thou wast in town; and having thus commenced the cares and difficulties of the world, have need closely to keep my eye upon the Leader and sure Director of those who so feel themselves unqualified to direct their own steps. I may here say, that in the course taken I have found, and it is an unspeakable favor to find and feel myself under the care and protection of a Friend and Father in heaven. I think I can with gratitude acknowledge, that He has been graciously near in the needful time; and I would, with earnest solicitude, invite others to taste and see that the Lord is good. Although in the course of our Christian journey we may often be brought very low, and in the present day especially may be allowed to eat but little pleasant bread, yet the promise does remain true: 'Though the Lord give the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eye shall see thy teachers, in the day of necessity. Let us then press forward unto a nearer acquaintance with this blessed Teacher. Let us learn to bow our necks to his yoke, not only as individuals, but also as concerned members of the deeply depressed church militant in the earth.

Farewell, my dear —. Thou canst understand me in what I have written, not as supposing myself to have attained any thing; but as a poor pilgrim and stranger in the earth, calling to those whom I feel to be near and dear to me, to place themselves under the guardianship of One, who does wonders for his people, and will assuredly redeem them with a strong hand and with a stretched-out arm; who does bless with the best of his blessings all those that trust in Him. May we commit our ways unto Him, that He may establish our goings."

(To be continued.)

Business Maxims, Bad and Good.

BY W. F. CRAFTS.

Everything one reads makes some impression, for good or ill, upon him; but there are some authors that enter into his very soul with destiny-shaping power. Thus came Cotton Mather's *Essays To Do Good* into the early life of Franklin, and made it his highest ambition to be "a doer of good." Emerson's book on *Nature* came into Tyndall's life "like an influence," and made him a naturalist. Thus came Ruskin's works to Henry Ward Beecher, to teach him the secret of seeing. Thus the book of *Proverbs*, used as a first reader in the public schools of Scotland, has made its people terse in speech and "canny" in action.

On the other hand, the records of crime show that sensational stories of vice have come into many lives as a destiny-shaping influence from hell. Such reading stands only second to rum among the devil's recruiting officers. Shop-windows filled with tempting pictures that poison the mind ought to be prohibited, as surely as those filled with bottles of alcoholic poison for the body.

Not only books and papers, but even single sentences, often serve, like a railroad switch,

to turn a life into the right or wrong track. *A maxim or motto has come into many a life like an influence.* That watchword of Christian society, "The greatest good of the greatest number," which caught the eye of Jeremy Bentham in early life, made him a great political economist, seeking to work out this motto in society. Similar illustrations of the power of proverbs are given in the replies I have received from hundreds of prominent men to the question, "What maxims or watchwords, if any, have had a powerful influence on your life, and helped to your success?"

Two-thirds of those replying to the circular of inquiries recognize no watchword as worthy of being called a special influence in their lives; but from the others a very interesting list of such mottoes has been collected, mostly the old ones which have been so long the true "common law" of the respectable elements of society,—proverbs that are more powerful than parties; maxims that are mightier than magistrates.

At the Jewish feast of Pentecost, when the young people are received into full religious membership, they are each given a confirmation certificate, inscribed, with an appropriate Scripture motto, which they are to cherish and follow through life,—a good custom.

One of our Brooklyn doctors says: "When I was quite a lad, I heard a speech where the speaker took for his text, 'Aim high. If you don't hit the mark, you may come somewhere near it.' The speech from that text has, I think, had a strong influence upon my whole life." A New York publisher says: "When a boy of nine years of age, my teacher gave me a book entitled *No Such Word as Fail*. I have felt the effect of it ever since." A Western ex-governor ascribes similar power to the proverbs of Solomon and of Franklin, which his father frequently quoted to his children.

In one of the replies to my inquiries about mottoes, a prosperous Brooklyn manufacturer tells how a single watchword made him wealthy, besides helping him in his character. When a young man, he started for Australia, in a sailing vessel, intending to go into business there; but he became very weary of the slow and stormy voyage, and half determined to leave the ship at a South American port, and return home. He asked advice in this matter from an old man, who was one of his fellow-passengers. The counsel he got was: "If you undertake to do a thing, do it." He took the advice, and the motto also. In Australia, he soon acquired twenty-five thousand dollars, which he brought to this country, and greatly increased by fidelity to the same ever-present watchword. The motto has also helped him as a Christian in holding on and holding out. Edmund Driggs of Brooklyn, gives, in his reply, a motto that came into his life like an influence, and greatly helped him toward success. At the age of fifteen, he left home to engage with an older brother in the freighting business on the Hudson River. The first duty he performed on board the vessel was to go aloft to reeve the pennant halliards through the truck on the top of the topmast, which was forty feet above the top of the mainmast, without any rigging attached thereto. The sailing-master arranged the halliards over the boy's shoulder, with a running bowline under his right arm, and then he ordered him aloft. The new sailor looked at the sailing-master, and then aloft, and asked the question, "Did anybody ever do that?"

"Yes, you fool!" was the answer; "do you suppose I would order you to do a thing that was never done before?" The young sailor replied, "If anybody ever did it I can do it." He did it. That maxim has been his watchword through life,—"If anybody ever did it I can do it."

Let me now give, with nothing more than passing comment, some of the other mottoes which I have gathered out of the replies. One who has been a faithful governor, a general, and is now a college president, has the motto, "Fidelity to every trust."

Neal Dow's motto is, "Res, non verba—that is, Deeds not words. But he is good both. He has also two other mottoes: "Always be on the side of right, always against the wrong;" "No man has a right to do anything that, if the world should follow his example, would produce more harm than good."

A distinguished professor flies the motto, "Wisdom is the principal thing." An editor of one of the leading Chicago papers has for motto, "Industrious perseverance and integrity insure success." Another editor's motto is, "Honest industry and hard work will win." Those who "dash off" articles for the paper would do well to ponder these editorial mottoes, and save, by adopting them, their articles from being "dashed off" into the wastebasket.

The mottoes of one of Brooklyn's doctors are: "Cautious, but thorough;" "Do your best every time, even in small matters." Several business men have similar mottoes: "Everything well;" "Whatever is worth doing at all, is worth doing well."

But a thoughtful professor puts beside such mottoes of well-doing one which he believes and defends, which is, indeed, the other half of the same truth,—"Never do anything half well." We are not to put as much pains in making a box as into the statue which it is to contain. He believes that many men waste their lives in doing trifles too well. It is not worth while to butter your cow's hay, throw pearls to swine with their corn. "We can be done with little, need not be done with much." And then that kindred motto of business men, "If you want to have anything well done, do it yourself," is to be limited by the other watchword, "It is better to set ten men to work than to do ten men's work." And the varied calls upon our time, we are not to do things of even secondary importance to the exclusion of more important ones.

Other mottoes, given by professional business men, are as follows: "One thing at a time." "Business before pleasure." "Work, economize, persevere." "A purpose or fixed, and then victory or death." "Never be idle." "Never give up one job until you get another."

The man who flies that last motto began life as a schoolhouse sexton. When appointed a teacher, he kept the old job until sure success in the new one; and so on, until he now the superintendent of schools in one of our largest cities.

Yet other mottoes of business men are the following: "Never make a promise which you cannot perform." "Incur no responsibility which you cannot meet without distress." "Never fail to keep a promise." "Make every engagement to the minute." "When you say you will do a thing do it" (a motto implying perseverance as well as fidelity).

always pay one hundred cents on a dollar." "Don't tell what you are going to do until you have done it." "Make every article sale." "Every tub must stand on its own bottom." "Paddle your own canoe." "Every man's life a plan of God." "Buy nothing unnecessary, however cheap." "Spend less than you earn every year." "Save a portion of every dollar earned." "Be honest whether ducats come or go." "A man gets only what he earns." "Eternal vigilance is the price of success." "Faithful in least, faithful in much." "Make your employers' interests your own." "Make yourself indispensable." "Be sure you are right and then proceed." (A new version of that proverb is, "Be sure you have a loaf and not a stone before you bite.") "Pay as you go." "Never lend a dollar until you have it." "Another gives, "Remember the Sabbath to keep it holy," as a business motto. It is a good one; for the successful men of our age are mostly those who have rested in body and mind, every week, by observing the rest-day.]

Let other business mottoes, of value for all worlds, are; "Be a whole man." "Not selfish in business, fervent in spirit, serving the Lord." "Commit thy way unto the Lord, and he shall direct thy paths." "Trust in the Lord and do good." "Do justly, love mercy, and walk humbly with thy God."—*S. Times.*

For "The Friend,"

Ride Through the Streets of Philadelphia.

Philadelphia has not only long been, but is a highly favored city. How many Christians, humble, self-denying, men and women are in this Quaker settlement of brotherly love!—the more than "ten righteous"—enough to have saved a far guiltier city. These are the preserving salt. These maintaining the daily sacrifice* will help stay the wide-spread "abomination that maketh desolate;" and help, too, to keep back tears like those which a Saviour shed over unfaithful, but beloved Jerusalem. Moreover, how many compassionate charitable efforts there are in thee, seeking to ameliorate the condition of their kind, is proved by the numerous benevolent institutions for soothing and relieving the sorrows, the sicknesses, calamities of others, as well as sending up to distant suffering districts! Such alms-deeds, when unassociated with "Charity's" and other things which seem much "doing evil that good may come" so rebuked by the apostle; and when perked from a sincere love to Jesus our Saviour, who has said, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me;" are no doubt, as in the case of Cornelius of old, "had in remembrance the sight of God" by whom actions are weighed, as well as motives scrutinized.

Notwithstanding all these humanitarian impulses and sympathies, so worthy of commendation, how much to an observer this city, on the other hand, seems given up to the greed for gain; the pursuit of amusement and pleasure; the love of worldliness; the desire to make a display—in personal ornament, in equipage, in expensive dwellings, in rich and costly furniture! These are the stains and blemishes more likely, without great

watchfulness, to increase than to diminish with years. These show an undue attachment to the perishable things of earth and its glittering vanities. These tend to draw away the heart and affections from Him who gave himself for us, and is jealous of his honor. These like "the cares of this life, the deceitfulness of riches, and the love of other things," represented in the parable of our Lord, choke, in the hearts of their votaries, the good seed and render it unfruitful. Does not experience prove, that an accumulation of the world's wealth, too oft, begets an increase of desire for the world's luxuries? While as these obtain a hold upon us, indifference and lukewarmness respecting the soul's welfare in the infinite beyond, proportionably prevail? Due thoughtfulness for our eternal salvation, with a sense of our accountability, amid all the temporal blessings a kind Providence strews around us, tends to keep the mind in proper ballast, while it no less stamps vanity on fortune, power, talents, popularity, and all beside, which have not God and a happy eternity for their principal and ultimate aim.

The great number of liquor saloons in this far-famed City of Brotherly Love, is one of the very painful and dreadful evils which strikes the eye and arrests the mind of every thoughtful person, who scans the numerous sign-boards inviting to "the cheerful glass," to intoxication, to revelry, to profanity, obscenity, debauch, and sometimes murder itself. In view of such dreadful results, and in view, too, of the immense breweries especially for the milder drinks—but which are but stepping stones to those which more notoriously intoxicate—who can help the query, *Can* nothing be done to stay this desolating plague, this hydra-evil which lies, perhaps, at the root of seven-eighths of the mischief and misery, the sorrow and crime, which blacken the city's records, and so largely help to fill its prisons, its almshouses, its hospitals and asylums; which also so greatly multiplies the enormous taxes for the sober and industrious poor to help pay?

Second to this, perhaps, the most demoralizing agency in the hand of the enemy of all righteousness, is the licentious literature, the undraped paintings and statuary, the obscene and licentious pictorial representations, with the whole multiplied round of indelicate, wanton, dissolute, morals-corrupting exhibitions, which make modesty blush, and exert an evil influence on the observers, especially the young; and, like the "race obscene, spawned in the muddy beds of Nile, came forth;" so that

"Nor palaces, nor even chambers seap'd;

And the land stank, so numerous was the fry."

Next to these, it may be, as promotive of evil in this professed Christian city, come the circuses, the theatres, the dance-houses, the balls and concerts; with the lesser herd of ways and places for dissipation, designed or calculated to catch the unwary of every age, to drown thought, beguile time, waste money, and greatly to lead away from thoughts of Him, and accountability to his laws, who governs the world, in whose hand our breath is, and whose are all our ways.

It is not clear, then, that "this Queen of cities though fair may yet be foul?" and that it behooves all duly to consider and appreciate the Scriptures: "Righteousness exalteth a nation;" and not the influx of wealth, or grandeur, or pleasure. One thing, the writer

dares to presume, is greatly needed by the more respectable classes, both on their own account and that of others; and that is, an example and walk consistent with their religious profession—doing nothing hurtful to others, prejudicial to their own peace, or derogatory to the Saviour's honor. Decision of character—not being afraid nor ashamed to do right, neither to manifest a true-hearted allegiance to Christ our Master upon all occasions—is greatly to be desired; and this is especially important in those who control the literature of the day. While to do this with Christian fidelity may call for some holy resolution and self-denial, and an indifference to the opinions of our fellow worms, such will secure a reward in the approbation of Him in whose "favor is life," which far surpasseth the commendations of men, and which the world can neither give nor take away. Of such it may be said:

"The world o'erlooks him in her busy search
Of objects more illustrious in her view;
And occupied as earnestly as she,
Though more sublimely, he o'erlooks the world.
She scorns his pleasures, for she knows them not,
He seeks not hers, for he *has proved* them vain."

And again:

"Perhaps the self-approving, haughty world,
That as she sweeps him with her whistling silks
Scarcely deigns to notice him, or if she see,
Deems him a cypher in the works of God,
Receives advantage from his noiseless hours,
Of which she little dreams. Perhaps she owes
Her sunshine and her rain, her blooming spring
And plenteous harvest, to the pray'r he makes,
When Isaac-like, the solitary saint
Walks forth to meditate at eventide,
And think on her who thinks not for herself."

Would that those in more elevated positions might see to it, that their talent of influence, both by example and by precept, is what it should be; and that with all, a more whole-hearted and thorough turning to the Lord, with repentance and deep humility, as in the case of the people of Nineveh, might be witnessed to the praise and glory of Him, the God and adorable Author of all our sure mercies, the beneficent Giver of every good and perfect gift. Thus would the wide-spread dissipation, the lewdness, the iniquities, and the sin, which so separate from that loving Saviour who came to save us from them through a godly sorrow and sincere repentance, be turned from and washed away through his precious atoning sacrifice, and by filial obedience to his reproofing light and all-sufficient grace. Hereby we might entertain the hope that the feet of the many now traversing the broad way to destruction, would be arrested in their prodigal course, turned from the wages of sin which is death, and brought to exclaim with the jailor and Publican formerly: "What shall I do to be saved?" "God be merciful to me a sinner." So that the Lord, from whom all blessings flow, may continue to favor this city with spiritual and with temporal increase; and that the language addressed to Ephraim of old—the Lord's "pleasant child"—may never become applicable to Philadelphia:—"How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim?"—"Cities which the Lord overthrew in his anger, and in his wrath."

Christ's cross is Christ's way to Christ's crown.—*W. Penn.*

For "The Friend."

Gather up the Fragments.

In a recent conversation with an aged Friend, who, though about 90 years of age, retains her love of the Truth, and her memory of the events of former days, she related an anecdote of Rachel Wilson, of England, who paid a religious visit to this country, more than one hundred years ago. The anecdote was told her by Jane Peirce, of Philadelphia, and referred to a ministering friend of Robeson meeting, a woman of the name of Dickinson, of whom Jane was a relative.

When Rachel Wilson was in that section of the country, this minister was spoken of to her as one possessing a valuable gift; but it was thought her usefulness in the church and the world was marred by some of the weaknesses of human nature,—probably by the want of more mildness and suavity of manners in her intercourse with others. Rachel's informants thought that she might exert a good influence over the friend by suitable advice, and thus be helpful to her and to the good cause in which all concerned were laboring. These views had an effect on the mind of the visitor, who retired for the night with the intention of having a conversation with the minister, when a suitable opportunity presented.

But in the visions of the night, she seemed to be walking in a beautiful garden, where was a tree laden with golden fruit, greatly to be admired. As she gazed upon it, she observed some unsightly snags, or crooked limbs, which marred the comeliness of the tree; and she determined to remove these so as to make it more perfect. With this intent, she took a knife from her pocket, and went towards it. Just then the gardener approached, and asked what she was about doing. She replied, that she intended to remove those things which were a blemish on the beauty of the tree. He then told her, that tree was one of his own right hand planting, and that when it required pruning, he would attend to it himself.

When she awoke in the morning, the instruction conveyed by her dream was freshly in her mind; and she declined interfering, under a conviction that she was not commissioned to use the pruning knife in that case.

It is no doubt often a duty to extend counsel and even reproof to others; but as all good comes from the one Eternal Source, this will only be effectual as it is done under his authority and with his help. So that there is need of care on both hands—neither to withhold more than is meet, nor to run into services unbidden.

On one occasion, Mary Wright, of England, was at a meeting where a very large number of Friends were assembled. She felt a strong impression of duty to appear in supplication, but so great was her fear of disturbing the solemnity which prevailed, that she forbore for some time. As the command to yield obedience was still extended to her, she finally knelt, after offering a silent petition to her Heavenly Father, that the company there collected might be prevented from rising to their feet, as is customary on such occasions, in our meetings for worship.

Her request was granted, and not a person rose from their seat.

When her supplication was ended, the accuser of the brethren began to fill her with fears lest she had done foolishly, and urged upon her mind the fact that all had remained

in their seats, as an evidence that unity had not been felt with her offering. When the meeting broke, she hastened to her home in much distress. Soon she saw some of the elders approaching, which seemed a confirmation to her of the truth of the enemy's insinuations; and she thought they were coming to censure her for what she had done.

When they reached her house, one of them, who sat at the head of the meeting, said, that they had come to see her because they feared she might be under discouragement on account of what had occurred—that when they first heard the sound of her voice, they did not know whether it was in testimony or supplication—and when the nature of the offering was apparent, the solemnity over the meeting was such that they feared to dissipate it by rising.

PANSIES.

For "The Friend."

I stood beside a bed of bloom,
In spring-time's early morn;
The song of bird, and breath of flower,
On balmy air was borne;
While "face of earth" again renewed
Told not of cold and storm.

My thoughtful gaze met smiling eyes,
Of varied shade and hue;
They took me back to early days,
To pleasant paths and true;
And faces lifted to the skies
Woke joys and sorrows too.

Oh! beauteous flower,—whose language tells
More than the pen can say;
What depth of thought thy presence sheds,
To cheer life's toilsome way!
Though weak of heart, we still shall know
Strength needful for the day.

Some lovely faces, drooping low,
Are raised with careful touch;
They sweetly, humbly say to me—
That, when we feel so much
The head is bowed in silent prayer,
"Our Father" heareth such.

Dear eyes of loving gratitude,
So tender, true and deep;
Your constancy will help the heart,
Its earthly faith to keep;
From us, you never are estranged;
And death is only sleep.

And while you live, you "sing his praise,"
Whose glory shines for aye;
"The Lord rejoices in his works"
That praise Him day by day.
Oh! happy hearts who yield Him all,
And with the Psalmist say—

"My meditation shall be sweet,
I will be glad in Thee,
The Heavens are thine, the earth is thine,
Thy way is in the sea.
Bless, oh! my soul, the Lord of life,
Praise Him continually."

He holds within His sovereign hand
The blessing and the blight;
And close upon the shadow fall
The beams of Heavenly light;
Some messenger of mercy sent
To make our pathway bright.

To Him all aching hearts may come,
Mid trial, grief and care;
And when life's choicest gifts are ours,
He hears the grateful prayer,
That rises to his throne, to find
Celestial Heartsease there.

"There is no grove on earth's broad chart,
But hath some bird to cheer it—
So hope sings on in every heart,
Although we may not hear it,
And if to-day, the heavy wing
Of sorrow is oppressing,
Perchance, to-morrow's sun will bring
The weary heart a blessing."

Selecte

Out upon the restless ocean
There is one we dearly love;
Fold him in thine arms of pity,
Spread thy guardian wings above.

When the winds are howling round him,
When the angry waves are high,
When black, heavy, midnight shadows,
On his trackless pathway lie,

Guide and guard him, blessed Saviour,
Bid the hurrying tempests stay;
Plant thy foot upon the waters,
Send thy smile to light his way.

If it please thee, Heavenly Father,
We would see him come once more,
With his olden step of vigor,
With the love-lit smile he wore.

Selecte

* TO AN EARLY PRIMROSE.

Mild offspring of a dark and sullen sire;
Whose modest form, so delicately fine,
Was nursed in whirling storms,
And cradled in the winds.

Thee, when young Spring first questioned,
And dared the sturdy blusterer to the fight,
Thee on this bank he threw
To mark his victory.

In this lone vale the primrose of the year,
Serene thou openest to the nipping gale,
Unnoticed and alone,
Thy tender elegance.

So virtue blooms, brought forth amid the storms
Of chill adversity, in some lone walk
Of life, she rears her head,
Obscure and unobserved.

While every bleaching breeze that on her blows,
Chastens her spotless purity of breast,
And hardens her to bear
Serene the ills of life.

H. K. Whit

For "The Friend"

Convincement.

In the valuable journal left by John Churman, there are mentioned in close connection the cases of two persons who had become members of the Society of Friends, but under different feelings.

When visiting meetings on the East Shore of Maryland, he took for a guide John Browning, "who," he says, "some time before had been convinced of the blessed truth by the inward operation of the Holy Spirit without any instrumental means. He had been a member of the Church of England and for his sobriety was chosen a vestryman but after a time felt a scruple in his mind about taking off his hat, when he entered church-yard, so-called, fearing it was a superstitious adoration of the ground, from its supposed holiness; but would take it off when he entered the worship-house, and walk uncovered to his pew. But after a time he could not uncover his head, until what they divine service began; which, as he kept attentive to the scruple in his mind, became valueless to him, who was inwardly seeking substance and life. He therefore withdrew from it, and after some time went to our meetings, rather out of curiosity than expecting any good, but felt himself owned, had a taste of the peace which the world cannot give, and from that time became a constant attender of our meetings.

We had a meeting at Queen Ann's, among a people who for want of keeping to the form of religion, had almost lost the form. In conversation at a house in the evening, I asked a Friend whether she was a Friend's child

convinced of our principles. Her reply was, that when she was young, she lived at a friend's house, and took a notion of going to meeting with them, which she had done ever since. Alas! when notion changes the will, it is not that faith which works by love to the purifying of the heart, the religion is without form, empty and dead."

Another incident in connection with the subject is related in John Churchman's account of his travels in England. He says: "We rode to Cornwood, in Northumberland, and lodged at the house of a man who had been for several years of a disorderly conduct, much given to the excessive use of strong drink, until he had very much impaired his constitution. But it pleased the Lord to open his understanding, and make him acquainted with his blessed truth, whereby he was made free from that evil, and received strength to seek his old companions. His joining with us was a great grief to his wife, who informed me, that through prejudice for a time, he would rather he had continued his former course of living, than to become a Quaker, although observing the sweetness of his temper, and the recovery of his health in some degree, by a solid and sober conduct, she was made to believe in the power by which he had won such a victory, and joined herself in the same religious profession; they appeared to be steady Friends. I would to God that the tipplers and drunkards would turn to that at which the Prophet who is in Israel, that they might by Him be cleansed from that leprosy in!"

It was the "sweetness of temper" and the "solid and sober conduct" of this man that was the means of convincing his wife of the utility and blessed power of the religion he professed. And we believe there is no other agency so effective in spreading the religion of our Saviour in the earth as the godly lives of those who are truly under its influence. A man of more than average mental ability, and who was sceptical as to the truths of Christianity, said: "I have read a great many books on the evidences of Christianity, and most of the arguments in them I can answer satisfactorily to my own mind. But when I change I have seen in the life of my little daughter, in the year or two past, I cannot explain. There is evidence of some power working in her which I cannot understand." Various are the ways and means which the Lord makes use of to convince people of their sinful condition and of the truths of his gospel.

Jacob Ritter thus relates how he was convinced of the unlawfulness of war, while in the battle of Brandywine, during the revolutionary war. Though he had before had no sense of the horrors of war, yet he had joined the militia when about 20 years of age through the influence of a clergyman of the Lutheran denomination to which he belonged. This man preached the propriety and necessity of standing in defence of our country against her enemies; "so," he says, "I was persuaded against my better judgment, to join the army; and taking up my musket I entered the American service."

The company and battalion to which I belonged marched down to Brandywine at General Mifflin's order, and joined the army under the command of Washington and Lafayette. We were ordered to work day and night to erect batteries, &c., in order to resist the progress of the English army.

"After several days hard labor, we became so drowsy that nearly all the men except the sentinels fell asleep. General Washington stood in the midst of our camp, and called out to us with a loud voice: 'Boys, get up—but be silent, the enemy is nearly upon us.' About daylight the alarm gun was fired by the British; then all our army made ready for battle.

"General orders were given for every company to maintain its ranks, and each man to keep his place. An awful pause preceded the engagement, and some of us stood in solemn silence. I then remembered what I had seen and felt of the mercies of God, and was afresh convinced that it was contrary to the Divine Will, for a Christian to fight. I was sensible in my own heart that I had done wrong in taking up arms, and the terrors of the Lord fell upon me. I then secretly supplicated the Almighty for preservation, covenanting that if He would be pleased to deliver me from shedding the blood of my fellow-creatures that day, I would never fight again. Then the love of God was shed abroad in my heart, and all fear of man was entirely taken away; and throughout the engagement I remained perfectly calm, though the bombshells and shot fell round me like hail, cutting down my comrades on every side, and tearing off the limbs of the trees like a whirlwind; the very rocks quaked, and the hills that surrounded us seemed to tremble with the roar of the cannon.

"It happened that the standing troops were called into action before the militia, of which the brigade that I belonged to was partly composed. Towards evening, (for the battle lasted from sunrise to sunset,) our battalion was ordered to march forward to the charge. Our way was over the dead and dying, and I saw many bodies crushed to pieces beneath the wagons, and we were bespattered with blood. But no orders were given to use our small arms, and thus I was enabled to rejoice, that though I was provided with sixty cartridges, I did not discharge my musket once that day. Forever magnified be the God of my life that I was mercifully delivered from spilling the blood of any of my fellow-creatures.

"As we had to march directly under the English cannon which kept up a continual fire, the destruction of our men was very great, and Washington called out to us: 'Men, retreat; it is not worth while to sacrifice so many lives.' It was now drawing towards night, and we retreated as well as we could. I took shelter in the woods, and having found a thick grape vine, crept under it, and worn out with hunger and fatigue, fell sound asleep.

"The next morning I crawled out of my hiding place, and a sense of my forlorn condition covered my mind. I knew I had sinned in entering into the war, and no man going to execution could have felt more remorse. I went along till I came to a little cottage where dwelt a Dutch woman. I entered at a venture and begged her to give me a little broth, for I had not tasted a mouthful of food for two days. She took pity on me and gave me some, but I had scarcely done eating it, when a party of Hessians came in and took me prisoner. War-worn and weary as I was, they marched me before them, beating me most unmercifully with the butts of their guns, and occasionally placing their bayonets at my breast; they swore they would kill me on the spot because I was a rebel. In this

trial I experienced heavenly Goodness to be near, and again all fear of death was taken away.

"They took me to the Hessian general, Count Donop, who, after much rough language, ordered me to be put under the provost-captain; and, with a number of other prisoners of war, I was marched to Philadelphia and lodged in prison.

"The number of American prisoners in jail at this time was about nine hundred. During the first five days of our confinement, most of us had nothing to eat, and many died from want. One poor fellow who had been, as far as I can remember, five days without food, got at last a little piece of dry bread, which he devoured greedily, and then leaning his head back, immediately expired!

"I had been three days without a mouthful to eat, when an aunt of mine got leave to see me. She gave me a small quantity of food and then left me, and in a day or two after she sent her son with some more; and thus, under Providence, saved my life. Ah! when I have seen the tables of Friends in Philadelphia loaded with all the luxuries of wealth, it seemed as if I could weep over them, remembering the days of my famine, and fearing that the day of plenty was not enough valued.

"While I was thus suffering under this cruel imprisonment, I remembered the impressions of my mind on the day of the battle at Brandywine, and feeling myself as a poor worm of the dust, I used to go out every evening after dark, into the jail yard, and throw myself prostrate with my face upon the ground, in deep abasement of soul, and supplicate the Lord for mercy.

"This sense of my undone condition lasted for a considerable time, until at length the voice of Divine compassion passed through my mind, that my prayers were heard and that I should experience deliverance from my troubles. I arose from the ground with gladness of heart."

J. R. was soon after released from prison, and returned to his father's house in safety.

How a Fly Walks on the Ceiling.—To walk head downward on a floor turned topsy-turvy would puzzle a great many, and the wisest men were for a long time unable to explain how the fly walked so easily on the ceiling. Some supposed that the foot of the fly was formed to act like a sucker, which by exhausting the air would enable the insect to attach itself firmly to the ceiling. Others fancied that this foot might be furnished with little hooks to grasp the inequalities of mortar. A third supposition was that the foot was a sort of gumbottle, provided with a sticky fluid, and by help of which the fly was kept from falling.

But the best idea of all was to *examine* this portion of the insect's limb. By the aid of that wonderful instrument, the microscope, people can now *see* instead of being only able to *guess*, as in olden times. The microscope magnified the leg of the fly so that it appeared as large as that of a horse, and its foot as broad as a horse's hoof. This little foot was then seen to possess *all* the good qualities above mentioned. The all-wise Creator had indeed formed the fly's foot as a sucker, furnished it with a set of hooks, and also moistened it with a viscid fluid.—*Selected.*

For "The Friend."

Religious Items, &c.

German name for Heretic.—It is thought by some scholars that the teutonic use of *Katze* (*Ketzer*) for heretic has its ground in the association of cats with witches. A witch and a black cat were invariably thought of together. The early Protestants (like the early Christians) were believed to be bewitched, and to practise witchcraft. In popular German imagination the Waldenses, the Albigenses, and even the Templar Knights were credited with worshipping a large black cat, and this association of ideas resulted in the word *Katzer* or *Ketzer* for a heretic. It was once the custom in France every "St. John's Day," with hymns and anthems and processions of priests, to throw twenty-four live cats into a fire, kindled by the bishops and clergy in the public square; the practice was strictly in keeping with the ceremony of burning heretics. It is a good illustration of the bewildering cruelty of ignorance.

Wealth and Aristocracy in the Church.—John Wesley said once: "Beware how you invite rich men into your churches until you are sure they are Christians. Beware how you manage your churches in such a way that rich men will become a necessity to you. If your church buildings are so luxurious that you need an enormous income, wealthy men will be necessary to you, and they will rule you, and then you must soon bid farewell to Methodist discipline, and, perhaps, to Methodist doctrine." A wiser thing was never said. A more unpopular thing, perhaps, could hardly be repeated at this hour; but the truth is, that even in Republican America and especially in the wealthy and fashionable society of cities, there are a great many luxurious churches, that do not want poor men as members. An unexpressed feeling that some men are too poor or too corrupt in their past connections and too low in their present social standing to be attractive persons in a luxurious [church.] I call a luxurious church that is not ready to receive membership from any quarter of the population a social reserve, and not a church.

The two worst evils of our time inside the domain of Christendom are probably luxurious living among Church members and loose thinking among religious teachers. And when the two go together, and we have a religious club instead of a church, a club in which, of course, it would be uncourteous to suppose that there are any sinners, a club that has forgotten that all men are brethren, and that the business of the Church is to stand between the living and the dead.—*Jos. Cook.*

A Literal Cross.—An English clergyman preached a sermon lately from the text, "God forbid that I should glory save in the cross of our Lord Jesus Christ," and defended the use of the crucifix as an aid to devotion. The Bishop of the diocese was present, and before the audience was dismissed rose and made a public and earnest protest against the bold perversion of the text.

For "The Friend."

Natural History, Science, &c.

Nebula in Orion as seen through the new telescope made for the Russian Observatory at Pultowa.

"The little wisp of cloud haze visible to the naked eye is transferred into one of the

most glorious visions that ever breaks upon the entranced eye of the observer. The most wonderful nebula the northern sky reveals lies before us, filling the whole field of view. The delicacy of the celestial glow that pervades the scene is beautiful beyond comparison. The central point of interest is the famous trapezium, consisting of four bright stars and two smaller ones. Around this sextuple group radiate what seem to be the head and branching horns of some huge animal, the trapezium occupying the open mouth, and surrounding a space of sky, within which reigns the blackness of darkness. Spiral curves of nebulous haze fill in the field of view, the radiating mass being of a delicate green tint, while dotted over the shadowy haze are many brilliant stars, throwing an element of life into the formless void and helping to light up this scene of loveliness and grandeur which no pencil may paint nor pen describe.

Where but in the heavens shall we find such an exhibition of majesty, vastness, and celestial grace as is symbolized in the great Nebula of Orion, beaming with suns, peopled with ghostly shadows, and glowing with light that is hundreds of years in reaching us!"—*Scientific American.*

The Great Russian Telescope.—The *Public Ledger*, of Philadelphia, publishes the following account of the manufacture of the lens used in the instrument referred to in the above description of the Nebula in Orion.

"One of the interesting events of the past month has been the completion, by Alvan Clark & Sons, of the great 30-inch object glass of the telescope for the Russian Observatory at Pultowa.

This is the largest lens ever manufactured, and its successful completion may be justly regarded as a triumph of American skill and patience. The lens consists of two pieces, one a double convex, and the other a plano-concave lens, fitted in a cell and separated a few inches from each other. This separation is for the purpose of allowing a circulation of air, by which, after a hot day, the lenses are made more quickly to partake of the surrounding cooler temperature of night.

The surfaces are so ground as to destroy the tendency to create blurred images, or images surrounded by fringes of color. This grinding has to be done with great care, and, during the latter part of the time, is entirely accomplished by rubbing the glass with the finger, covered with a fine polishing dust called *rouge*. After a few strokes of rubbing the effect is tested by allowing light to be passed through and noticing the clearness of the image. These fine touches take an immense amount of time, and make all the difference between a good and a worthless glass. To apply them with judgment and success requires an amount of tact and skill rarely possessed. There are probably not twenty men in the world who can make a first-class object glass.

This 30-inch glass is the largest in the world. The next in size are (1) the 27-inch glass of the Vienna Observatory, made by Grubb, of Dublin, about two years ago, and now lying unused for want of a dome of sufficient size in which to mount it; (2) the 26-inch of our Washington Observatory, in successful operation; (3) a 25-inch glass belonging to a private gentleman in England, and, so far as is known, not of much value for scientific purposes; (4) the 23-inch of the Princeton

Observatory, now in constant use by P. Young. The second and fourth of these were made by the Clarks, who have now nearly completed a 26-inch glass for the University of Virginia, and have also a contract for what will be the mammoth lens of the world, 48 inches in diameter, for the Lick Observatory on Mount Hamilton, California.

It will thus be seen how large a part of one firm has had in the manufacture of large telescopes. Alvan Clark, now an octogenarian, recently told the writer the history of his start in telescope making. He had been a portrait painter, but photography had deprived him of a large part of his remuneration. To assist his son, whom he detected making a concave mirror, for a reflecting telescope, he made a study of the problems involved and soon created a number of lenses. Among these was a 7-inch, and with it he discovered the duplicity of certain stars, which had escaped the keen eyes and large telescopes of Wilhelm Struve and other great astronomers. These discoveries he sent abroad, and very soon he had an order from the English astronomer Dawes for several telescopes for himself and friends. From this beginning his work grew on his hands, and when too old for manual labor himself he found his sons ready to continue it. And now the son of Wilhelm Struve, himself one of the first astronomers of the world, sends on from Russia for the most delicate and important part of the great telescope of the world. He is now in this country testing the completed lens, and if satisfactory, takes it home with him.

Rapid Formation of Mineral Veins.—Fleitmann has lately remarked that the formation of mineral veins is far from requiring the length of time generally supposed to be necessary. About two years ago he filled a trench with common clay containing iron, and having occasion to again clear this trench he found, to his great surprise, that the clay had entirely changed its character and become white; while at the same time it was traversed in several directions by narrow fissures which were filled with compact iron pyrites.—*Scientific American.*

Mexican Jumping Seed.—The seed of a Euphorbiaceous plant found in Sonora possesses the remarkable property of jumping. This is due to the larvæ of a small species of mite which occupy the central portions of the seed, finding in it both food and home. The movements of the larvæ when disturbed cause motion in the seed.

The Paradise Fish.—This is a small species kept as pets in China. Benecke states that having received a pair he placed them in a vessel of water. In a few weeks the male commenced building a nest. For this purpose he would come up to the surface of the water, take his mouth full of air, thrust it under the water, forming small bubbles of film-like substance; and continue thus to build a layer of the bubbles hanging quite firmly together, adding new layers until it was completed. In two or three days after spawning, the young fish escapes from the egg. So long as it needs parental care the male devotes himself to it. As soon as a young fish starts away, he harkens after it, seizes it with his mouth, and spits it out into the nest of foam. The young subsist at first upon the foam of the nest.

Communication of Ideas between Animals.—The following anecdotes have been sent me by a London physician, and forcibly illustrate

the faculty possessed by animals of communicating ideas to each other.

While I was living in the country with a dog, a most interesting incident was observed in the history of the dog.

My friend had several dogs, two of which were a special attachment to, and an understanding with, each other. The one was a black terrier, gentle and ready to fraternize with all honest comers. The other was as fierce as a mastiff. He was fierce, and required acquaintance before you knew what gentleness and kindness lay beneath his fierce and savage-looking exterior.

These two dogs were often observed to go to a certain point together, when the small dog remained behind at a corner of a large field, while the mastiff took a round by the other side of the field, which ran up-hill for nearly a mile, and led to a wood on the left. Game was often hunted in those districts, and the object of the dogs' arrangement was soon seen. The terrier would start a hare, and chase it up the hill towards the large wood at the summit, where they arrived somewhat tired. At this time, the large dog, who was fresh and had not labored after his walk, darted after the animal, and he was usually captured. They then ate the hare between them, and returned home. This course had been systematically carried on for some time before it was fully understood.

A relation of mine in Dumfriesshire had a dog and a cat which were attached to each other in an extraordinary manner, and both were great favorites in the household. The dog, however, was not intended to sleep in the house, and was carefully put out every night; but, strange to say, he was always found in the morning lying before the fire, with the cat by his side.

One evening the master of the dog heard a sort of rap at a back door leading to the garden, and saw the sagacious cat spring up and strike the latch, while the dog pushed open the door and entered in triumph. This cat must have long been carried on, and when it was discovered, I need not say how interested were the members of the household in these intelligent and really wonderful creatures."—J. G. Wood.

THE FRIEND.

FIFTH MONTH 19, 1833.

The Quaker Invasion of Massachusetts, by Edward P. Hallowell. Boston: Houghton, Mifflin & Co.

We have received a copy of the above work, from the publishers, through the hands of B. Lippincott & Co., of this city. The object of the volume is "to correct popular errors and to assign to the Quakers their proper place in the early history of Massachusetts." In the Appendix are placed a number of the colonial laws and other documents which afford valuable confirmation of the correctness of the statements and views advanced in the body of the book.

The charges brought against the early members of our Society in New England have been refuted in the pages of this Journal elsewhere; but they furnish so convenient cover for the inexcusable intolerance and hostility of the magistrates and clergy of Massachusetts colony, that perhaps it is scarcely

to be wondered at that they are revived from time to time by historians and essayists who are either careless writers, or who are not willing to fairly look at unpleasant truths.

The recent re-issuing of old calumnies seems to call for a fresh statement of the facts of the case, which has been satisfactorily performed in the present volume.

The truth is, that the officers of the Massachusetts colony made no pretence to toleration, and were quite prepared to exclude by force all whose views of doctrine differed from their own; and in effecting this object were not restrained by the principles of either justice or humanity. When Ann Austin and Mary Fisher arrived at Boston in 1656, there was no law in the colony which referred to Quakers, and they had a perfectly legal and moral right to land there, and attend to the business on which they had come. Yet these inoffensive women were seized, shamefully entreated, put in prison where they were harshly used for a number of weeks, and then shipped to Barbadoes. To those who know the self-sacrificing spirit of our early Friends; and the manner in which they were made instruments in extending political and religious liberty, by faithful protest and patient endurance of injustice, it will not seem surprising that these women were followed by many other messengers whom the Lord sent to proclaim the gospel among that highly-professing, but sadly-blinded people.

The barbarous treatment which these messengers received,—imprisoned, beaten and hanged, even women being stripped to the waist, tied to the tail of a cart and cruelly scourged through the streets—could not fail to deeply affect the minds of those beholders who sympathized with them; and in a very few cases there is some reason to suppose that they led to mental unsettlement and to an imitation of the ancient prophets who often symbolized the condition of the people in a manner which would not accord with our ideas of the proprieties of life. It is not important at this day to determine whether those who so acted were rightly led, or whether they were influenced by an excited imagination; but their acts can furnish no palliation of the cruelties practised by the ruling powers of the Massachusetts colony, because they *did not precede but followed after* them.

One of the interesting points brought out in this work is the fact, that a considerable portion of the settlers in Massachusetts and the adjacent colonies did not approve of the course of their rulers, and that their natural humanity was not overpowered by religious fanaticism.

In the introductory chapter, which treats of the rise of Quakerism, we find the assertion, that the "doctrine of the Inner Light was the corner-stone upon which Fox builded, and upon which Quakerism rests." It would have presented a fuller view of his doctrinal system, to have stated, that he and our early members relied for salvation on what Christ had done without them in the prepared body, and what He did for them by his Spirit in their hearts. John Banks, speaking for himself and his brethren, says, "We as truly believe in that same Christ, who laid down his body and took it up again, as in his Light within; and we have benefit to salvation by the one as well as the other; and of both, they being one." Yet it is true that "the

Light of Christ, as God's gift for man's salvation" was very largely and fully proclaimed by these ministers, and for the reason that it had been too much lost sight of by the professors of Christianity, who still owned the divinity and atonement of Christ.

There are temptations adapted to every position in which we may be placed, and even those who are actively engaged in promoting the Lord's cause by pen or tongue, are not freed from the necessity of maintaining the holy watch, and constantly resorting to the inexhaustible fountain for spiritual nourishment *for themselves*, and for preservation from the snares that beset their path. It is very possible for such to become so much absorbed in the work before them as to neglect the daily seeking for spiritual food in humble dependence on the all-bountiful Giver. Where this neglect continues, there will gradually grow up a dependence on their own abilities and efforts, spiritual pride in some of its multi-form ramifications will be allowed an entrance, and the Divine blessing will be withdrawn, while the poor deluded instrument may still think he is doing service for the Lord.

George Fox relates in his journal that at a meeting at John Crook's in 1658, he was moved to declare and open divers things to those Friends who had received a part of the ministry. Among the cautions then delivered was the following:—

"There is great danger too in travelling abroad in the world. The same power that moves any to go forth, is that which must keep them. For it is the greatest danger to go abroad, except a man be moved of the Lord, and go in the power of the Lord."

"And every one feeling the danger to his own particular in travelling abroad then the pure fear of the Lord will be kept in. For though they that travel may have openings when they are abroad, to minister to others; yet as for their own particular growth, they must dwell in the life which doth open; and that will keep down that which would boast."

SUMMARY OF EVENTS.

UNITED STATES.—The total number of immigrants who arrived in the principal customs districts of the United States during the ten months which ended 4th mo. 30th, 1833, was 417,689 against 544,601 during the corresponding period of the previous year.

Sitting Bull and his band arrived at Standing Rock Agency, Dakota, last week from Fort Randall. They are to engage in farming hereafter. On the journey to Standing Rock four deaths occurred.

The Standard Oil Company's Works, in Jersey City, were struck by lightning early on the morning of the 10th, and the larger portion destroyed by fire. Six men perished in the flames. The loss on property is estimated at \$1,500,000.

The great bridge, connecting New York City and Brooklyn, is to be opened to the public on the 24th instant. The trustees have fixed the toll for foot passengers at one cent, the fare on the cars at five cents, for one horse and man at five cents, one horse and vehicle 10 cents, two horses and vehicle 20 cents, each additional horse five cents, and sheep and cattle five cents.

The idea broached at the New York Chamber of Commerce, of placing New York and Brooklyn under one and the same government is one that is likely to grow. As a mere matter of economy, people are beginning to see there is no reason in having two civic administrations for communities that, with the completion of the East River bridge, are substantially one. There are many considerations in favor of the step and scarcely any against it. It costs New York nearly ten million dollars per annum for official salaries alone, and Brooklyn pays in about the same proportion; the saving by the proposed combination, therefore, would be an advantage.

The Treasurer of Boston, in his annual statement, reports the debt of that city on the 30th of 4th month, 1883, at \$41,184,358, an increase during the year of \$1,105,000.

The *New England Homestead*, of Springfield, Massachusetts, publishes reports of the crops from all sections of New England, which indicate a large yield of hay and grain.

The Ohio Board of Agriculture has received official despatches from other States, giving the following probabilities for acreage and condition combined, of winter and spring wheat in the States named: Kansas, 93; Minnesota, 76; Indiana, 90; Iowa, about 80; California, 87; Michigan, 64; Ohio, 56; Kentucky, about 66. From these and other data, Secretary Chamberlain, of Ohio, estimates a probable total shortage of 100,000,000 bushels from the last crop of 500,000,000 bushels.

The Agricultural Department of Illinois has completed a report of the crops covering 1500 townships of the State. The winter wheat crop will not exceed 40 per cent. of that of 1882.

Official reports promise a full average peach crop in Maryland. The trees were in full bloom on the 26th ult., about fourteen days later than usual, and the lateness of the blooms prevented damage by frosts. For other fruits the prospect is unusually good.

The receipts of cotton at Galveston this season have reached 800,000 bales. This makes it the second cotton port in the United States.

Our exports of petroleum for the nine months which ended 3rd mo. 31st, 1883, amounted in value to \$32,023,373, against \$38,207,257 for the corresponding period of the previous year.

The "Lake Superior and Northwest Railroad Company," with a capital of \$5,000,000, has been organized in Duluth. The road is to run from Duluth to Red River at the mouth of the Red Lake River, and is to have several branches.

The Cleveland, Akron and Columbus Railway is experimenting with a novel system of storm signals, to be used on the running trains. The purpose is to notify farmers of the probable condition of the weather.

A trestle work now being constructed for a railroad across Lake Pontchartrain, Louisiana, is to be 21½ miles in length. This distance comprises 13½ miles from People's Avenue Canal to the Point, 5¼ miles across the lake, and 2-4-10 miles from the north shore. All of the piling along the southern shore, with the exception of about one mile, has been driven, and this division will be completed by the 1st of 7th month. Of the piling in the lake, two and a quarter miles have been driven, and one mile of the work is completed. The trestle on the north shore has been finished some time, and the rails are laid nine miles. The piles average 60 feet in length, and are driven about 40 feet. It will, when completed, be the longest bridge of the kind in the U. States. More than 15,000,000 feet of lumber, outside of the piles, will be used in its construction.

A tornado, in southwestern Missouri, on the 13th instant, caused great havoc in Kansas City, Oronozo, Liberty, Joplin, and elsewhere. At Kansas City three persons were killed and twelve or thirteen injured. At Oronozo six were killed and over thirty injured. The loss of property is very great.

The damage at Denver, Colorado, by last week's hail storm, will probably amount to \$75,000. Scarcely a building in the city escaped injury. The fruit trees were greatly damaged. The loss to ranchmen around Denver is very heavy.

A telegram from Lockport, New York, says the aphids has been discovered in nearly every apple orchard in Niagara county.

An epidemic of measles, including many cases of the "black" or malignant type, prevails in Wheatland, about ten miles from Lockport, New York. There are now 40 cases under treatment, and five deaths have occurred. The disease was introduced by an immigrant from Germany.

The deaths in this city last week numbered 354, which was 34 less than during the previous week, and 2 less than during the corresponding period last year. Of the foregoing 193 were males, and 161 females: 48 died of consumption; 23 of pneumonia; 18 of old age; 12 of scarlet fever; 12 of diphtheria; 12 of bronchitis; 10 of croup, and 10 of convulsions.

Markets, &c.—U. S. 3's, 103½; 3½'s, 102½; 4½'s, registered, 112½; coupon, 113½; 4's, 119½; currency 6's 129 a 132.

Cotton.—There was no essential change to notice in price or demand. Sales of middlings are reported at 11½ a 11¾ cts. for uplands and New Orleans.

Petroleum.—Standard white, 7¼ a 7¾ cts. for export, and 8¼ a 8½ cts. per gallon for home use.

Flour continues dull, but prices were without essen-

tial change. Sales of 2000 barrels, including Minnesota extras, at \$5.50 a \$6.50; Pennsylvania family at \$5 a \$5.25; western do. at \$5.50 a \$6.20, and patents at \$6 a \$7.50. Rye flour is steady at \$3.62½ a \$3.75.

Grain.—Wheat is in moderate request and a fraction higher. Sales of 5300 bushels red, in car lots, at \$1.16 a \$1.26. Rye is nominal at 70 a 72 cts. Corn is quiet but firmer. Sales of 10,000 bushels in car lots, at 55 a 65 cts. Oats are steady. Sales of 11,000 bushels, in car lots, at 49 a 54 cts.

Beef cattle were in fair demand, but prices were a fraction lower: 2700 head arrived and sold at the different yards at 5½ a 7¼ cts. per lb.; the latter rate for extra.

Sheep were a fraction lower: 10,000 head arrived and sold at the different yards at 5 a 7 cts. for wool sheep, and 3 a 6 cts. for clipped. Spring lambs sell at \$3 a \$7 per head.

Hogs were a fraction lower: 5000 head sold at the different yards at 10 a 11 cts. per lb., as to quality.

FOREIGN.—On the morning of the 12th instant, although the sky was lowering and there were dashes of rain during the day there was a very large attendance at the opening of the International Fisheries Exhibition, at South Kensington, London. The approaches to the temporary buildings were packed with carriages and foot passengers at an early hour of the morning, and long before noon the 23 acres of buildings were filled with spectators from all parts of the world.

The third trial of Timothy Kelly, who was charged with participation in the murder of Cavendish and Burke, was concluded on the 9th. The jury found a verdict of guilty against the prisoner, and he was sentenced to be executed.

Joseph Mullett, who was indicted on the 3d inst. for complicity in the attempt on the life of Juror Denis Field, has been tried and convicted and sentenced to penal servitude for life.

It is stated that telegrams have been sent to the Duc D'Anmale and the Duc De Chartres informing them that the Comte De Chambord, the Bourbon representative to the French throne, is dangerously ill.

The imports into France during the first four months of the present year show an increase of 34,000,000 francs as compared with the same months in 1882. The exports during those months decreased 4,500,000 francs as compared with the corresponding period last year.

La France says that Brun, Minister of Marine, has received a despatch from de Brazza stating that he has taken possession of the village of Loango and the adjacent territory in the name of the French Government.

There is an almost open rupture between Prince Bismarck and Scholtz, the Minister of Finance. The Prince declares that the recent vote on the question of the budget will have convinced the Emperor of the impossibility of carrying out social reforms with the present Reichstag. Prince Bismarck is becoming daily more emaciated, and his physicians have informed him that the worst may happen if he does not abandon all State work for the present.

On the 9th inst., in the Reichstag, Johannsen, a Danish deputy, gave notice that he would question the Government in regard to the execution of the ordinance requiring the people of North Schleswig to choose between German and Danish nationality. The debate on the subject was fixed for the 22d inst. The house adjourned until that date.

The treaty between Germany and Madagascar is based on the mutual recognition of the most favored nation principle. Germany has done or said nothing offensive to the sensibilities of France, but the Malagassy envoys consider that their mission has been a complete success.

The net immigration into Canada from 1st mo. 1 to 4th mo. 30, 1883, was 22,255, against 15,373 during the corresponding period of 1862.

During last month there were 38 deaths from yellow fever in Havana. Seven deaths from the disease were reported in that city during the week ending 5th month 4th, and 14 deaths last week.

CORRECTION.—In the printed Extracts from the minutes of our late Yearly Meeting, on page 9, 6th line from bottom, for fully read *freely*, and on page 16, 12th line from top, for sight, read *Light*.

FRIENDS' SELECT SCHOOLS.

Wanted, a woman Friend, qualified to teach French, Latin, and other branches in the Girls' School.

Application may be made to

Ephraim Smith, 1110 Pine St.

John W. Biddle, 726 Buttonwood St.

Rebecca S. Elkinton, 400 S. Ninth St.

Mary D. Allen, 833 N. Seventh St.

BOARDING SCHOOL FOR INDIAN CHILD AT TUNESASSA.

Wanted, a woman Friend to assist the Matron in household duties. Apply to

Joseph S. Elkinton, 325 Pine street.

John Sharpless, Chester, Penna.,

Ephraim Smith, 1110 Pine street.

FRIENDS' ASYLUM FOR THE INSANE

Near Frankford, (Twenty-third Ward,) Philadelp

Physician and Superintendent—JOHN C. HALL, Applications for the Admission of Patients made to the Superintendent, or to any of the Managers.

DIED, at his residence in Moncton, Vermont, on 2nd of 3d mo. 1883, DAVID F. KNOWLES, a member and minister of Starksboro Monthly Meeting, eighty-nine years, eight months and nine days. I year 1813 he was married to Jemima Hoag, dau. of Joseph and Huldah Hoag, with whom he seventy years, lacking eight days. He stood firm unwavering to the principles of early Friends through the divisions which occurred in his day. In his sickness, when suffering with severe pain, he frequently break out in praising the Lord for his mercies toward him. His friends and neighbors calling in to see him, he often told them that his had nearly come, that he did not fear death, but willing to suffer until the Lord should see fit to him to himself. The day before he died, while suffering severe pain, his daughter said to him, if she would be willing to bear the pain a part of the he said, "No, thy help is needed, I am willing to it all, it will be but a short time; I shall soon be Praise the Lord, praise his holy name, all the earth praise Him." He was patient through sufferings, and passed away like one going to rest, and, we trust, into that rest prepared for the right.

—, at her residence in Haddonfield, New Jersey, 3rd mo. 10th, 1883, SARAH ANN COX, a member and elder of that Monthly Meeting, in the 70th year of age. In a memorandum penned in 1873, she says: "may the remaining years of my life be more devoted to a preparation for the end, and my daily prayer be a guard on the door of my lips that I may not sin with my tongue; so help me, O! blessed Saviour, for mercy's sake." For many years she had given evidence of her love to God in humble obedience to his precepts; and this love also flowed forth to those of her household of faith, including the young, who were near to her heart. She was kind and charitable to the sick and afflicted, frequently visiting such, and offering sympathy to the lowly. Her last illness was a suffering one, but endured with patience; and she could during this period, "My Saviour will take care of me." "Let me go, do not hold me." On being asked if she knew she was nearing her Heavenly home, she replied, "I do, I do." The work of salvation had been done the day time, we fully believe, and those who suffer have the consoling assurance that she is now loved ones who have gone before her to the bliss, and is with them praising Him who loved and redeemed them to Himself.

—, at Woodbury, N. J., on the 22d of 4th mo. SARAH L. MICKLE, in the 78th year of her age, a member of Woodbury Monthly Meeting of Friends.

—, at her residence, near Evesboro, N. J., on 27th of 4th month, NAOMI B., widow of Nathan H., in the 67th year of her age, a member of Evesboro Monthly Meeting of Friends.

—, at his residence, near Haddonfield, N. J., the 28th of Fourth month, NATHANIEL B. HILL, in the 66th year of his age, a member of Haddonfield Monthly Meeting of Friends.

—, at her residence in Ercildoune, Chester Co., on the 27th of 4th month, DEBORAH HUNT, in the 70th year of her age, a member of London Grove Monthly Meeting of Friends.

—, at her residence in Chester Co., Pa., on the 4th month, MARGARET, widow of Benjamin M., aged 77 years, a member and elder of London Grove Monthly Meeting of Friends. She was greatly beloved by many to whom the cause of Christ is precious, a sense that the love of her Redeemer so filled her heart as to flow out to others. Of her funeral it was said, as was testified of a faithful servant of the Lord, in an eminent manner, overshadowed the assembly, and that the praise and glory of all was attributed to "that divine grace and holy Spirit of God, by through which, she was what she was."

THE FRIEND.

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NO. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

For "The Friend."

ers and Memoranda of William Scattergood.
(Continued from page 322.)
To S. Hillman.*

"4th mo. 30th, 1826.

* * * Oh Sarah! I feel so strangely
ed to and fro, I can scarcely believe some-
s, that I have any part or lot in the king-
of Christ and of God; none of the stay-
y and steady watchful walking which has
ared to me to be the beauty of the Chris-
life. * * * I seldom come to thee but
complaints of my own frailty; but thou
remember what a poor, worthless, help-
creature I am; and perhaps I shall not
mit a trespass upon thy ability, if I say,
must be willing to keep me along, though
mayest find me a heavy, dragging load.
really feel so empty, so utterly devoid of
life, and substance, and virtue of religion
as I said before, I can scarcely believe
times I have anything of it at all. But
ve in such seasons remembered *one* evi-
ce, according to Scripture testimony, of
ng passed from death unto life, which has
ded me consolation; and that is, that I
those who love the Lord Jesus in sin-
y. Tottering and faltering as are my
steps, I think I can say, that I do feel my
t very closely united to some of these.
y for me, my dear friend, that I may be
e and more diligently concerned to act
part; to look unto Him who is promised
be salvation of the ends of the earth; and
in steadily looking to Him, I may ex-
ence preservation from the follies, fasci-
ons, pleasures, and deceitful temptations,
his transitory world. I do feel myself
deficient, but inasmuch as there is help
upon One that is mighty, may I not hope
experience an establishment in Christian
ness in this state of existence, and a well
ended hope of immortal and unchangeable
in the mansions of eternal rest and peace?
ust it is my first desire; may it always
cherished; and may I be willing to do
to be any thing which the unsearchable
her and Fountain of mercies, in infinite
dom, may appoint.

W. SCATTERGOOD."

Sarah Hillman, a valued member and minister of
Northern District Monthly Meeting, Philadelphia,
died the 11th of Ninth mo. 1855, aged 61 years.
"Memoirs and Letters" of this dear friend, see
e Friend," vol. XLVII. p. 85; and continued to
1.

To the same.

No date.

"Alas! my dear S., thou hast no idea of the
situation thy poor friend W. S. has brought
himself into. Whilst thou art affectionately
hoping for the day of deliverance and change
to come, I fear that the unwillingness which
too much prevails to take up the cross and
follow Him who was meek and low of heart,
will finally procure that sentence (if it has
not already done so) passed upon the slothful
servant: 'Take from him the talent, and give
it to him that hath ten talents.' Indeed the
hope which I once had, seems to be gradually
wasting away; and although I sometimes
think not yet quite gone, yet when revived
appears only to arise to throw light upon my
destitute and forlorn condition.

What can I say to thee, my dear friend?
What account can I give of the cause of this
defection from the King of kings? Shall I
charge it to one act of my life, or rather one
omission of duty? or shall I charge it to the
weakness of human nature, and the deep de-
ceitfulness of the heart of man? I am not
yet, I humbly trust, hardened against convic-
tion, nor yet given up of a long-suffering and
gracious God. My tears are often shed in
secret places, but alas! my prayers pass not
through the cloud and thick darkness, which
surround my soul; and when as in the closet
I would bend my knees to the Father of
spirits, I find myself driven back unheeded
and not comforted. True, I have looked in
our solemn assemblies upon a door, which
seems as if it might be opened; but which I
shrink back from and say, I am not fit for
this—my heart is defiled and I am a back-
slider—my shame is apparent, and I shall be
counted but an intruder into that which now
manifestly does not belong to me, whatever
I may have heretofore known. I sometimes
look at it and think, that if under right feel-
ing I could *publicly* bow my knees in the as-
semblies of the Lord's people, that I should
feel healing virtue to flow into my wounded,
captive, and sometimes sorrowful spirit. But
I fear this is an experience which I shall
never know; and my soul sinks within me,
when I look at the prospect before me of
being cut off from the Divine favor, and made
to feel the force of that sentence, 'Depart
from me, ye that work iniquity.'

If thou *canst* yet pray for me, still bear me
in thy remembrance; and may that which
has subsisted between us never cease to exist;
or rather, I should say, may that feeling
which thou hast had for me, not be suffered
to die away. To say I can reciprocate it fully
would be saying too much. I am fearful of
late of being an intruder upon thee, feeling as
I do—for I sincerely desire that thou mayest
hold on thy way—like a spot, and a blemish,
and a hindrance to good in others, and am
almost tempted to hide myself forever from
the sight of those to whom (may I speak it
with humility) I seem to have been anointed in

a remarkable manner to comfort, strengthen,
and exhort; but to whom now I must be a
stumbling-block and a mere empty professor.
If thou feelest at any time any thing which
may tend to revive me, or which may be the
means of drawing me to faithfulness and hu-
miliation, do not spare it. I am not yet un-
willing to bear the rod, and sometimes am
ready to beg for it, if it might be the means
of redeeming me from what I now know to be
a state of destitution and death.

Thy affectionate

W. S."

Some expressions in this and the previous
letter evidencing deep exercise of soul, seem
like the pouring out of a chastened and full
heart, as was that of W. S. at the age of about
twenty-three years, into the sympathizing
bosom of a similarly exercised, though more
advanced sister, in like religious training in
the school of deep proving and baptism.

These humiliating experiences—in a word
the pangs of the new birth—all who enter
the kingdom of God must in greater or lesser
measure, realize for the dear Master's sake
who appoints them. But, in infinite mercy,
our tender High Priest is by no means un-
mindful of what his faithful children are pass-
ing through; but sitteth by the furnace in
order that the heat may not be too great,
knowing their frame, and remembering that
they are dust. He has, moreover, left the
precious promises: "My grace is sufficient
for thee; for my strength is made perfect in
weakness." "In the world ye shall have
tribulation: but be of good cheer; I have over-
come the world"—and the crowning consolatory
assurance, "Lo, I am with you always,
even unto the end of the world."

Part of this chastening, purifying discipline
was, no doubt, a portion of the preparation
for the great work of becoming an ambassador
for Christ; as he conveys, "Bowing the knees
in the assemblies of the Lord's people," and
lifting up the voice also in ministerial sacri-
fice which service afterwards, as the sequel
will prove, he entered upon.

While it would rejoice the heart of very
many who are bearing the burden and heat
of the day, to see more of those young in
years and gifted for service, passively yielding
themselves to that discipline of the cross of
their dear Saviour, which would fit them,
through a partaking of His cup and baptism,
for this or any other service in the Church,
it does not seem expedient to leave testi-
monies to such afflictions and tribulations as
are meted to the heaven-bound pilgrim, and
of which our blessed Lord and Lawgiver has
made such frequent mention, too much or
wholly out of sight. In corroboration of
which, a valued minister of this Society has
left the record: "I have never had unity with
a certain species of fleshly wisdom, which in
endeavoring to enlist soldiers under Christ's
banner, adopts a mode very similar to those
who keep out of view the hardness which

must be endured, and seeks to allure by temporary gratification."

(To be continued.)

For "The Friend."

On the Desert.

THE PENINSULA OF SINAI.

This is the title of a work by Henry M. Field, describing his journey in the wilderness of Sinai, in the track of Moses and the Israelites of old. Numerous as have been the descriptions of the country and its inhabitants by successive travellers, the subject is one which seems to continue fresh in its interest. The present volume is pleasantly written, instructive, and entertaining.

H. M. Field had an agreeable fellow-traveller in Dr. George E. Post, Professor of Surgery and Botany in the Protestant College at Beirut, who was desirous of studying the flora of Sinai and the Desert, and who had long been acquainted with Arabian language and customs. On him devolved the preparation for the expedition—which involved no little care and labor. Our author says:

"One must choose his dragoman, and draw up a formal contract, which has to be signed and sealed before the consul, in which every item is specified—the number of camels and tents, the days of marching, and the provisions of every kind, even to what we should have for breakfast, for luncheon and dinner, and to the number of our sheets and towels. Travellers in the East may be pardoned if they are sometimes lifted up with vanity when they see that it takes almost as much to set them in motion as to get a ship under weigh. Though there were but two of us, it required a considerable outfit for a month in camp. Everything had to be carried on the backs of camels—our tents, iron bedsteads, mattresses, table, and camp-chairs—a stock of household furniture sufficient to begin housekeeping; to which must be added stores of canned meat and fruits, boxes of eggs, and even a hencoop full of chickens! Even when thus provided, we could not have a single meal except as we carried sacks of charcoal to cook our food. And not less important than what we were to eat, was what we were to drink, of which we must have a large supply: for though the camels could go four days without water, we could not. This had to be carried in casks, which were slung on the backs of camels. Altogether an Arab sheik, with his patriarchal family, could hardly make a more imposing caravan."

Going by railway from Cairo to Suez, the travellers there joined the camels and men who had gone on before, and commenced their desert journey. The lower part of the peninsula between the gulfs of Suez and Akaba, (the two northern arms of the Red Sea) is a wilderness of granite mountains. There is not one long chain like the Pyrenees or the Appennines, of a general average height and forms, but innumerable peaks, sharp and pointed, as if piercing the sky, while other summits are broad and dome-like. They are unlike the mountains of other countries in being more barren and desolate; and they rise abruptly from the plain, looking more like columns than pyramids.

Between these mountains, and winding round among them in countless turnings are the *wadies*—river beds, through which, in the time of rains and storms, there pour furious torrents, which as quickly pass away to the

sea. These wadies wind and wind, turning hither and thither in endless confusion.

The view from the summit of Mt. Serbal is thus described: "We saw beneath us a panorama as extensive as that seen from the Righi; only, instead of the smiling cantons of Switzerland, with green fields and waving forests and crystal lakes, we saw only the barrenness of utter desolation, yet in such awful forms as produced an impression of indescribable grandeur. All round us the horizon was piled with mountains."

The scene naturally brought to the mind, the events which had occurred there in ages past; and of these H. M. Field remarks:

"That Gulf of Suez was the sea across which Moses led the Israelites; on the Gulf of Akaba sailed the fleets of Solomon; while turning northward the eye rested on a long line of white cliffs—the escarpment of a table-land which was the Great and Terrible Wilderness in which the Israelites wandered forty years. Thus a wonderful nature was chosen for a wonderful history. It is this mingling of the moral sublime with the sublime in nature which makes the great interest of the Peninsula of Sinai. Beyond all the stupendous altitudes of the mountains, beyond the Alpine heights and fathomless abysses, in power to stir the soul with awe, is the human history that has been enacted amid these great forms of nature. Serbal is clothed with such associations as with a garment. Long before the Exodus of the Israelites—long before Moses fed the flocks of Jethro by Mount Horeb—Serbal was an object of patriotic and superstitious veneration, the centre of a nation and the centre of a religion. Here were lighted fires to give warning to the tribes of the Peninsula, as fires were lighted on Monte Cavo near Rome, as signals to the tribes of Latium. The Peninsula then was doubtless far more populous than now, many tribes dwelling in yonder valleys, within full view of this mountain height, so that when the beacon-fire was lighted here in the darkness of night, it shone in thousands of eyes which glared fiercely at the sign of battle. Nor was it patriotism alone which fired those warriors of the desert. Serbal, as its name imports—the palm-grove of Baal—was a mountain devoted to that idolatrous service; it was the highest of all the 'high-places' set apart for that cruel and bloody worship. Here the priests of Baal erected their altars. On the top is still a rude cairn of stones, which may have stood here from the remotest times. This may have been one of their altars, which smoked with human sacrifices. Who could believe, when standing on such a spot, amid such scenes, so grand and yet so still and peaceful, that man could thus defile the noblest works of God; how, unawed by such grandeur, he was capable of deeds that thrill us with horror—deeds of such cruelty and crime! When I reached the top, I threw myself down upon a shelf of rock, in which there was a slight indentation, a hollow such as is sometimes worn by the action of water, which seemed as if made on purpose to receive the head of a poor pilgrim. This I took for a pillow, and here, stretched at full length, gave one long, steady gaze up into the blue sky. Hard indeed was it to realize that this very rock had borne up the bloody altars of Baal, and that these tranquil heavens had heard the shrieks of human victims. The very memory of such things still brings a shadow over the scene, like the

shadows of the clouds that were at that moment sailing across the heavens above. Well was it that Moses invaded these mountains and valleys, to extirpate not indeed a race, but such a religion. The descendants of the Baal-worshippers are here still, their worship, like the worship of Moloch, perished forever."

"When we first looked down from the summit of Serbal, it seemed as if we were looking into the burnt-out crater of a volcano, where animate existence was extinguished. But it was not utterly destitute of life. With a telescope, one could detect the signs of human habitation. In the foreground was the camp which we had left at daylight in the morning, and sprinkled here and there among the palms of the Wady Feiran were the tents of Arab Bedawees. Turning to points still farther away, to the very ends of the wadies, one could see little black patches in the yellow sand, which had learned to recognize as Arab villages. Strictly speaking, the Arab has no village; he is a nomad, whose only house is a tent, who camps wherever he can find a stream of water, or a little pasturage for his camels, and when that is gone, 'folds his tent and silently steals away.' How can human beings live in such frightful solitudes? 'Why do you leave this desolate region,' said Dr. Post to one of our guides, 'and go to Suez or Cairo, where you can find the companionship of men?' 'Oh, no,' said the Arab, 'we can leave our mountains and valleys.' 'And you really love them?' 'Oh, yes,' he answered with all the fervor of a Swiss mountaineer in exile, sighing for the cowbells of the Ranz Vaches. The doctor was standing on the topmost rock of Serbal, with his spy-glass in hand, following the winding wadies as they swept round and round the base of the mountains. The guide was watching his movements, and observing the instrument pointed in a certain direction, he followed it with eager curiosity. Noticing the expression on his countenance, the doctor put the glass to his eyes, pointing it to the valley. A moment passed, and a smile stole over the swart face of the Bedawee—an expression of wonder and surprise and pleasure. He had recognized the village of his people. There were the little flocks of black goats dotting the hillside. He saw the tents of his tribe, and the children sporting in the sand:

'There were his young barbarians all at play! What wonder that he loved the spot? Poor and wretched as it was, it was his home, and he would not part from it for all the delights of civilization.'

"But it is not only the feeling of home, but the feeling of liberty, that attaches the Arab to his mountains and deserts. He loves the freedom of the wilderness, which is more to him than soft raiment and kings' houses. From long wandering there is a restlessness in his very blood which cannot be tamed. 'Every kind of beasts is tamed, and hath been tamed, of mankind,' man himself alone remains untamable. One might as well think of taming the wildest Comanches as the Bedawees. They are an untamable race. The children of Ishmael, they have roamed the deserts three thousand years untouched by civilization."

(To be continued.)

Kindness is an invisible force of unmeasured power.

For "The Friend."

Gather the Fragments.

The late David Cope was remarkable for a store of anecdotes relating to incidents that had occurred in our Society. These he related in a very original and graphic manner, which rendered them exceedingly interesting to his hearers. About 35 years ago I heard him describe a scene, the account of which had received many years before. It was as follows:

At the commencement of a Yearly Meeting, Nicholas Waln arose and made quite a long speech discouraging young persons from taking up the time of the meeting by unnecessary and uncalled-for remarks. When he sat down, that eccentric man, though able minister, James Simpson, who sat just below him, stood round, and said in a voice loud enough for Nicholas and those in the immediate vicinity to hear: "And after all thy long harangue, thou hast offered an unclean beast. I read that neither a lion nor a dog were to be offered in sacrifice. I have no unity with thee." After the meeting was over, James told Nicholas that he had aimed his blow at people who jumped up to speak without any right authority for doing so. But thy dart did not touch them. Now there are here many tender young Friends, who feel an honest concern, and perhaps are a little burthened. Thou hast prohibited these in unburthening their minds; but the forbidden ones, at whom thou aimed, will not heed thee at all."

It is not important at this day to determine which of the two good Friends was in the right on that occasion. Nicholas may have been rightly commissioned to deliver his message; and if so, there is reason to believe that the same power which inspired it would seal instruction by it on the minds of some of those for whom it was intended. Or he may have spoken in his own will, influenced by a previous witnessing of the evil he was testifying against; and in this case he would be committing the very fault he was warning others against. Even those who have long been warriors in the Lord's army, need to stand and watch for the word of command from their Leader, or they may mar the work they would fain promote.

At one time James Simpson received a summons for religious service, and left home to fulfill the duty required of him. Coming to Philadelphia, he met with his friend Nicholas Waln, and told him of the prospect before him. Nicholas discouraged James and advised him to return home, which he did.

Some time elapsed, and James again came to the city, and calling upon Nicholas, said: "There was once a king who gave one of his servants a message, and ordered him to deliver it at a certain place. The servant left me to do so; but on his way he met with another servant who told him he was mistaken, and so he turned back. The king afterwards met him and asked him if he had delivered his message. He said, no, he had not. The king wanted to know why he had not. The servant replied, that he had met with one of his fellow-servants who told him he was mistaken and so he had turned back. The king then told him to go and deliver his message. But what, said he, if I should meet with my fellow-servant again. I will talk to him, said the king." "He has, He

has," interrupted Nicholas, "Thou may go on thy way, James."

The lesson which it seems to me may be learned from this incident, is the danger of rash judgment as to the concerns of others, and the need of having so much faith in the Lord's care over his servants as to be willing to trust them in every engagement which is really of Divine appointment.

It is related of Richard Jordan that having business in Philadelphia, he came to the city from his farm in his working clothes. Seeing some persons going to Pine St. Meeting-house, he felt drawn to go also. When he entered the house, Nicholas Waln came down from the gallery and met him with the salutation, "I have been praying since 12 o'clock last night, for thee to come and preach a wedding sermon." Richard was led to speak, and so impressively, that the company assembled were greatly affected. At the close of the meeting he was urged to go and dine with the newly-married couple; and his objection, that he had "no wedding-garment," was overruled, and he went. Here also he found a service for his Master, and the company were favored with a baptizing religious opportunity.

When Elizabeth Coggeshall was in England, she was at one time eight months without hearing from home, and, as she had left an infant behind her, she became very uneasy. In meetings she was able to enter into religious exercise, but as soon as she came out of them, she would be plunged again into anxiety and distress. One day she went to a Friend's house, and as she entered the door, a little child was trotting around the room, repeating the verse:

"Patience is a very good thing
For old and for young;
It makes the mind easy
And bridles the tongue."

The lesson thus taught was heeded, and her mind was relieved of her anxious feelings.
J. W.

The High Places of the Bible.

The expression "high places" occurs very frequently in the Old Testament, and is the usual translation of the Hebrew word *bamoth* (plural, *bamoth*.) It was originally a designation of any eminence, and is in one case used of the "heights of the clouds" (Isa. 14: 14,) and in another of the "waves of the sea," or, as it is given in the margin, in the latter passage, *heights of the sea* (Job 9: 8,) but it is specially employed to designate high ground, hills, or mountains. Saul was slain upon the high places; that is, the hills (2 Sam. 1: 19.) In these three passages, the Hebrew word is the same, *bamoth*.

In time the term came to be applied in a technical and limited sense to eminences on which worship and sacrifices were offered either to false gods (Num. 22: 41) or to Jehovah. There was still another step in the progress of the meaning of the word. It became the designation of a sanctuary, or any place where sacrifice was offered. The idea of elevation was still retained, but attached to the altar rather than to the ground. Altars in the valley, as those in the valley of Hinnom, were called high places (Jer. 7: 31, &c.) as also altars in cities (2 Kings 17: 9.) That the term thus became a current expression for a shrine is further apparent from the fact that the high places are distinctly described

with the characteristics of structures, and are said to have been built, removed (2 Kings 18: 4,) thrown down (2 Chron. 31: 1,) broken down (2 Kings 23: 8,) and burned (2 Kings 23: 15.) From the isolated notice in Ezekiel 16: 16, it is to be inferred that in some cases these shrines, or "houses," as they were sometimes called, were richly furnished.

The Trojans sacrificed on Mount Ida. The Greeks placed the habitation of their divinities on Mount Olympus, and the Persians on Albordeh. This custom of worshiping on high places prevailed to a large extent among the neighbors of Israel, the Moabites (Isa. 16: 12, &c.) and the Canaanites (Deut. 12: 2, &c.) It was to the high places of Baal of the Moabites that Balak conducted Balaam, and Baal-Peor was one of the mountains sacred to him (Num. 23: 28.)

In studying the history of worship on high places among the Hebrews, there are clearly three periods. The first period extends from Abraham to Solomon, and is marked by a very infrequent mention of high places. The patriarchs built altars wherever they pitched their tents (Gen. 26: 25, &c.) but they also had resort to eminences. The Israelites found the Moabites practising their idolatrous worship on high places, and were commanded to "pluck them down" (Num. 33: 52.) In the times of the Judges, high places are not once mentioned, although in that period of anarchy and transition the offering up of sacrifices was not confined to the tabernacle (Judges 2: 5, &c.) In the time of Samuel, one high place is made prominent as a place of sacrifice (1 Sam. 9: 12;) and it is to be noticed that the prophets, as it would seem, had their dwelling-place there.

During this period of Jewish history before the construction of the temple, the notices of high places are remarkably few when we take into consideration the use of them by the surrounding nations.

The second period in the history of high places in the Old Testament dates from Solomon to Hezekiah. Here we are confronted with a sudden and unusual development of this particular form of local worship. In order to satisfy his foreign wives, Solomon built a high place for "Ashtoreth, the abomination of the Zidonians; for Chemosh, the abomination of the Moabites; and for Milcom, the abomination of the children of Ammon" (1 Kings 11: 7, &c.) Gibeon and Bethel were amongst the principal of these sanctuaries, and it was accounted one of Solomon's great sins that he burned sacrifices on high places (1 Kings 3: 3.) In spite of the construction of the temple, the idolatrous worship introduced from foreign nations, and the worship of Jehovah on high places, went on increasing under Rehoboam. Under some of his successors, some of these shrines were removed, those that were allowed to remain presumably being the ones on which sacrifices were offered to Jehovah. At a later period, they greatly increased in "every city" (2 Kings 17: 9, 11, &c.) It is difficult to determine how far this worship was idolatrous, and how far it was offered to Jehovah; but it is evident that the writers of the Kings and Chronicles regarded it as illegitimate, and we constantly read the depreciating criticism, "But the high places were not taken away." (2 Kings 12: 3, &c.)

With Hezekiah begins the third period in the history of the high places. This king, in his endeavor to centralize the sacrifices of

Israel at one altar, declared war upon the shrines on high places (2 Kings 18: 4, &c.) He was only partially successful. His successor, Manassah, overthrew his policy; but Josiah, under the pious impulse which the discovery of the Book of the Law had inspired, completed the work of his great predecessor (2 Kings 23: 8.) After the exile, they were not revived; and the need of local places of worship, in addition to the temple, was supplied by the synagogues.—*D. S. Schaff in S. S. Times.*

Evil-Speaking and Harsh Judgment.

It is very difficult for us to ascertain whether the faults of others are presented to us without exaggeration. So little do human beings understand the motives of others, that actions may be blamed by men, which the recording angel exalts, as he writes in the pure record of Heaven. Yet if we are sure that those whom we hear censured are quite as guilty as they are represented, is not the call on us rather for pity than for punishment?

Surely no class of our fellow-creatures are more in need of pity, than those who have fallen into error, and are suffering its consequences. "Consider," says the excellent Caroline Fry, "the dangers, the sorrows, that lie in the path of all, to their eternal home—the secret pangs, the untold agonies, the hidden wrongs. Thus the heart will grow soft with pity towards our kind. How can I tell what that censured person suffers? That fault will cost dear enough, without my aid. So you will fear, by a harsh word, to add to that which is too much already, as you would shrink from putting your finger into a fresh wound."

From the dangers of evil-speaking there is for you, my dear young friends, many sources of protection. Education has provided you with a shield against this danger. The wide circle of the sciences, the whole range of literature, the boundless world of books, open for you sources of conversation as innumerable as they are sublime. Subjects to which your mothers were strangers, are as familiar to "your lips as household words." You have no need to dissect character. You have no excuse for confining your attention to the frailties of your associates. * * * What a paucity of judgment, what a perversion of intellect does it discover, to cast away the treasures of education, and place yourself on a level with the neediest mind. It is like parting with your birthright, and not receiving even the poor payment of a "mess of pottage." If there has ever been just cause for this serious charge of a love of calumny upon our whole sex, it behooves the young females of the present generation to arise and wipe it away. In those places where danger has been discovered to exist, apply the remedy. Avoid, as far as possible, all personal conversation. But when character is necessarily the subject of discussion, show yourselves the gentle excusers of error, and the advocates of all who need defence. It was once my happiness to associate with some young people, who were in love with goodness and in fear lest the habit of evil-speaking might unawares gain victory over them. They said: "We will form ourselves into a society against detraction. If we asperse any person, or if we neglect to defend the absent when they are defamed, we will pay a fine, to be appropriated to the relief of the poor." Truly, the purse

for the poor flourished, and so did the virtues of those lovely and kind-hearted beings. The mother of one of them inquired, for she had not heard of the existence of such a society, "What is the reason that C. never joins when any one is blamed, but tries so constantly to excuse all, or when that is impossible, says nothing?" A sweet comment upon their institution. It so happened that it was organized on the shortest day of the year, and if its effects on all its members were as happy as on this individual, they will have cause to remember it with gratitude to the longest day of their lives. It is not proposed that you should surrender a correct judgment, or attempt to applaud the vicious. Yet do not testify too much complacency in the condemnation even of those who deserve it. You cannot compute the strength of their temptations, or be positive that you would have offered a firmer resistance. Be tender of the reputation of your companions. Do not suppose that by detracting from their merits you establish your own. Join cheerfully in their praises, even should they be called forth by qualities or accomplishments in which you are deficient. Speak with severity of none. The office of censor is hardly safe for those who are themselves "compassed about with infirmity." "Slander," says the excellent Saurin, "is a vice which strikes a double blow, wounding both him who commits, and him against whom it is committed." Those who possess the deepest knowledge of human nature, are the least violent in blaming its frailties. Be assured that you testify your discrimination more by discovering the *good* than the *evil* among your fellow-creatures, so imperfect are even the best, so much alloy mingles with earth's finest gold.—*L. H. Sigourney.*

DRAWING NEARER.

Selected.

"For now is your salvation nearer than when ye believed."

Nearer? Yet we felt it not
Mid the rushing of the strife,
As we mourned our changeable lot,—
Toiled beneath our shadowed life,—
By each step our worn feet trod,
We were drawing near to God.

When the day was all withdrawn,
And we walked in tenfold night;
When we panted for the dawn
Of the ever-blessed Light;
In these hours of darkness dim,
We were drawing near to Him.

When beneath the sudden stroke
All our joys in life went down;
When our best-beloved broke
Earthly bounds to take their crown;
By the upward path they trod,
Nearer drew we to our God.

In those days of bitter woe,
When we saw their smile no more;
When our hearts were bleeding slow,
Stricken—stricken—oh, how sore!
While we lay beneath the rod,
We were nearer to our God.

When upon our lifted eye
Gleamed a vision of our home;
When we saw the glory high,
Flooding all that spotless dome,
In that hour of raptured sight,
Pressed we nearer our delight.

Through the long and vanished years,
Doubting, struggling, and depressed,
Shrouded with the mists of tears,
We were passing to our rest,
Tempest-tossed and current-driven,
Ever drawing nearer Heaven.

THREE PAIRS AND ONE.

Select

Ears thou hast two and mouth but one:
The intent dost seek?
Thou art to listen much, it means,
And little speak.

Eyes thou hast two and mouth but one:
Is the mystery deep?
Much thou shalt see, it means, or much
Thy silence keep.

Hands thou hast two and mouth but one:
"Why?" dost repeat?
The two are there to labor with,
The one to eat.

—From the German

Select

DISCIPLINE.

A block of marble caught the glance
Of Buonarroti's eyes,
Which brightened in their solemn deeps
Like meteor-lighted skies.

And one who stood beside him listened,
Smiling as he heard,
For "I will make an angel of it,"
Was the sculptor's word.

And soon his mallet and chisel sharp
The stubborn block assailed,
And blow by blow, and pang by pang,
The prisoner unveiled.

A brow was lifted high and pure,
The wak'ning eyes outshone,
And as the master sharply wrought,
A smile broke through the stone.

Beneath the chisel's edge the hair
Escaped in floating rings;
And plume by plume was slowly freed
The sweep of half-furled wings.

The stately bust and graceful limbs
Their marble-fetters shed,
And where the shapeless block had been,
An angel stood instead.

O blows that smite? O hurts that pierce
This shrinking heart of mine!
What are ye but the Master's tools
Forming a work divine?

O hope that crumbles to my feet,
O joy that mocks and flies,
What are ye but the clogs that bind
My spirit from the skies?

Sculptor of souls! I lift to thee
Encumbered hearts and hands;
Spare not the chisel, set me free,
However dear the bands.

How blest, if all these seeming ills
Which draw my thoughts to thee,
Should only prove that thou wilt make
An angel out of me!

—Catholic World.

For "The Friend."

George Fox in Prayer.

The following testimony of William Per concerning George Fox in prayer, especial "the fewness and fulness of his words," who thus engaged in prostrate vocal offering unto a heart-seeing God "with reverence and fear is commended to the close attention of a who may feel that access is granted them plead as at his holy footstool:—

"But above all he excelled in prayer. The inwardness and weight of his spirit, the reverence and solemnity of his address and behavior, and the fewness and fulness of his words, have often struck even strangers with admiration, as they used to reach others with consolation. The *most awful, living, reverent* frame I ever felt or beheld, I must say, was his in prayer. And truly it was a testimony I knew, and lived nearer to the Lord than other men; for they *who know Him most* will see most reason to approach Him with reverence and fear."

For "The Friend."

Incidents and Reflections.

GOOD MAN'S STEPS ARE ALL ORDERED OF THE LORD.

There are many evidences that the Almighty does condescend to influence the minds of his children so as to guide them even to the outward business in which they shall engage. Thomas Story relates that he was created for the practice of law, but after he had been divinely visited, and taken up a sacred resolution to seek first the kingdom of heaven and the righteousness thereof, he said: "I clearly perceived the practice of law, and to be frequently in the suits and tests of the world, would be inconsistent with divine peace in my own mind, expose me to many temptations, and confine me so that I could not follow the Lord in that wherein I understood He was leading, and proposed to bring me forward; that not only in sanctification and justification of my own salvation, but also in a public ministry of that holy and powerful Word of God, by which the Lord of his own free will and grace had called me; and to that end, I was working in me qualifications suitable to his own purpose thereby: And therefore secret concern was how to get rid of that great and dangerous obstruction; well knowing it would very much oppose my father's wishes."

Duty to the Almighty, and the will and serene views of my natural parent becoming opposite, I remained not long in suspense as to do; for, as through grace I had been enabled to take up the cross of Christ in confiding his holy name, in the dispensation of God to his people at that time; so, by the same grace, I was likewise enabled, to overcome the displeasure of my father, to close my doors from all worldly views, and to stop my ears forever, from hearkening to any preferences there; and being furnished with a full resolution in my mind to decline the practice of the law, though the only thing designed as a means of life, accordingly the next persons who came to employ me in business of that kind, I refused in my father's presence; and when they were in his hearing, that I should not undertake business of that kind any more."

Thomas Story's subsequent experience justified his trust in his Heavenly Father; for in intervals between the journeys which he formed in spreading the gospel tidings of salvation, he found such openings for business to appear to have supplied his needs.

There are many testimonies to the watch-care of our Heavenly Father, and many proofs that his ear is open to the cries and prayers of his people who look to Him in the hour of distress even as to outward things. A recent declaration, "This poor man cried to the Lord and he heard him, and saved him out of all his troubles," is applicable to many in the present day. Not long since, at a meeting in New York, a man arose and said:—

"Yesterday forenoon a man came to my house and paid me forty dollars in bills, which I took and put in my pocket instead of in the drawer. When I was making up my account and deposit in the bank in the afternoon, I put the hand into my pocket to take those bills along with the other deposits, but something suggested to my mind to leave those bills in my pocket, and I did so, without thinking of any good reason why I should do so. This morning, on my way to my store, I came past

the store of a friend, and an impulse seized me on the instant to go in and see him. I went in and met him in his front store, and without any knowledge on my part that he wanted money, I said to him, 'George, would you like to borrow forty dollars this morning?' Said he, 'Come into the counting room, I have something to say to you?' We went in there, and my friend continued: 'Yesterday, in looking over my bills payable, I found I had a note coming due to-day for one hundred and fifty dollars. I went home and told my wife that I could not raise that sum, and between us we raised one hundred and ten dollars, but where to get another dollar we did not know. So we both knelt down and earnestly prayed that God would in his own way send help to avert the impending calamity; and we prayed again this morning for the needed deliverance. I came to my store trusting in God, and I had no sooner got here than you came in and volunteered to lend me the exact sum I needed. Why, to my mind, this is an absolute demonstration that God not only hears, but answers, prayer. To his name be all the glory.'"

On another occasion the following incident was related:—

"A friend in business in this city told me a few days ago of an answer to prayer in his own case. Said he: 'I had certain bills to meet, and tried every resource I had, but could not get the money. As the time approached, and my ability to meet my obligations seemed out of the question, I went to God with my troubles, and poured out my soul in earnest prayer to Him to send me help. The morning of the day when my obligation became due arrived, but the help had not come. I went to my store, and soon after a gentleman came in whom I had known for some years, but not intimately. He greeted me kindly, and then asked after my business, and if I had plenty of funds, &c. I frankly told him the truth, and that I was quite short of funds for that day. He asked me how much I needed, and I told him. Without another word he drew a blank check from his pocket and filled it out for the sum I had named, and handed it to me, saying I could repay it when I became easy again.'"

In the latter part of last century a Friend belonging to Wilmington Monthly Meeting, Delaware, was appointed on a committee set apart to pay a religious visit to its families. In reference to this he has left the following memorandum:—

"I believe it right to mention a circumstance that occurred some days before we set out on this family visit, and which brought me into deep concern, so that I thought I could not go. Being called upon for a sum of money very unexpectedly, I knew not where to obtain it, (although I made many efforts,) and to take it out of our small stock, would prevent us from going on with our business to much purpose. While I was under great concern and anxiety about it, a stranger who was not a member, spoke to me at the close of our meeting on this wise; 'I want you to come to my house in the morning about ten o'clock.' I accordingly went, when he said to me, 'I have a sum of money which I have a mind you should have on loan, and that without interest.' I was filled with admiration and gratitude, and could but look upon this as a providential act of favor to me. Surely I have cause reverently to bow before God;

his continued care and kindness toward me are great. He casts up a way, even marvelously so, where no way appeared. Surely there is no occasion to distrust his all-sufficiency; for He will not leave nor forsake those that put their trust in Him. My mind being thus relieved, I felt perfect liberty to proceed on the visit."

The Christian must be prepared to sacrifice all his worldly prospects for the sake of peace of mind and the favor of his Creator; and be willing to give up even life itself if the sacrifice is called for; knowing assuredly that the joys of Heaven will abundantly compensate for all the trials he may meet with here. Yet the Lord is often pleased to open the way before his faithful children even in worldly matters, to their comfort and rejoicing. At a meeting in England, a physician named Bernards, related the following incident as an illustration of the effect of religion:—

"A costermonger, who used to sell shrimps and periwinkles and whatever was in season, came to me and brought his three tin measures, and said: 'I can't sell any more with these.' Then he showed how each of them had a false bottom, so as not to hold more than half a measure. He said: 'I don't know what to do. I can't use these; and I can't make a living by giving honest measure.' I thought it over, and said to him, 'Put up this card: "I have got religion, and I give honest measure; but I charge more for it." So he did. For a few days, it went very hard; but presently the women found out that it was better to buy of him and get honest measure; and now he has a cart and a little shop of his own, and is doing very well."

A laborer, who believed it wrong for him to work on the First-day of the week, was told by his employer on a Seventh-day evening, when he received his week's wages, that he must be on hand the next morning to push forward some machinery that was to be sent to South America by a given time. He replied that he could not conscientiously work on that day. What followed is narrated in his own language, as published in the *Christian Advocate* of New York:—

"That is nothing to me," said my employer. "You may stick to your principles, but my work must be done, and if you cannot do it I do not need your services any longer." "But, Mr. —, have I ever disobliged you before? and have not I done your work well?" "That is nothing here nor there," he replied, "you need not come back again."

This blow came upon me in the dullest season of the year, and my wife and children were sick; the shops were everywhere discharging their men. But I went out, and for eleven days diligently sought for work. On the evening of the last day, while crossing the ferry, I lifted my heart to God in prayer, saying, "Now, Lord, I have done all I can; thou hast promised that my bread should be given to me, and that my water should be sure." I went home and told my wife. The next morning came. After working-hours began who should enter my home but my old employer, asking if I had any work yet. I answered, "No. But I do not suppose you want me?" "Well," said he, "I think you were very stiff in your opinions, but I want you to take up that job where you left it." "But you know I cannot work on Sundays. I will work until mid-night on Saturdays, but then

I must stop." "Well," he replied, "say nothing about that." I went to work, and discovered that he had placed a man in my position who had damaged the work, and set it back two full weeks. He was a drunkard and wholly unreliable. Five years have passed since then, but I have not been called upon to work on Sundays, and have had constant employment."

Fear Not.

For "The Friend."

"The Lord our God is a Sun and Shield." Therefore "no weapon formed against us can prosper." The men of this world may "frame mischief against us by law; and Satan and all his hosts may exult;" "yet is God with us—and the weakest saint with God is mightier than they all."

Oh! how secure is that one who hath opened the door of his heart to the Master's knock, and admitted Him as his friend and abiding companion. Love with its heavenly fervor will cheer him—while a God-given faith, as a flaming torch, will enlighten his pathway. The angels themselves will become his companions—"all heaven is truly with him"—because God himself is with him.

T. D.

"I Was Going To."—Children are very fond of saying, "I was going to." The boy lets the rats catch his chickens. He was going to fill up the hole with glass, and to set traps for the rats; but he did not do it in time, and the chickens were eaten. He consoles himself for the loss and excuses his carelessness by saying, "I was going to attend to that." A horse falls through a broken plank in the stable and breaks his leg, and is killed to put him out of his suffering. The owner was going to fix that weak plank, and so excuses himself. A boy wets his feet and sits for hours without changing his shoes, catches a severe cold, and is obliged to have the doctor for a week. His mother told him to change his wet shoes when he came in, and he was going to do it, but did not. A girl tears her new dress so badly that all her mending can not make it look well again. There was a little rent before, and she was to mend it, but she forgot. And so we might go on giving instance after instance, such as happens in every home with almost every man and woman, boy and girl. "Procrastination is" not only "the thief of time," but it is the worker of vast mischiefs. If "I-was-going-to" lives in your house, just give him warning to leave. He is a lounge and a nuisance. He never did any good. He has wrought unnumbered mischiefs. The girl or boy who begins to live with him will have a very unhappy time of it, and life will not be successful. Put "I-was-going-to" out of your house, and keep him out. Always do things which you are going to do.—*Youth's World.*

That common apprehension,—that they may be children of God while in a state of disobedience to his holy commandments; and disciples of Jesus, though they revolt from his cross; and members of his true Church, which is without spot or wrinkle, notwithstanding their lives are full of spots and wrinkles; is, of all other deceptions upon themselves, the most pernicious to their eternal condition.—*Wm. Penn.*

Extracts from a letter of our late dear friend, James Emlen:—may it be a word in season for all those of the class alluded to.

"It is very cheering to find some among the young people who, having tasted for themselves the preciousness of the truth, seem willing to trust it, and to hold on to it amid all our shakings, not stumbling at the stumbling blocks that are in the way, nor disposed to risk the loss of what they have and have known, for any new, untried and uncertain path. How often do we feel sensible that the truth changeth not, but is still the same that 'was and is and is to come.'—may nothing be permitted to shake our steadfastness.

J. E.

3rd mo. 2nd, 1859."

Can Christ be thy Lord and thou not obey Him? Canst thou be his servant, and never serve Him? Be not deceived, such as thou sowest, shalt thou reap. He is none of thy Saviour whilst thou rejectest his grace in thy heart, by which He should save thee. Come, what has He saved thee from? Has He saved thee from thy sinful lusts? thy worldly affections, and vain conversations? If not, then He is none of thy Saviour. For though He be offered a Saviour to all, yet He is actually a Saviour to those only, that are saved by Him; and none are saved by Him, that live in those evils, by which they are lost from God, and which He came to save them from.—*Wm. Penn.*

I rejoice to see my children delight in the company of the worthy and the good: it is a sign that the dispositions and inclinations of the inward man are rightly modelled and turned! Such intimacies add strength to strength, they are safe, they are salutary, they are honorable; but a confederacy with the raw, the irreligious, those who are in the spirit of the world, and enemies to the cross of Christ, manifests unsoundness in the spiritual constitution, by the vitiated taste of desiring and relishing food that is not fresh, plain, and wholesome! Tis dangerous, and destructive to the tender precious life.—*Richard Shackleton.*

For "The Friend."

Religious Items, &c.

Presbyterian Confession of Faith.—This ancient document, it is now proposed by some of the Presbyterians to revise. If this is done, it is probable the strong expression of Calvinistic doctrine will be somewhat softened. It is said that the majority of the younger men now being introduced into the Presbyterian ministry do not fully hold the views designed to be set forth in it. At a late meeting of the London Presbytery, Oswald Dykes stated that he did not believe it. The Presbytery adopted the following overture:—

"Whereas, The Westminster Confession of Faith, while held in high and deserved honor in this Church as setting forth the system of doctrine which this Church with unabated firmness teaches and maintains, is found to be no longer so well suited in form and expression as it was in former times to the actual conditions and wants of the Church, it is hereby humbly overtured by the Presbytery of London to the Synod indicted to meet on the 30th of the present month, to take the relation of the Church to this subordinate Stand-

ard into careful consideration, with a view such prudent and timely action as to its vdom may seem meet."

Dr. Chambers, Principal of the College, Monro Gibson, and other members of Presbytery supported this overture, and was finally carried, though twenty-one members voted against sending any overture the subject up to the Synod.

Waldensian Missionary in Italy.—From report of one of these Missionaries for Thmo. last, the following incident is taken:—

"Giovanni Besso embraced the Gospel five years ago. His friends did all in their power to induce him to give up his new religious convictions, and at last drove him from his home. Giovanni went to Cantoncello, in the Val Brosso, and supported himself by his labor. He married, and led his wife and her relatives to abandon their Romish superstitions; and his influence is so much felt in the neighborhood that when the evangelist from Trause visits the locality he is sure to find a numerous and attentive audience. At the beginning of the year Besso heard that his mother was seriously ill; he immediately set out to visit her, not without anxiety as to the reception he might meet with. To his great consolation, his mother welcomed him with affection, without referring to the past. One evening, when they were together, she took his hand and said:

'You love your mother, do you not?'

'More than I can tell.'

'I am dying; promise me that you will do what I ask; and before you answer me, this of it as the last request of your dying mother.' 'Mother, I will do all that is in my power for you; what is it?'

'No, I do not want a conditional promise. assure me that you will do what I ask.'

'I can only repeat that I will do all in my power.'

'Very well; to-morrow morning I will tell you what I expect from you.'

The next morning the mother renewed her conversation in these terms:

'The priest is coming in an hour to give me the communion; I ask you, as a last favor, to recite the prayers with me.'

Poor Besso was cut to the heart.

'O, my mother you know that I cannot do that.'

'Then go away, and do not appear before me again,' and she turned her face to the wall.

'Mother, mother!' exclaimed the son, in anguish, 'ask for all that I have; ask for my blood, and you shall have it, but do not ask me to deny my Saviour, in offering to continue the worship that belongs only to him.'

'Go; you are no longer my son.'

Full of grief, Besso left the house, and wandered about, finding comfort only with Him who could deliver him from this trial. Toward evening he felt impelled to return to the house; and venturing with much hesitation to enter the room, his mother held out her hand to him saying:

'Be my son; I will respect your convictions, and you will respect mine, and stay with me and close my eyes.'—*Chr. Adv.*

A Temperance Town.—The town of Pullman, a suburb of Chicago, of ten thousand inhabitants, built and owned by the Pullman Car Co. has no saloons. An anti-prohibition paper in Chicago thus describes this abode of workers: "Their homes are large, roomy and clean; their furniture and carpets new a

ful; the air they breathe is pure, from all and physical standpoints; there is absolutely no drunkenness; their children are fed, well clothed and healthy; the men and their wives are well dressed and seem contented. They have no police, jail, widow, and no saloon-keeper to cheat children of their food, clothing and education. Can this be said of the homes of the kingmen in any city of saloons on the earth?—*Christian Evangelist*.

Ant's Relics.—The Pope has ordered all in the Roman Catholic Church to send to Rome the bones and ashes of saints and martyrs purporting to have been taken from ancient tombs, especially such as have been received since 1874. The records, bills, and other particulars are to be sent to authenticate their genuineness.

For "The Friend."

Natural History, Science, &c.

Loon, or Great Northern Diver.—While on Lake George last summer, I observed an interesting trait in the loon.

On turning one evening to our camp, we only reached an open space, where immediately ahead, I observed a family of loons sporting themselves in the water; they had recently sighted us first, and for a short time appeared to be discussing the situation, but to resolve was quickly made and speedily acted. My companion had followed a question to measure our paddles with *theirs*, though we knew that to pursue them in a was hopeless, and expected they would make off in the usual manner. Their eyes were, however, somewhat different on occasion, as they had their young to look for.

When we were well on their track all disappeared simultaneously, and shortly after another loon came up with her young in the middle of the lake, and began sculling slowly to the opposite shore; but wholly to surprise, *paterfamilias* rose to the surface in his former position, and there awaited approach.

On the impulse of the moment, I sent a few rods after him when about a dozen rods off, fortunately they only ruffled the water where he had disappeared, and in a moment was up again uninjured. Instead of reacting at this signal, as might have been expected, he rather assumed the offensive, and dared to challenge assault by coming nearer occasionally giving an ironical laugh.

He continued about our boat, sometimes in our reach, for several minutes, diving periodically and immediately returning to surface. Whenever he balked us successfully, he celebrated the event by uttering a familiar sort of howl.

He was evidently sacrificing himself for the safety of his young and mate, as he must be known, if his ruse worked, it would be extreme personal risks.

He two young presented an interesting sight, swimming side by side in front of the bird, and probably also at her direction. It was somewhat singular, we did not get a glimpse of them after they first disappeared, all they well over to the opposite side. When well out of harm's way there was a loud and long was the laughter of the whole family.

His strong instinct, which prompts a bird to preserve its offspring at all hazards to

itself, is always admirable.—*F. H. Hendrick, in Scientific American*.

Foot Disease of India.—The foot disease of India is now well known to be due to attacks of a fungus much like the common bread mould. The spores of this fungus, which is very common in India, find a resting place on the skin of the human foot. They there grow deep into the flesh until this and the bones become a diseased mass, full of canals and round cavities. Even the bone is filled with round holes where the fungus flourishes until nothing but amputation above the ankle can save the sufferer's life.

An Artificial Aurora Borealis.—Laboratory experiments have frequently been resorted to to produce the aurora in miniature, and the resemblance to the original has been extremely close, but an artificial aurora on a large scale and with no electrical machinery has lately been effected by Prof. Lemstroem. He selected a station just within the Arctic circle, in North Finland, where there were two mountains close together and having altitudes of 2,600 and 3,600 feet. In accordance with the well known fact that electricity gathers upon points, two hills having clearly defined conical summits were selected.

He believed that aurora was the result of an endeavor on the part of certain forces to establish an equilibrium, and assumed that electricity was passing from one hill top to the other. Reasoning that if by any means this interchange could be hastened the effect would become visible, the summits were connected with their bases by a network of copper to serve as a conductor. Immediately an arch of the aurora appeared, estimated to be at least 360 feet above the top. An examination of the currents produced in the wires showed them to be positive. The spectroscope clearly revealed the well known lines of the aurora. Although the display was only of short duration, there could be no doubt of its genuineness or of the success of the experiment.

Dynamite Explosions.—A very reassuring letter on the subject of nitro-glycerine and dynamite appears in the *London Times* from the manager of Nobel's Explosives Company. The writer points out that the popular belief as to the destructive qualities of these explosives is a great delusion. The effect of explosions of nitro-glycerine is intensely local—"the power exerted on surrounding objects is in the inverse ratio of the cube of the distance from the point of the explosion." Hence, if a ton of nitro-glycerine were fired in the middle of the Strand, it would wreck the houses immediately opposite, but its effect would be strictly confined to a very small area. At a distance of 60 yards bystanders would not be injured, except by falling glass, and the explosion, instead of destroying all London, would hardly be heard over the metropolitan area. The scare, therefore, as to the possibility of blowing up any of our great cities is entirely baseless. Dynamitards, even with tons of nitro-glycerine at their disposal, "cannot lay a whole city in ruins—not even a street. They may injure special buildings, but that is the most they can do."

Swallows.—A writer in *Science Gossip* relates the following anecdote:

"I saw a hare running across a large park by the wayside, and was looking about to see what had started it, but could not imagine what it could be, as neither man nor dog was

in sight. It started again (for it had stopped and sat in a listening attitude), and then I saw that the disturbers were a flight of swallows, who were following it up like a pack of hounds; now one and now another skimming past the hare's ears along the ground, while the poor timid creature was putting its best leg foremost; but all to no purpose, for its relentless tormenters seemed to take pleasure in its fright, and to enjoy the sport of teasing it."

"I will close my epistle with an anecdote related by Philip Skelton, as having come under his own observation.

"I have entertained a great affection and some degree of esteem for swallows, ever since I saw a remarkable instance of their sense and humor played off upon a cat which had, upon a very fine day, rested itself upon the top of a gate-post, as if in contemplation; when ten or a dozen swallows, knowing her to be an enemy, took it into their heads to tantalize her. One of these birds coming from behind her, flew close by her ear, and she made a snap at it with her paw, but it was too late. Another swallow, in five or six seconds, did the same, and she made the same unsuccessful attempt to catch it; this was followed by a third, and so on to the number just mentioned. The whole number, following one another at the distance of about three yards, formed a regular circle in the air, and played it off like a wheel at her ears for near an hour, not seemingly at all alarmed at me, who stood within six or seven yards of the post. I enjoyed this sport as well as the pretty birds, till the cat, tired out with disappointment, quitted the gate post."

THE FRIEND.

FIFTH MONTH 26, 1883.

In *The Gospel Expositor* for "May 11th," the Editor, Dougan Clark, refers to a report which had been circulated, "that he was hired as a minister at a stated salary;" and makes the following statement: "We never, so far as we know, have received a single dollar as a compensation for preaching the gospel. We have, however, no doubt, received small sums of money, at different times, which we should not have received if we had not been a minister. We are, at this time, receiving, not by a fixed contract, but by mutual understanding, from Friends in Cleveland, a little—and but little more than our necessary expenses—and this, not as pay for preaching—but to keep soul and body together while we are preaching."

He adds, as an expression of his views on the subject, in connection with some further remarks: "When an individual who is called of the Lord to the ministry, feels it right to abide for a length of time at one place, we see not the least objection to his receiving from those among whom he labors, a sufficient support; and this may be just as properly furnished in the way of a fixed salary or a stipulated sum, as in any other way."

In the former history of our Society there are many cases recorded in which ministers among us felt it a duty to move their place of abode and reside for a longer or shorter time in a neighborhood towards which their minds were drawn. But in such instances they were expected to enter into business for their

own support, as their circumstances might require; and not to regard their position as ministers as exempting them from their proper share of the ordinary duties and struggles of life. The ministry which they had received as a Divine gift from the Head of the Church, they were concerned to exercise freely, as He required them. They felt no necessity to spend the intervening time in preparing themselves for meetings, by studying out sermons which were to be delivered on those occasions; but went to the place of worship willing to speak or be silent, as the Lord might direct.

The "mutual understanding" between Douglass Clark and the "Friends in Cleveland," by which his necessary expenses are to be paid, "while we are preaching," seems to us to involve in both parties a rejection or want of appreciation of the principles of Friends as to worship and ministry. It implies, that the members of the meeting feel they must have regular vocal services, and are unwilling to undergo the spiritual exercise of restraining the wandering thoughts and drawing near to the Lord in a silent travail of soul; and it also implies, that the preacher will so prepare himself that he can meet this demand of the people, and speak when they are assembled.

This is the position taken by most other Protestant denominations; and the payment of the preacher is almost a necessary consequence. Our objection is primarily to the departure from the views of Friends, as to the spiritual nature of true worship, which is involved in this arrangement. Nor do we see any difference, except in matters of detail, between this "mutual understanding," and that "hiring ministry" against which our Society has testified for many generations.

SUMMARY OF EVENTS.

UNITED STATES.—The President has appointed Walter Evans, of Louisville, to be Commissioner of Internal Revenue. He is a lawyer by profession, and well-known in the politics of Kentucky. In 1879 he was the Republican candidate for Governor of that State, and in 1880 was a delegate to the Chicago Convention.

By order of Secretary Teller, twenty-seven Ute Indian children from the Southern Ute Reservation, in Colorado, have been sent to the Indian School at Albuquerque, New Mexico. This is looked upon as an important step towards Indian civilization, as heretofore the Ute Indians have protested against sending their children to school.

The steamer *Silesia* arrived at New York last week from Naples, with 1118 Italian passengers.

On the 15th instant, a dead-lock was caused in the Illinois House of Representatives by the opponents of high license. On the next day morning enough friends of high license rallied to break the dead-lock long enough to pass an amendment fixing beer licenses at \$250 and whisky licenses at \$500.

The Prohibition Amendment to the State Constitution was defeated in the Senate at Harrisburg on the 18th, for want of a constitutional majority.

The first week of free canals in New York—5th mo. 7th to 14th—shows a clearance of 216,109 tons, against 147,104 tons for the corresponding week of last year.

The Tennessee Legislature recently created a railway commission. The act by which the office was instituted provides that all of the railways in that State shall furnish free transportation to the commissioners. As a personal courtesy the several railroads have given annual passes to the three commissioners, but the officers of the various companies decline to acknowledge the right of the Legislature to dictate as to who shall ride free over their lines.

The Secretary of the State Board of Agriculture of Kansas reports that the farmers of that State hold over 5,000,000 bushels of old wheat and over 37,000,000 of old corn.

A tornado passed south of Indianapolis on the night

of the 14th inst., doing much damage to property. At Southport several dwellings were wrecked and two meeting-houses were demolished. Hailstones of unusual size fell at Mound City, Illinois, on the same night, and much glass was smashed. Some of the stones measured 9 inches in circumference and weighed 6½ ounces. A terrific thunder storm visited Jamaica, Long Island, and its vicinity, the same night. A house was almost entirely demolished by lightning, which split it in two and tore the roof to pieces, some of which were afterwards found at a distance of five hundred yards. The owner and her daughter were in bed, but escaped with a severe shock, from which they were recovering at last accounts. Heavy hail storms prevailed the next day in Prince Edward county, Virginia, and also at Nottoway Court House and other points along the Norfolk and Western Railroad in that State. Vegetation was damaged and telegraph poles were levelled.

A special despatch from Ferrell, Texas, says a terrific hail storm occurred there on the 14th. "Some of the stones penetrated roofs. One of the stones was brought to town two hours after the storm, and it weighed half a pound."

The tornado in Racine, Wisconsin, at one o'clock on the morning of the 19th, is now known to have destroyed 150 houses and caused a loss of about 16 lives. Brick as well as frame buildings were levelled in its path. It is the first storm of the kind in the history of Racine. Despatches from various portions of Illinois visited by the tornado of Sixth-day night, estimate the number of persons killed in fourteen counties at 61 to 63.

A primeval red-wood forest has been discovered in San Luis Obispo county, Cal., near the head waters of the Rio Sisquoe. Also a magnificent waterfall, where the waters of the Sisquoe pour over a precipice six or seven hundred feet in height.

Many prominent citizens of Auburn, N. Y., have signed a petition in favor of the nomination of three women to the office of Commissioner of Schools in place of three men whose terms are about to expire.

The deaths in this city last week numbered 344, which was 10 less than during the previous week, and 14 less than during the corresponding period last year. Of the above 190 were males, and 154 females: 43 died of consumption; 35 of pneumonia; 18 of convulsions; 13 of diphtheria; 12 of marasmus; 10 of old age, and 10 of bronchitis.

Markets, &c.—U. S. 3's, 103¾; 3½'s, 103¾; 4½'s, registered, 112¼; coupon, 113¾; 4's, 119¾; currency 6's, 129 a 132.

Cotton.—There was no material change to notice in price or demand. Sales of middlings are reported at 11½ a 11¾ cts. for uplands and New Orleans.

Petroleum.—Standard white, 7¾ a 7½ cts. for export, and 8¾ a 8½ cts. per gallon for home use.

Flour continues dull, but prices were weak. Sales of 1700 barrels, including Minnesota extras, at \$5.50 a \$6; Pennsylvania family at \$5; western do. at \$5.25 a \$6, and patents at \$6 a \$7.50. Rye flour is firm at \$3.87½ a \$4.

Grain.—Wheat is quiet but firmer. Sales of 4200 bushels red, in car lots, at \$1.15 a \$1.25. Rye is firm at 70 a 73 cts. Corn is in good request and stronger. Sales of 10,000 bushels in car lots, at 60 a 68 cts. Oats are dull but steady. Sales of 9000 bushels, in car lots, at 47 a 54 cts.

Hay and Straw Market, for week ending 5th mo. 19th, 1883.—Loads of hay, 318; loads of straw, 62. Average price during the week—Prime timothy, 95 cts. to \$1.05 per 100 pounds; mixed, 85 a 95 cts.; straw, 60 a 70 cts. per 100 pounds.

Beef cattle were in fair demand, and prices were a fraction higher: 2500 head arrived and sold at the different yards at 5¼ a 7½ cts. per lb., as to condition.

Sheep were in demand at an advance: 10,000 head arrived and sold at the different yards at 4 a 6½ cts. for clipped, and spring lambs at 6½ a 11 cts. per lb., as to quality.

Hogs were dull and rather lower: 5000 head arrived and sold at the different yards at 10 a 10½ cts. per lb., as to condition.

FOREIGN.—The trial of Fitzharris, the cab-driver, as an accessory after the fact to the murder of Lord Frederick Cavendish and Burke, was concluded on the 16th inst. The jury returned a verdict of guilty against him, and he was sentenced to penal servitude for life. On the 17th, James Mullett, Edward O'Brien, Edward McCaffrey, Daniel Delaney, William Moroney and Thomas Doyle, all of whom had pleaded guilty to the charge of conspiracy to murder, were arraigned in court for sentence. The first five mentioned were each sentenced to ten years' penal servitude, and Doyle to five years' penal servitude. The crown decided to drop the

criminal charge against McCaffrey of having participated in the murder of Burke.

The Paris *Gaulois* says that at a meeting of the Suez Canal Company, to be held on 6th mo. 4th, a proposal will be made to construct a canal parallel with existing one, at a cost of 125,000,000 francs.

Figaro publishes a letter from Count de Lesseps asking that the Suez Canal Company propose to cut a second canal across the isthmus.

A small force of French troops have landed at Novorossiysk, on the African coast, and taken possession in name of the Government.

Berlin, 5th mo. 21st.—The village of Neuen Kirmse was totally destroyed by fire to-day. Even the trees and the "wooden crosses in the churchyard" were burned. The entire population, numbering 1300, rendered homeless.

The Pope, in his circular to the Irish Bishops, said: "Whatever Parnell's object may be, his followers have not adopted a course openly against the rules of the Church. Pope's letter to Cardinal McCabe and the instructions sent to the bishops, which were accepted at their meeting in Dublin. While it is lawful for the Irish to seek redress for their grievances and to strive for their rights, they should, at the same time, seek God's justice and remember the wickedness of illegal means in attaining even a just cause. It is the duty of the clergy to curb the excited feelings of the people, and to bring about justice and moderation. The clergy are not permitted to depart from these rules and join and promote movements inconsistent with them. Collections to relieve distress are permitted, but subscriptions to inflame popular passions are condemned. The clergy must hold a just balance when it is plain that by such movements hatred and dissension are aroused or distinguished persons insulted and when crimes and murders go uncensured, and when patriotism is measured by the amount subscribed, the people are thereby intimidated. Therefore Parnell's fund is disapproved, and no clergyman should recommend subscriptions thereto or promote it."

The emperor and empress of Russia have given a reception to the foreign embassies which have arrived at Moscow to attend the coronation. The weather is fine. The city presents a brilliant and picturesque scene. Many delegates have arrived from countries of Asia. The windows from which a view may be had of the principal ceremony on the day of the coronation are being rented at prices ranging from 100 to 1000 roubles each. The police require the persons hired to give satisfactory evidence as to their character and will permit no one to occupy a window on the day of the coronation until proof has been furnished that he has no suspicious articles on his person. They have even forbid the carrying of oranges into buildings from which a view may be obtained, as they fear such articles containing dynamite and intended for use in bombs may get into the houses and be used against the Czar.

It is announced that the Peking Government has decided to establish a Chinese Consulate in Chicago, for the protection of its subjects in that city, about 700 in number. The consulate will consist of two members, one Chinese, the other American.

Twenty-two deaths from yellow fever were reported in Havana last week.

A Temperance meeting will be held by the Temperance Association of Friends, in the Meeting-house, Coulter St., Germantown, on Fifth-day, 5th month, at 8 P. M.

Friends are cordially invited.

WM. C. ALLEN, *Secretary*

FRIENDS' SELECT SCHOOLS.

Wanted, a woman Friend, qualified to teach French, Latin, and other branches in the Girls' School.

Application may be made to

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For "The Friend."

Letters and Memoranda of William Scattergood.
(Continued from page 330.)

To G. M.

"Philada., 12th mo. 4th, 1826.

My dear friend. * * * * I rejoice to find my mind more and more impressed with the great responsibility, which attaches to the position of a minister of the gospel; and although as regards myself, I can of course say but little to say, yet I have sometimes thought I could feel somewhat of the weight of obligation which rests upon those who are called upon to speak in the name of the Lord; as thou hast mentioned the perplexity, doubts, and fears, into which thou hast often brought, it brings to my own remembrance many past seasons of deep exertion of mind wherein I have had to exclaim: How long wilt thou forget me, O Lord? for how long wilt thou hide thy face from me? And I remember, too, in the days of early visitation, some feelings which arrested my mind in regard to the proper qualification for the office of a minister of Christ. It occurred was, that as it was necessary under the Mosaic dispensation that the ministers of the sanctuary should be purified, before entering upon the exercise of their functions, so it is abundantly necessary under the present higher or more glorified spiritual dispensation, the ministers of the Lord should be sanctified, inwardly, by washing of regeneration, and by being engaged time after time into deep and heart-renewing baptism. Let us then consider times of darkness and desertion as the chastisements of a kind Father, who would try and purify our faith, and qualify us to partake of the joys of his love; and let us remember, too, that if we suffer not his chastenings, then are we not his sons and not sons.' For my own part, I have often had occasion of latter time, to look back of the two lines in thy favorite hymn:

'Far more the treacherous calm I dread,
Than tempests bursting on my head.'

And the Lord knows best what is good for us and if we can but feel more and more like vessels in the hands of the heavenly Potter, patiently resigned to be any thing or nothing as may be his will, we shall feel the reward of peace flowing as a river, and our righteousness as the waves of the sea.

I copy for thy perusal the following from

an Indian sermon, of which I was speaking a little before thou left us. There is something so simple and so excellent in it, that I think it must warm the heart and excite the admiration of all those who love the Lord Jesus Christ in sincerity. Among the converts to the Christian faith in one of our Indian tribes was one whom they distinguished by the title of 'Good Peter;' and who with a truly apostolic spirit, used to preach the gospel to his poor, benighted brethren. He one day addressed them in language to this effect: 'My brothers, the Great Spirit loves all his creatures. He loved them so much, that He sent his own Son to bring them home to Him. But his Son was so bright—brighter my brothers than yonder sun—we could not look at him. Therefore He wrapped himself in a mantle of flesh (wrapping his blanket around him) that He might live with us, and that we might see Him. The good Saviour has showed us the way to his Father, and lest we should lose the path, He has marked it with his blood.'

My friend asks what interests me? and judges rightly when he supposes that the *one great and good cause* lies very near my heart. And although I at times feel unworthy to be counted among those who can feel rightly for the defections that exist among us as a religious Society, yet the consideration of the darkness, and wickedness, and infidelity, which surround us, often presses upon me with a sense of the awfulness of Divine retribution; for the Lord will visit for these things. When I look around among those who are young, my companions in age, and consider the example they have before them, the prospect is truly moving, and the complaint of the prophet well applies: 'The tongue of the sucking child cleaves to the roof of its mouth for thirst.' But I sometimes, nevertheless, feel animated with hopes of better days; and that Zion will arise and put on her beautiful garments, and that there may not be occasion for others any more to say, that that Society which has always so dwelt in peace, should now be in the midst of contention and strife.* But in the midst of all, I believe that a remnant has been preserved; and that, although a poor and afflicted people, yet having placed their 'trust in the name of the Lord,' they can still look up to Him with confidence and faith, in the full persuasion that in his own good time He will command deliverance for his oppressed seed. Truly, may it be said, 'Except the Lord of hosts had left us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah.' But my prayer is, that the Lord would raise up instruments to proclaim his great and excellent name; and that by the powerful operations of his love, he would gather children to

* "Foster's Reports" in two vols., published in 1831, will perhaps open up to the enquiring reader, as clearly as any other work on the subject, the difficulties of the period here alluded to.

himself—sons from afar and daughters from the ends of the earth.

* * * My heart seems to flow towards thee, my dear friend, with a measure of that love which knows no limit; and in the feeling of it, 'I commend thee to God and to the word of his grace, which is able to build thee up, and to give thee an inheritance among all them that are sanctified.' Farewell.

From thy friend and brother,
WM. SCATTERGOOD."

To M. T.

"Philada., 2d mo. 16th, 1827.

I am well aware, as thou hast remarked, that there is no standing still in the exercise of Christian duty; and it abundantly bespeaks the necessity there is for a steady, persevering endeavor by constant prayer and diligent watchfulness to be found advancing forward. Although there may be seasons in which we may seem to stand still, or even to be losing ground, yet it is not for us to cease our earnest intercession, with our close examinations, that we may fully ascertain what the cause may be; for these are the times when the blessed Head of the Church communicates instruction of the most useful kind. Well for us if, upon such occasions, we are found humbly endeavoring in patience and faith steadily to keep our eyes fixed on the Rock of everlasting salvation; for oftentimes when we may least expect it, streams of heavenly consolation are found flowing from the Saviour's bosom. In connexion herewith, I have often thought there was a state of lowliness, of deep humility and simplicity, in which the glorious Lord would condescend to dwell more eminently with the soul, and in which there might be far more of heavenly enjoyment than is experienced by most in the present day. It is a state, I can truly say, that I long for; and when looking towards it, and considering my great distance from it, earnest petitions often arise that I may be enabled to press after it with redoubled vigor. But in consideration of what deep probation and entire renunciation of all self-pleasing, it calls for, I often fear it is an attainment to which I shall never arrive; nevertheless, having through unmerited mercy, been favored to see that 'The fear of the Lord is a fountain of life, to depart from the snares of death,' I am made willing, I trust, to count all things as dross that 'I may win Christ and be found in Him,' &c. * * * *

It is through unspeakable mercy, my dear —, that any of us have been preserved from joining in with the deceiver; let us then prize our privilege, and show by a consistent life and conversation, that we are *truly* and not merely nominally the followers of a crucified Redeemer. * * * We are advancing in life; and as in temporals so in spirituals, greater strength is gained by unity of heart and design; especially is this the case in the latter by a constant desire to provoke one another to love and to good works. Let us then con-

time to love one another with a pure heart fervently; and possibly under the blessing of our common Redeemer, we may be made instrumental in building one another up in the blessed faith of the Gospel.

It is certainly a very glorious privilege to which poor frail man is admitted, to have intercourse with the high and lofty One who inhabiteth eternity, and whose name is Holy; which condescension claims from our hearts the utmost gratitude. But it is with those only He condescends to dwell, who are poor and of a contrite spirit, and who tremble at his word; for the proud He knoweth afar off. May we then, my dear —, ask in childlike simplicity from the mighty Helper, strength for the battle, and yield our hearts in the day of visitation a willing sacrifice at the footstool of mercy; for if we do this, He has promised to blot out as a cloud our transgressions, and as a thick cloud our sins."

(To be continued.)

For "The Friend."

The Ten Tribes.

[The following notice of some theories respecting the descendants of the Ten Tribes of Israel, have been sent to us by a correspondent, who judiciously applies to them the advice of Paul to Timothy, "Lay hands suddenly on no man;" and who thinks, it is the safest way to heed another admonition of the apostle, "Prove all things and hold fast to that which is good."

The subject is one of some interest, on which the readers of "The Friend" can form their own conclusions—but we feel like withholding our assent, until stronger evidence of the truth of the theories propounded is produced, than we have yet seen.—ED.]

Ever since the commencement of the Christian era, or about that time, the ten tribes of Israel have been thought to be a lost people, mixed up with the rest of mankind; although the Bible repeatedly mentions them as a distinct people who are to be known as such in the latter days, and are again to possess the land of their fathers (not as a whole but as representatives,—one of a city and two of a family,) (Jer. iii. 14), and repeatedly spoken of by the prophets as the house of Israel, and specially mentioned in many passages as a distinct people from the house of Judah, (Jer. iii. 18.) And now in these days of searching and researching, it is rather remarkable that so many of our learned men, both in England and America, have come to the conclusion that the lost ten tribes are now found in the Anglo-Saxon race, and try to prove it from the Bible-history and tradition.

Some tell us that the original of the word Saxon means Isaac's sons, and thus fulfils the saying of the Lord to Abraham (Gen. xxi. 12) for in Isaac shall thy seed be called; and also the blessings given to both of Joseph's sons by his inspired blind father was never realized by them in the land of Canaan, but are being realized to-day by the Anglo-Saxon race, and is especially noticeable in England and the United States. Putting the first for Ephraim, who has branched out in a multitude of nations: (See Gen. xlviii. 19; also xlix. 22;) and the second for Manasseh, who was also to be great: (Gen. xlviii. 19; Deut. xxxiii. 17;) and also they take this verse to apply to England, (Deut. xv. 6): "For the Lord thy God blesseth thee, as he promised thee: and

thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee."

And, again, they make it appear that the Israelites had neither voice nor hand in crucifying the Lord Jesus. This was done entirely by the Jews and Gentiles, as Israel was far removed at that time into other countries. And a mark was set on Judah which was not put on Israel. (Isaiah iii. 9.) And now in these last days the light of the Gospel shines out in a brightness from the Saxon race, so that in Israel's seed to-day all nations are being blessed.* And with these Scripture proofs they give us history and traditions.

It is shown from Bible-history that to the south-west of Canaan was joined the country of the Philistines; and Moses in directing the people before his death said, in Num. xxxiii. 55: "But if ye will not drive out the inhabitants of the land from before thee; then it shall come to pass, that those which ye let remain of them shall be pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell."

And now these antiquarians tell us that these Philistines or Phenicians were a seafaring people; as also was Dan, or that part of the tribe that had its possessions in the south of Canaan (Judges v. 17); and that both these peoples traded with Tarshish, in Spain, (said to be) and as tin is mentioned as some of the merchandise, and it was not known to have been found any where at that time but in England, they conclude that they also went there. As also the history of Ireland (aided by tradition) shows that it was settled by these two races—the Phenicians in the South and the Danites in the North—as they are yet to this day; whilst by the Danites, too, was the South and West of Scotland also peopled.

But there was a part of the tribe of Dan who were somewhat dissatisfied with their portion originally allotted them by Joshua, who emigrated to the north of Canaan, and conquered a new possession for themselves: (See Judges xviii.) Now these investigators tell us that these Danites had emigrated westward long before the other tribes were carried captive into Media; and they find that these northern Danites were never subjected to any other power. It was they who after long journeyings, eventually settled in Denmark and its boundaries, and became the dreaded mighty Norsemen. They appear to have always venerated their father, Dan, and kept his name in honorable remembrance by naming many places after him, from their first movement from the south of Palestine, to the north where they built a city and called it Dan, after the name of Dan their father: (See Judges xviii. 29.) After this we find the river Danube, and lastly Danmark in like manner named after their father, Dan; and in like manner these investigators have traced the other tribes who were carried by the king of Assyria into Media (2 Kings xvii. 6), until they conquered England for a possession,

* [Whatever force there may be in this allusion to the promise of the Almighty to Abraham—"In thee shall all families of the earth be blessed"—there can be no doubt that the prediction referred primarily to our Holy Redeemer, who as to the flesh was descended from Abraham. This is distinctly stated by Paul in his Epistle to the Galatians, 3d chapter, who affirms that Christ is the seed of Abraham.—ED.]

where they are to-day; and in them now being fully fulfilled all the promises made to Joseph's son, even to Ephraim.

T. I.

San Leandro, Cal.

For "The Friend"

Gather the Fragments.

In looking over an old note book, I find record of an incident related more than thirty years ago, by that worthy elder, Will. Walter, of Chester Co., Pa. When he was young man there were two ministers living in that section of country. One of these was a man of active and lively disposition, and sometimes neglected to keep a sufficient strict guard over the tendencies of his nature, and thus occasioned himself more trouble than he thought fell to the lot of his fellow minister. As they were sitting together one day, he remarked, that his spiritual journey would be much smoother and easier if he could have the even, sober temper of his companion. His friend reflected for a minute or two, and then asked the significant question: "Dost thou not think it is as hard for a calf to tread as a lion?" Thus calling attention to the dispensable necessity of knowing our own wills brought into subjection to the Divine will; a step from which human nature always shrinks, whatever may be our peculiar characteristics.

The humility which accompanies true religion is well illustrated by a memorandum made in the fall of 1852, respecting Mary Jefferis, who then resided at West Chester and was drawing towards the close of a lengthened life, which had been spent from her youth in the fear of the Lord, and during which she had been spiritually helpful to many. At that time a visit had been recently paid to the families of West Chester Preparative Meeting by Mary Kite.

Martha said, that in the morning before the visit was to be paid to her own house, she felt a desire that Mary might be faithful, and speak plainly what was given her to communicate. She did not wish to be deluded by any false peace; but if, after striving to do what was right from her youth up, she had lost ground, and was going backward in old age as to her spiritual condition, she was desirous to be plainly dealt with; for that might be a means of helping her out of such a declining state.

When Mary Kite did come, she had a message of that kind to deliver; but her communication was one of encouragement to the aged saint.

It was interesting and instructive to this dear friend, green in old age, thus led to try the foundation on which she stood, and prevented from relying on a long life of deception as a substitute for continued watchfulness and fresh supplies of spiritual food.

Quite in contrast with this, but instructive in its line, is a memorandum bearing the same date as the preceding, respecting a young woman, a member of our Society, who had deceased in that vicinity not long before.

Though pleasant in her social relations, she was gay and thoughtless. Her illness lasted not quite two weeks. She believed from the beginning that she should not recover, and was brought into deep exercise on her own account. She said that she was unprepared for death; and that, on looking back over her life, she could not remember one good thing.

What ever done. At one time she asked her parents, if they really thought her as she felt herself to be. To a minister friend, P. R., who visited her in her affliction, she said that the pain of body she suffered was great, but her mental suffering was far greater. Towards the close of her illness her mind became more quiet and comfortable; and having experienced her sins to be beforehand to judgment, there is reason to believe that her end was peace.

What a sad mistake it is to defer a preparation for eternity to a bed of death, when the body is under suffering and the mind distressed by pain!

Among those who attended the meetings of Friends at Fourth and Arch Sts., Philadelphia, who was subsequently received into membership in our Society, was a very worthy, elderly man named George Stites. Under the date of 11th mo. 4th, 1852, I find a memorandum respecting him, which says that he was formerly an active member among the Methodists. His residence was in the District of Kensington. Like many others of that profession, his time was much absorbed in religious preaching, attending class-meetings, prayer meetings, First-day schools, &c. But at a time, he became sensible that he was sustaining a loss for want of more inward reformation, for which his various engagements did not give a suitable opportunity—his own soul lacked spiritual nourishment. He believed it right for him to cease from that activity which he had before practised, and to spend more time in waiting on the Lord in silence.

Our holy Redeemer, when personally on earth, often retired alone for quiet meditation and communion with God; and on one occasion he told his disciples, "Come ye yourselves apart into a desert place and rest awhile."

"Gladly we catch the tender sound,
Which bids us come and rest awhile;
Come, breathe with me the desert air!
Come, breathe to God the secret prayer!
We come! we come!—the harass'd soul
Longs to escape this war of words,
The clouds of care which round us roll,
And rest with thee, thou Lord of lords!
And once again, the bark refit,
Ere we the quiet haven quit!"

J. W.

For "The Friend."

On the Desert.

THE PENINSULA OF SINAI.

(Continued from page 330.)

On the approach to Mt. Sinai, our traveller said:—

We were now to cross a rugged pass, which leads over into the broad valley or plain at the foot of Mount Sinai. It is called the Pass of the Winds, since it seems as if all the elements—not only winds, but floods and storms, and tempest in every form, with thunder and lightning—had been loose to work the wildest ruin and confusion. It is narrow and steep, and so piled with rocks that it is quite impassable for baggage-camels, which have to be sent round the other way, that is longer by some hours' march. Our camels had quite enough to do to carry us. Slowly and wearily did they struggle upward. As it was impossible for us to keep side by side, we straggled on one after the other, separate and silent. My spirits were such as might have been expected in a sick man, till after two or three hours

we rose to the summit of the pass, when I heard behind me the voice of the dragoman shouting 'Jebel Mousa!' That cry cured me in an instant. If it did not drive away the fever, it made me forget it. Instantly the tears rushed into my eyes, and all personal feeling was lost in one overpowering thought: There was the Mount of Moses, the Mount of God! On that domed summit the Almighty had descended in fire to give His law to men."

The party found shelter in the convent of St. Catharine, situated at the base of the mountain—and afterwards ascended to the summit of Sinai. Here H. M. Field says, "I sent the guides away to a little distance, for there are moments when one must be alone to get the full force of sacred associations, and here where Moses talked with God, one feels that he is face to face with his Maker.

"Coming to such a height of vision, one feels as if he had come to a point in his own life, and a personal feeling mingles with that inspired by the scene, so that one flows into the other. As I looked down from the top of Sinai, I saw not only the deep passes winding away into the mountains, I saw the winding course of a lifetime that had at last brought me to this spot; and how could one who felt that he was but a pilgrim, tarrying not even for a night, but only for an hour, help breathing a prayer to Him who of old led His people across these deserts and through these mountains, that He would guide his wandering steps aright! And then somehow there came into my heart and to my lips the words of the Twenty-third Psalm, and standing there alone with uncovered head, I found myself repeating the blessed assurance, in the strength of which I shall go all my days: 'The Lord is my shepherd: I shall not want. He maketh me to lie down in green pastures: He leadeth me beside the still waters. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff, they comfort me.'

"The spell was broken by shouts down the mountain, and presently Dr. Post appeared with the other American party, and all together we studied the features of the mountain and the plain as related to each other. Looking over the edge of the cliff, we could see how perfectly it answered to the description of 'the mount that might be touched,' for the plain came up to its very base, and at the same time there were low-lying mounds at the foot, which seemed to mark where bounds had been set against too near an approach. As to the extent of open space, wide as it was, Dr. Post reported that the other peak which he had climbed commanded a view still wider; that, while it was in the very axis of the plain of Er Rahah, it took in also a wady on the other side, which furnished standing ground for perhaps half a million more. Hence he inclines to the opinion that this was the peak which Dr. Robinson ascended, as it answers more exactly to the description he has given. But after all, the question whether it was this or that, does not seem very important, for the whole group, is comprised under the general name of Sinai, and the Divine manifestation may have included them all. 'The mountain was altogether on a smoke,' and to the multitude that looked upward it may have seemed as if all were wrapped in the volume of dense, rolling

cloud. Those who have witnessed an eruption of Vesuvius from the Bay of Naples, remember that at times great masses of smoke roll down the mountain side, and then clear away, and flames shoot up to a vast height, reddening the sky, while at the same time they are reflected in the faces of a multitude of spectators white with terror, as if the Dies Irae had come and the very heavens were on fire. If amid this scene, the grandest and most awful that Nature ever presents, a voice were heard issuing out of the cloud and rolling down the breast of the mountain, we might form some faint conception of the mingled majesty and terror of the sight when the Lord descended upon Sinai."

From Sinai they journeyed northward, passing over a plain which bounds the mountain region of Sinai, and scaled a mountain range of a thousand feet in height, and so steep that the cliffs look like the battlements of a walled city. This was the southern boundary of a "vast plateau or table-land, in outline not unlike one of the steppes of Asia. It is not however an unbroken plain, but crossed by mountain ranges, not so grand as those of the lower part of the Peninsula, but still of considerable height, between which are broad spaces of desert furrowed by water-courses. Scarcely had we left the edge of the cliff before we dropped down into one of the gullies by which this vast tract is seamed and scarred, and kept moving on from one to another, as we had traversed a succession of wadies in going to Sinai. Sometimes we rose on an elevation, from which we took in a more extensive view, and saw mountains in the distance. These smaller hollows worn by streams, like the affluents of a river, finally merge into the Wady el Arish (which we entered in the afternoon,) which is to the Desert of the Wandering what the Wady es Scheikh is among the mountains of granite and sandstone, and which bears the great name of the River of Egypt—a term which, as used in the Bible, does not designate the Nile, but this mighty wady, which keeps its course to the sea, coming out near Gaza, and forming the boundary between Egypt and Palestine."

Of course the chief interest of this desolate region is that it is none other than the Great and Terrible Wilderness, in which the Israelites passed all but three of their forty years of wandering. It has always been the tradition, that the march from Egypt to Sinai took about fifty days; and scholars reckon the time of the encampment in the region of Sinai at one year, lacking a few days; when the host of Israel moved northward, and crossing the sandy belt which we passed over yesterday, climbed into this great upland. When they entered it, they could not have intended to remain there, for Moses would not have chosen such a desolate region for a long encampment. They took it on the march to the land promised to their fathers, and advanced nearly through it, when they were driven back by the fierce tribes that inhabited the country. Thus repulsed, they withdrew and pitched their tents in the wilderness, moving from place to place, but never crossing its boundary for more than thirty-seven years, when they turned south to the head of the Gulf of Akaba, and passing round the mountains, came up through Moab, on the east side of the Dead Sea, to Nebo, where Moses died, and from which Joshua, shortly after, led the tribes across the Jordan."

"This long desert life of the Israelites raises the question, often suggested before, but never so pressing as now, as to the means of their subsistence. How could two millions and a half of people find bread in the wilderness to keep them alive for thirty-seven years? Leaving for the moment the question of the miraculous supply of food, the problem may perhaps be solved in part by considering both the mode of life of the Israelites and the greater fertility of the country at the time of the Exodus in comparison with what it is today. The children of Israel were not unaccustomed to the desert. The patriarchs lived on it before they went down into Egypt. Abraham, Isaac, and Jacob were 'dwellers in tabernacles,' that is, in tents. They were nomads as truly as the Bedaween of the present day. They lived by their flocks and herds, moving from place to place, wherever they could find pasturage. When Joseph's brethren stood before Pharaoh, and he asked them of their occupation, they said 'Thy servants are shepherds.' For that reason he appointed them their place of abode not in Memphis, the capital, nor in the other cities of Egypt, but in the land of Goshen, where they could follow their accustomed occupation. They lived in Goshen, as they had lived on the desert, with their flocks of sheep and herds of cattle; and so when they came to go up out of Egypt, it was the dictate of self-preservation to take their flocks and herds with them as their means of subsistence. For them to go out into the wilderness did not involve the same hardship as it would have been for the Egyptians, for they only went back to the mode of life of their fathers. They pitched their tents on the desert, and once more dwelt in tabernacles, as the patriarchs had done before them. The Exodus for them was simply going back to their old, wandering life.

"But how was subsistence found for their flocks and herds? This can only be explained by supposing that the vegetation was much more abundant then than now, of which there is ample proof. In the wadies which we passed through in going to Sinai, there were signs that at one period the mountains, if not covered with forests, yet had by no means the bare look which they now have; while the wadies, which are burnt and dry, may have been as green as the deep valleys that one finds nestled in the recesses of the Alps. All writers bear witness to the constant and suicidal practice which has been going on for centuries among the Arabs, of denuding the mountains, not only of trees but of brushwood, for their camp-fires and to burn for charcoal. This of course has caused the little mountain springs to dry up, and the vegetation to become more scanty. But still with all that man has done to destroy vegetation, there is enough in the wadies and on the hillsides to support flocks of goats; and as we advanced northward, we found large herds of camels spread over the hills. In the wilderness it is not probable that the Israelites were all in one camp. They may have been spread over a tract as large as an English county, in which were a hundred spots that could yield a temporary sustenance for their flocks and herds. But with all these alleviations of their lot, still the Israelites found this waste over which we are now passing, a Great and Terrible Wilderness. A country in which they could find no abiding place—where they were kept

moving from one pasture ground to another, eating up the land before them, and leaving a desolate wilderness behind them; in constant danger, if left to themselves, of perishing by famine or by pestilence—was not a country through which millions of people could make their way unguided and alone. I repeat what I have said before, that the more I see of the desert the more the miracle of the Exodus grows upon me. How the Israelites lived through it, is a mystery which no resources of their own can explain, without the help of Him who was their Guide and Protector."

(To be continued.)

HOW THE WOMEN WENT FROM DOVER.*

The tossing spray of Cocheo's fall
Hardened to ice on its rocky wall,
As through Dover town, in the chill, gray dawn,
Three women passed, at the cart-tail drawn!

Bared to the waist, for the north wind's grip
And keener sting of the constable's whip,
The blood that followed each hissing blow
Froze, it sprinkled the winter snow.

Priest and ruler, boy and maid
Followed the dismal cavalcade;
And from door and window, open thrown,
Looked and wondered gaffer and crone.

"God is our witness," the victims cried,
"We suffer for Him, who for all men died;
The wrong ye do has been done before,
We bear the stripes that the Master bore!"

"And thou, O Richard Waldron, for whom
We hear the feet of a coming doom,
On thy cruel heart and thy hand of wrong
Vengeance is sure, though it tarry long.

"In the light of the Lord, a flame we see
Climb and kindle a proud roof-tree;
And beneath it an old man lying dead,
With stains of blood on his hoary head."†

"Smite, Good-man, Hate-Evil!—harder still!"
The magistrate cried, "lay on with a will!
Drive out of their bodies the Father of Lies,
Who through them preaches and prophecies!"

So into the forest they held their way,
By winding river and frost-rimmed bay,
Over wind-swept hills that felt the beat
Of the winter sea at their icy feet.

The Indian hunter, searching his traps,
Peered stealthily through the forest gaps;
And the outlying settler shook his head,—
"They're witches going to jail," he said.

* The following is a copy of the warrant issued by Major Waldron, of Dover, in 1662.

To the constables of Dover, Hampton, Salisbury, Newbury, Rowley, Ipswich, Wenham, Lynn, Boston, Roxbury, Dedham, and until these vagabond Quakers are carried out of this jurisdiction.

You, and every one of you, are required, in King's Majesty's name, to take these vagabond Quakers, Anne Colman, Mary Tomkins, and Alice Ambrose, and make them fast to the cart's tail, and driving the cart through your several towns, to whip them upon their naked backs, not exceeding ten stripes a piece on each of them, in each town; and so to convey them from constable to constable, till they are out of this jurisdiction, as you will answer it at your peril; and this shall be your warrant.

RICHARD WALDRON.

Dated at Dover, December 22, 1662.

This warrant was executed only in Dover and Hampton. At Salisbury the constable refused to obey it. He was sustained by the town's people, who were under the influence of Major Robert Pike, the leading man in the lower valley of the Merrimac, who stood far in advance of his time, as an advocate of religious freedom, and an opponent of ecclesiastical authority. He had the moral courage to address an able and manly letter to the court at Salem, remonstrating against the witchcraft trials.

† Many years after, Major Waldron was killed by the Indians.

At last a meeting-house came in view;
A blast on his horn the constable blew;
And the boys of Hampton cried up and down,
"The Quakers have come!" to the wondering town.

From barn and wood-pile the good-man came;
The good-wife quitted her quilting frame,
With her child at her breast; and, hobbling slow
The grandam followed to see the show.

Once more the torturing whip was swung,
Once more keen lashes the bare flesh stung.
"Oh, spare! they are bleeding!" a little maid cried
And covered her face the sight to hide.

A murmur ran round the crowd: "Good folks,"
Quoth the constable, busy counting the strokes,
"No pity to wretches like these is due,
They have beaten the gospel black and blue!"

Then a pallid woman, in wild-eyed fear,
With her wooden noggin of milk drew near:
"Drink, poor hearts!" A rude hand smote
Her draught away from a parching throat.

"Take heed," one whispered, "they'll take your
For fines, as they took your horse and plow,
And the bed from under you." "Even so,"
She said. "They are cruel as death I know."

Then on they passed, in the waning day,
Through Seabrook woods, a weariful way;
By great salt meadows and sand-hills bare,
And glimpses of blue sea here and there.

By the meeting-house in Salisbury town,
The sufferers stood, in the red sundown,
Bare for the lash! O pitying Night,
Drop swift thy curtain and hide the sight!

With shame in his eye and wrath on his lip
The Salisbury constable dropped his whip.
"This warrant means murder foul and red;
Cursed is he who serves it," he said.

"Show me the order, and meanwhile strike
A blow at your peril!" said Justice Pike.
Of all the rulers the land possessed,
Wisest and boldest was he, and best.

He scoffed at witchcraft; the priest he met
As man meets man; his feet he set
Beyond his dark age, standing upright,
Soul-free, with his face to the morning light.

He read the warrant: "These convey
From our precincts; at every town on the way
Give each ten lashes." "God judge the brute!
I tread his order under my foot!"

"Cut loose those poor ones and let them go;
Come what will of it, all men shall know
No warrant is good, though backed by the Crown,
For whipping women in Salisbury town!"

The hearts of the villagers, half released
From creed of terror and rule of priest,
By a primal instinct owned the right
Of human pity in law's despite.

For ruth and chivalry only slept,
His Saxon manhood the yeoman kept;
Quicker or slower, the same blood ran
In the Cavalier and the Puritan.

The Quakers sank on their knees in praise
And thanks. A last, low sunset blaze
Flashed out from under a cloud, and shed
A golden glory on each bowed head.

The tale is one of an evil time,
When souls were fettered and thought was crime,
And heresy's whisper above its breath
Meant shameful scourging and bonds and death!

What marvel, that hunted and sorely tried,
Even women rebuked and propesied,
And soft words rarely answered back
The grim persuasion of whip and rack!

If her cry from the whipping-post and jail
Pierced sharp as the Kenite's driven nail,
O woman, at ease in these happier days,
Forbear to judge of thy sister's ways!

How much thy beautiful life may owe
To her faith and courage thou canst not know,
Nor how from the paths of thy calm retreat
She smoothed the thorns with her bleeding feet.

John Greenleaf Whittier in *The Atlantic Monthly*.

For "The Friend."

Incidents and Reflections.

MINISTRY.

The exercise of true Gospel ministry is in the ability which is received from the extension of Divine help; and without sensible evidence of that help, the true minister will not venture to enter upon this sacred work, however much he may have been favored in his communications at other times. Hence there are many such ministers who often pass the time of meetings for worship in a silent wrestling for the arising of a new life; or, it may be, in the enjoyment of the sense of the Lord's goodness and mercy. If this has often been the case with those who are travelling on the Gospel errand, when the Lord withholds his command, they do not speak to the people, lest the reproval language should be sounded in their spiritual ears, "Who hath required this at my hands."

When Job Scott was visiting the churches in Pennsylvania and adjacent parts, in the year 1786, he passed through such an experience, which he relates to his wife in a letter written from Philadelphia. In this he mentions that he had been out in the country, and that at the first eleven meetings after leaving the city, he was shut up in profound silence, except a very few words at the close of the first; and he makes the following comments: "I now know that when [the Lord] opens none can open. I read it and believed it, and in good degree felt and experienced it before; but now I know it in the depths, in a manner past all human penetration or natural apprehension; and what is more than all that, I rejoice in it too; yea, I greatly rejoice that it is so, and that I have thus exercisingly obtained it so. For, by thus fully learning this part of the lesson, I have been led feelingly, to my great admiration, to dip far deeper than ever into a clear experience of the other part, that 'when He opens none can shut.' I, blessed be his holy name, after I gave up, and, not daring to shrink back, condescended to go on, and be a fool, a spectacle and a sign, in dumbness and silence, or whatever pleased, I felt the word of his power, and the eternal influence of his Divine life to arise in my soul, in majesty and mighty dominion: in the fresh openings of the vision of light, the trumpet was prepared to sound; and the sayings being indisputably clear, great was the confirmation; yea, and consolation also; it was like a resurrection from the dead. I, indeed, a good, honest old woman said after meeting, 'I am glad I was at thy resurrection to-day.'"

Many, my dear love, were the kind Friends who sympathized with me in my baptism into the life; and how could they but rejoice with me in the aboundings of that which was evidently felt to be 'the resurrection and the new life.' My way has been opened and good things given in every meeting since, save the experience of Job Scott as above related, that after he had submitted to appear as a fool, he felt the influence of the Divine life to arise in his soul, brings to mind the action made by another minister. As he approached a house where many persons were gathered, in the expectation of hearing him preach, when he saw the number who had assembled, an earnest desire sprang up that he might not be disappointed. As he sat

in the meeting under this feeling, many texts passed before his mind, but he could feel no spiritual life accompanying any of them. Finally, he was enabled to settle down with this conclusion—that if the Lord had any service for him to perform in that company, He would show him what it was; and if He had nothing for him to do, he would remain quiet. After arriving at this state an exercise spread over his mind, under which he was enabled to minister to the congregation.

Job Scott says of himself, in a letter written to his wife in 1789: "I find it is only as I know nothing and attempt not to do anything, but simply as it is immediately impressed and opened, that I find peace, or get at the state of things; and am thankful that I find myself more and more unable to move in my own time, being emptied of all."

One of the great objects of true ministry is to turn the attention of people to the Light of Christ in their own hearts, the great Teacher, to guide them in the way of salvation; and as the apostle says, "to stir up the pure mind in them." This purpose may be effected and substantial benefit derived by the hearer who yet may sometimes be unable to retain in his memory any thing that the preacher has said, or even the subject on which he spoke. Bishop Hoskyn, of old times, says:

"I have heard of one who returning from an affecting sermon, highly commended it to some; and being demanded what he remembered of it, answered: 'Truly, I remember nothing of it at all; but only while I heard it, it made me resolve to live better; and so, by God's grace, I will.'"

There is a story to the same purpose of one who complained to a holy aged man that he was discouraged from reading the Scriptures because he could fasten nothing upon his memory. The hermit bade him take an earthen pitcher and fill it with water. He then bade him empty it again and wipe it clean, that nothing should remain in it. This being done, "Now," said he, "though there be nothing of the water remaining in it, yet the pitcher is cleaner than it was before; so, though thy memory retain nothing of the word thou readest, yet thy heart is cleaner for its very passage through."

To the above may be added the following of a later date:

"What a sermon we had last Sunday!" said a poor woman, who kept a small shop, to a neighbor.

"What was it about?" asked her friend.

"I don't remember," she replied.

"What was the text?" she was then asked.

"I cannot quite think," she replied; "but I know that when I got home, I took and burned up my bad bushel."

The spiritual benefit to be derived from reading the Scriptures, or from hearing the gospel preached, depends on the willingness wrought in the reader or hearer to yield himself to the convictions of Divine Grace which may accompany these outward ministrations; and to co-operate therewith. Without this religious exercise, the mere listening to a sermon or reading a portion of Scripture, will not profit. Yet to the humble, submissive, seeking soul, a blessing is often extended in connection therewith.

The exercise of soul, which sometimes covers the mind when seated in silent meetings for Divine worship, is attended with a similar blessing. If the mind is brought to feel the

good presence of the Lord and to partake of spiritual refreshment from his heavenly table, it matters not whether the blessing is immediately communicated, or through an anointed instrument. In either case the hungry soul is satisfied. That experienced Christian, Richard Shackleton, in writing to one of his daughters, says: "I seldom find any opportunities, of a religious kind, more deeply and solidly beneficial to my spirit, than those which I meet with in my seasons of private retirement at home. To this assiduous, diligent waiting for, and seeking after, the resurrection of a divine life, inwardly stirring in their own minds, I, above all things, recommend my dear children, as the surest way to be preserved, as well as to grow and thrive in religious experience."

Jacob Ritter, who was brought up as a Lutheran, and joined the Society of Friends in early life, through conviction of its principles, many years after related his experience as follows:

"When I was a little boy about ten years old, I used to like to go to meetings sometimes. One First-day morning I asked my father if I might not go with some of my comrades, neighboring boys, to Quaker meeting. He said, 'For what would you go to their meeting?—they don't have any preaching, they just sit still.'"

But still I wished to go. "Well," said he, "go; but mind and behave yourself." So I set off, and walked about five miles barefooted. When I came to the meeting, it was late; all the people were in. I went in, and sat down behind the door. I looked around; the people seemed so serious and solemn, that it brought good feelings to my mind, though there was no preaching. Oh, the good feelings I experienced! So that when meeting broke up, I felt as if I could sit still an hour longer.

"If the children, the dear children, would but be still and try to wait on the Lord in the truth, He would in mercy draw near to them; for He loves little children, and sometimes graciously visits them, I believe at a very early age. When I came home, my father said, 'Well, did the Quakers preach?' I said, 'No, but there are good feelings amongst them that are better than preaching; we have no such good feelings in our meetings.'"

The experience of Jacob Ritter was similar to that of Robert Barclay, who says: It was "not by strength of argument or by a particular disquisition of each doctrine, and conviction of my understanding thereby, I came to receive and bear witness of the truth, but by being secretly reached by this life; for when I came into the silent assemblies of God's people, I felt a secret power among them, which touched my heart, and as I gave way unto it, I found the evil weakening in me, and the good raised up, and so I became thus knit and united unto them, hungering more and more after the increase of this power and life, whereby I might feel myself perfectly redeemed. And indeed this is the surest way to become a Christian, to whom afterwards the knowledge and understanding of principles will not be wanting, but will grow up so much as is needful, as the natural fruit of this good root."

It is this "power and life" of the Lord which only can turn the sinner from the error of his ways, and thus effect his conversion; and it is only as any labor in the strength of

this "power and life," that they can be spiritually helpful to others. This essential requisite for successful labor is sometimes overlooked by persons whose zeal exceeds their experience. On one occasion, such an one remarked to Jacob Ritter, that the world of mankind had lapsed into a state of great degeneracy; that many thousands were hurled into the vortex of eternal ruin; that the Lord had a harvest, and the harvest was great, but the laborers were few. The few, he said, were too idle; it was high time they should be up and a doing, up and a *doing*, doing, doing! that he saw clearly the blood of the ruined would be upon the heads of the idle laborers.

"Ah!" replied Jacob, "we are in great danger of running where we are not sent; of doing that which we ought not to do; and of leaving undone that which we ought to do. Our salvation depends upon a true and living faith in the Son of God, who said, 'Ye are my friends if you do whatsoever things I command you.' He surely knows best what we should do, and when we should do it: this has always been the doctrine of Friends. Now suppose the Lord of the harvest calls a man to reap in his harvest on a given day; but he who is thus called thinks it is a weighty matter, and has a great many things to do first, and, like Martha, is cumbered about much serving; so he lets the right time slip. By and by, he shoulders his sickle and goes out into the field after harvest; what is he then to do? He can only reap stubble. But suppose he is a very *doing* man, and he takes his scythe and cradle, and goes into the field before the Lord of the harvest has told him to go, and he dashes into the wheat before it is ripe, he does mischief, and the Lord says to him, 'Where are thy orders? Who hath required this thing at thy hands?'"

For "The Friend."

I was interested in seeing in an essay in "The Friend" of 5th mo. 19th, entitled, "A Ride through the Streets of Philadelphia," the allusion made to the two great evils of our day—Intemperance in dram-drinking; and intoxication from reading exciting and licentious novels. It may be added to what is there stated, that one affects the head, intoxicating the brain; the other no less fatally corrupts the heart by undue excitement of the mind and affections. The former is most common to men; the latter affects both sexes. While the slaves of strong drink are more easily seen by their fellowmen to be in the road to destruction; the equally to be pitied, if more hidden, slave of the dissolute novel or romance is no less in danger of shipwreck in the gulf of licentiousness; which Plato denominates "The god of fools." Well might the query be put to manufacturers and venders as well as consumers of both,—Which is the greater evil, to administer poison to the head, or poison to the heart? when both will sooner or later taint or destroy moral purity and the true life of the soul. We were recently made acquainted with the fact, that a conscientiously reclaimed novel-reader, who had in early life indulged this passion till the habit had become deeply rooted, said: that the desire for this stimulating kind of reading had become so inveterate, and she so weakened by indulgence in it, that upon seeing a work of this character, she had to flee from the seductive snare, as the reformed inebriate

did from his tempting and destroying beverage.

In this relation the writers of many books, and publishers of many newspapers and other periodicals, incur an amount of responsibility which it is fearful to contemplate. We have lately been told of a vender of pernicious literature, who, on his attention being called to a newspaper which he had on sale, with a reference to its deleterious influence, said: "Yes, the publisher of that paper ought to be put in the penitentiary." While we think he was not out of the way in condemnation of the author of such corrupting reading matter, must not every one wonder how he could lend his influence to the furtherance of such evil by essaying to gain through lust of lucre by the sale of it?

The author has often been pained at seeing in the miscellaneous matter of what are called our best newspapers, advertisements of theatres, circuses, horse-races, &c., &c., which are *practically* invitations to go to these *sinful* places of amusement. Is it not so? and can such editors wash their hands from such misleading influence, and complacently assume that they are clear? We apprehend the two "great shows," which have recently been on exhibition in our large cities, are of the character herein alluded to. And yet they are noted by some of the most reputable journals of Philadelphia, as for instance:—"Barnum's Great Show—its Great Attractions," &c. These advertisements captivate the multitude, particularly the young; and where does the accountability, in measure, attach?

Not greatly differing from the subject in hand, and to which we would allude in this running comment, is the degrading exhibition recently witnessed in New York, of two pugilists pounding each other. This insult to civilization is said to have been patronized by 10,000 people at \$2 a ticket. Of this number, in one of the front boxes, it is reported, a former lawmaker and ex-senator, to his thorough disgrace and shame, had his seat. One woman only is said to have been present. Would that their gentle refining influence was more put forth and more extensive over the other sex; so that such brutal scenes might be left to the by-gone age of gladiators, prize-fighters, bull-baiters, &c., which characterized the blindness and ignorance of uncivilized nations and periods.

As surely as there "is a God that judgeth in the earth," so surely will those who persistently pursue after these corrupting pleasures and pass-times—polluting others, particularly the young, by their example and influence—have to mourn deeply because they did not mourn sooner. Like Solomon of old, they may have to look with grief and remorse upon the work of their hands, exclaiming with him: "All is vanity and vexation of spirit." He continues: "Let us hear the conclusion of the whole matter; Fear God, and keep his commandments: for this is the *whole duty* of man. For God shall bring *every work into judgment*, with every secret thing, whether it be good, or whether it be evil."

For "The Friend."

Natural History, Science, &c.

Slates Bad for Eyes.—Professor Cohn, of Breslau, believes that the use of slates by school-children tends to injure the eyes; and he recommends as a substitute either pen and ink, or an artificial white slate with black

pencil, which has been introduced into a German Schools.—*Sci. American.*

Explosives.—Gun-cotton is prepared by mersing cotton in a mixture of nitric sulphuric acids. In the air it burns with flash; when exploded in a confined space force is variously estimated as from two eight times that of ordinary gun-powder.

Nitro-glycerine, one of the most powerful and dangerous compounds of this class produced by treating glycerine with a mixture of strong nitric and sulphuric acids at a low temperature. It is a heavy, yellow, oily-looking liquid, freezing at a temperature between 50 and 55 degrees of Fahrenheit powerfully explosive on the least friction, concussion, and is said to have a destructive power ten times as great as the same weight of gun-powder. Many accidents, involving loss of life and property, have occurred from its use.

Dynamite was the discovery of Nobel Swedish engineer, who found that by mixing nitro-glycerine with some inert matter, such as a porous earth found in Germany, it was absorbed by it, and rendered much safer for transportation, without losing those explosive powers which render it so valuable in mining operations. In blasting with gun-powder after a hole is bored in a rock, and the powder introduced, it is necessary to carefully tamper the hole, that is, to fill it with stones, clay or other material, tightly rammed, so as to prevent the force of the explosion being lost through the hole. But no such care is needed with nitro-glycerine or dynamite, which simply introduced in suitable cases, and a fuse attached with a small quantity of gun-powder in contact with the compound. When the fuse is fired, and the fire reaches the gun-powder, its explosion causes a concussion which explodes the dynamite or nitro-glycerine, as the case may be.—*Chambers' Journal.*

Italian Malaria.—The clearing away of the forests and other causes have tended in latter years to extend the area of the pestilential marsh diseases of Italy. Out of about 5000 miles of railway in Italy, it was calculated that about 2350 miles were within the area known as *malarious*. On these portions of the railway system, night service is often impracticable, as the officials have to be conveyed at sunset to a spot not subject to the fatal exhalations. A recent investigation made by the government showed that out of the provinces of Italy, 15 are to a great extent rendered uninhabitable from that cause. According to statements recently published there are, on an average, 17,000 cases of marsh-fever annually among the soldiers of the Italian army.

A proposition has been laid before the government to extend inducements in different ways for the reclaiming of the marshes.

Female Hallucinations.—Recent circumstances have directed attention to certain remarkable delusions to which females of unstable nervous equilibrium are subject, either through hysteria or through similar disorder of the nervous system. Dr. Legrand du Saulle, physician to the Salpêtrière, Paris, describes in his standard work *Les Hystériques* some remarkable cases of hallucination, where females labored under the belief that they had been struck or stabbed by others, even after having inflicted blows and wounds upon themselves. In one instance a young woman was found by her husband lying on the floor

er room in a fainting fit, her face covered blood. On reviving from her swoon stated that she had been attacked by ed men; the Paris newspapers related the and within three weeks two similar ts occurred in the French metropolis, all e cases were proved to have been fabri- d by the supposed victims. A young wounded herself slightly with a pistol, gave the police authorities the most min- details about an imaginary assassin who, dding to her account, fired the weapon, she was found to be highly hysterical, it was proved that she had wilfully nded herself. In a third case, in Dr. du le's experience, a young woman was found railway carriage, stabbed in the left side. incident caused great excitement, but it proved, contrary to her assertions, that had inflicted the wound herself, and was ysterical subject. A house-maid was d lying behind a door, bound, gagged, covered with bruises. She stated that had been brutally attacked by two burg- with blakened faces, but she was a highly ical woman, and there appears to have strong evidence that she had contrived e her own hands and to gag and bruise elf. Perhaps the strangest case of all oed in M. Tardieu's practice. A young wished to make herself an object of pub- interest by passing as a victim of a political piracy, which she pretended to have dis- red. One night she was found in a state e greatest mental perturbation at the f her apartment. She could not talk, stated in writing, that she had been at- ed outside her own house by a man who attempted to garrote her, at the same striking her twice with a dagger. Only dy's clothing was injured, and the body r dress and her corset were found to be hrough, but at different levels. She tried ke out that the attempt at strangulation caused dumbness. M. Tardieu remarked, er hearing, that this infirmity rapidly ppeared when produced under circum- ces of this kind. She soon managed to in her speech; and in a short time, ad- ed that the whole narrative had been de- ped out of her inner consciousness. The tant fear of molestation from enemies, icially if based on reasonable grounds, is icularly liable to predispose nervous or stable subjects to extraordinary delusions is kind.—*The British Medical Journal*.

Tame Rat.—The following incident ys how expressive and intelligible is the uage of gesture. A gentleman living in t had a fancy for taming animals, and ng others had some rats, which were on most friendly terms, and used to run at him as he sat in his room. One of his had a litter of young, and, in order to re their safety, they were placed in a cage and hung on the wall. One night, after their master was asleep, as awakened by something patting his ck, and found it was one of his tame rats. tried to sleep again, but the animal would allow it, and was evidently disturbed t something. As soon as he obtained a t, the rat went to the door, and looked at as if it expected him to follow. He did and it led him down the stairs into his n, and took him to the spot where one of young was lying, having fallen from its e.—*J. G. Wood*.

THE FRIEND.

SIXTH MONTH 2, 1883.

When George Fox and his fellow-laborers went forth into the world to proclaim the glad tidings of the Gospel, and to turn the attention of the people to that Light, Grace and Spirit of Christ in their own hearts which would bring them salvation, the marvellous success which attended their labors was largely due to the fact that the Lord had before been operating on the hearts of thousands of people in Great Britain, awakening earnest desires for purity and holiness, and for a sense of peace and acceptance with God. They were like a well-tilled field prepared to receive the seed of the kingdom of Heaven, which grew and multiplied in this soil. When the way of salvation was declared to them, through turning to the Spirit of Christ which had showed them their fallen state, and which would give them power to forsake all sin; they were ready to receive the message with joy, and to testify: this is that we have long waited for, we will be glad and rejoice in this salvation.

William Dewsbury declares, that after he was convinced of the truth by the openings of the Spirit on his own mind, and his thoughts were turned towards his countrymen, whose eyes had not yet been opened, he was divinely instructed to forbear entering on this work for some years. It was shown him that the harvest was not yet ripe, and that a time would come when there would be more of a preparation to receive his message.

It is on the Spirit of the Lord working on the hearts of the people, either immediately or through his chosen and prepared instruments, that we must rely for all good results. It was in accordance with this that our blessed Redeemer instructed his disciples to pray unto the Lord of the harvest that He would send forth more laborers into his harvest—a petition which often rises up at this day in the hearts of those who earnestly long to see the kingdoms of this world become the kingdoms of our Lord and of his Christ; and who mourn over their poor deluded brethren absorbed in temporal pleasures and pursuits. It was for the pouring forth of this Spirit upon them that the apostles waited at Jerusalem before entering upon their public ministry.

It was this preparation of heart, that enabled Cornelius, the Centurion of Cæsarea, to receive the preaching of Peter; so that the apostle was constrained to bear witness,—“Of a truth I perceive God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness is accepted with Him.”

Among the discouragements of the present day, as regards our own Society, where so many are departing from the principles of Truth of which Friends in the beginning were convinced, is there not reason to hope that the Lord is secretly at work on the hearts of many hidden ones who know little of us or of the profession we make; and that He is bringing them under conviction of the same blessed truths by the immediate working of his mighty power? By his inward judgments upon the evil nature, and by the comfort and peace which He administers to those who

yield obedience to the convictions of his Spirit, is He not preparing them to accept the Light of Christ as their Leader and Guide into that salvation, which He came in the flesh to purchase for them? And may we not hope that the day is approaching when the fundamental principles of our Society will be far more extensively recognized as being pure Primitive Christianity revived?

Though many may desert this standard, and as a people we may be still more humbled and brought low, yet the cause of vital religion belongs unto the Lord, and He will care for his own cause. If those who were bidden to his feast shall prove themselves unworthy, He will bring in others as from the highways and hedges. There are some cheering evidences that such a work is even now going forward; and it may greatly increase in the lifetime of some who are now living. We are reminded of the dying testimony of a dear aged servant of the Lord not very long ago, who, in looking forward to the greater prevalence of our principles among men, thought it probable that the future Society of Friends would be largely composed of those brought into its ranks by conviction from other professions.

The facility with which a legal dissolution of the marriage contract may be obtained in some parts of the United States, has long been a source of uneasiness to thoughtful lovers of their country. Experience has shown that the enjoyments and the restraints of home-life conduce to the public welfare and safety; and that therefore it is the part of true statesmanship to strengthen rather than weaken the defences which the law has placed around the institution of marriage. Christianity, or the teachings of its founders, which may justly be regarded as the most perfect embodiment of statesmanship as well as of religion (for it is *righteousness* that exalteth a nation) concurs with experience in this reprobation of an easy severance of the marriage tie, and the consequent family unsettlement.

It has been with satisfaction therefore that we have read the remarks of R. E. Pattison, Governor of Pennsylvania, in his veto of a bill which had passed the Legislature:

“I herewith return without my approval House bill No. 147, entitled ‘An act authorizing married women and their husbands living separate and apart under a deed of separation or mutual agreement, to sell and convey their separate real estate free and clear of rights of dower and courtesy and other interests.’ Legislation and judicial interpretation have already gone a long way towards impairing the sacredness and weakening the strength of the marriage relation. If this bill should become a law, marriage in Pennsylvania would be little more than a temporary contract, of the most serious rights and solemn duties of which the parties might relieve themselves at their mutual pleasure.

“The bill seems to proceed upon the theory that separations between husbands and wives are to be expedited rather than retarded, and when once taken place are to be made perpetual. It would almost close the door to all hope of future reconciliation between the parties by removing every material consideration that might possibly invite a resumption of marriage relations. Under its provisions a husband and wife, unhappily influenced by momentary disagreement and signing arti-

cles of separation, are instantly divested of all legal restraints, and may immediately dispose of their respective estates as freely as though the marriage tie had never existed. They are abandoned by this bill to the full effects of their immediate prejudices, and passion is given full vent to work its most serious evils and destroy all vestige of home or mutual property. The fruit of their union, the innocent children of wedlock, are exposed without shield or guardianship from the law to the worst consequences of the intemperate dispositions of their parents.

"The soothing influence of time and the returning reflections of cooler moments and sober thoughts are given no opportunity for their healing work. The destruction of home having begun, this bill invites its complete desolation. This ought not to be, and it is to be hoped never will become the policy of our law.

"That policy should be to conserve and not facilitate the extinction of the marriage relation. The restraints upon alienation of the wife are not an impediment but a protection alike to her and her offspring.

"Instead of advancing, it is doubtful if it would not be better if our law retraced a step or two in the relaxing of these restraints. A married woman in Pennsylvania enjoys to-day every legal right conducive to her happiness and consistent with her dignity and security. The limitations with which the law still guards her are beneficent and salutary rather than obstructive and burdensome.

"They protect her as well from the amiable weaknesses of her affection as from those less commendable traits of our common humanity to the intemperate exercise of which this bill would expose her. The sacredness and security of its homes are the glory and strength of a State, 'a fortress at once and a temple.' It is to be devoutly hoped the law may never relinquish its brooding guardianship over them. For these reasons I return the bill without my approval.

ROBERT E. PATTISON."

SUMMARY OF EVENTS.

UNITED STATES.—General Crook who has been absent several weeks in Mexico, where he went in pursuit of hostile Indians, has not been officially heard from. Rumors of a massacre of his command are discredited in Washington.

The total values of the imports of merchandise into the United States during the twelve months which ended 4th mo. 30th last, amounted in value to \$733,177,431, an increase of \$25,153,004 on the amount imported during the preceding twelve months. Our exports of merchandise during the twelve months which ended 4th mo. 30th last, were valued at \$811,641,354, against \$777,875,781 for the preceding twelve months, an increase of \$33,765,573.

The steamship Strasburg arrived at Baltimore last Seventh-day from Bremen, with 1474 emigrants.

The formal opening of the great Brooklyn Bridge took place on Fifth-day the 24th ult. There were present the President of the United States, Secretaries Frelinghuysen, Chandler and Folger, Postmaster General Gresham and Attorney General Brewster; Governors Cleveland, of New York; Ludlow, of New Jersey; Littlefield, of Rhode Island, and Fairbanks, of Vermont, and a number of other prominent persons. The number of foot passengers increased until on Sixth-day at noon those passing each entrance was estimated at about 100 per minute or 6000 per hour. The greatest deflection caused by the crowd on the bridge during Fifth-day's opening ceremonies is stated by Engineer Martin to have been only three inches.

A firm in Lansingburg, N. York, has nearly finished "a paper steamboat" for a Pittsburg company. The vessel is 20 feet long, can seat 25 persons and carry three tons. Its sheathing is a solid body of paper, $\frac{3}{4}$ inch thick. A bullet from a revolver, fired at the

sheathing from a distance of only four feet, neither penetrated nor abraded it.

A cotton mill is about to be built at Oakland, opposite San Francisco, to work up the cotton now being raised in Southern California. It is said sea island cotton can be successfully grown there.

The first consignment of New Zealand apples has arrived in San Francisco. Apples ripen in New Zealand in the months corresponding to our spring.

It is said that the Indians of Alaska do not belong to the same race as the North American Indians, but that they are probably an offshoot from the Japanese or Coreans. The missionaries who have been laboring among them say that in many respects their conceptions of moral law are better than those of civilized nations.

Five thousand dollars worth of seized gambling apparatus was burned in bonfires on the public square in Nashville, Tenn., recently, by order of the Criminal Court. It is asserted that at least 500 gamblers will be driven out of the city by the enforcement of the new act of the State Legislature making gambling a felony.

The deaths in this city last week numbered 374, which was 30 more than during the previous week, and 49 less than during the corresponding period last year. Of the above 200 were males, and 174 females: 69 died of consumption; 28 of pneumonia; 14 of scarlet fever; 14 of convulsions; 13 of old age; 12 of typhoid fever; 12 of diphtheria, and 11 of marasmus.

Markets, &c.—U. S. 3's, 103 $\frac{1}{2}$; 3 $\frac{1}{2}$'s, 103 $\frac{1}{2}$; 4 $\frac{1}{2}$'s, registered, 112 $\frac{1}{2}$; coupon, 113 $\frac{1}{2}$; 4's, 119 $\frac{1}{2}$; currency 6's, 129 a 132.

Cotton continues quiet, but prices were steady. Sales of middlings are reported at 11 $\frac{1}{4}$ a 11 $\frac{1}{2}$ cts. for uplands and New Orleans.

Petroleum.—Standard white, 7 $\frac{1}{2}$ a 7 $\frac{1}{2}$ cts. for export, and 8 $\frac{1}{2}$ a 8 $\frac{1}{2}$ cts. per gallon for home use.

Flour was quiet and steady. Sales of 2000 barrels, including Minnesota extras, at \$5.40 a \$6.50; Pennsylvania family at \$4.90 a \$5; western do. at \$5.25 a \$6.20, and patents at \$5.90 a \$7.50. Rye flour is steady at \$3.87 a \$3.90.

Grain.—Wheat was a fraction higher. Sales of 4600 bushels red, in car lots, at \$1.11 a \$1.26. Rye is nominal. Corn is quiet and steady. Sales of 8500 bushels in lots, at 60 a 68 cts. Oats are dull and lower. Sales of 10,000 bushels, in car lots, at 45 a 52 cts.

Hay and Straw Market, for week ending 5th mo. 26th, 1883.—Loads of hay, 346; loads of straw, 54. Average price during the week—Prime timothy, 90 cts. to \$1.00 per 100 pounds; mixed, 80 a 90 cts.; straw, 55 a 65 cts. per 100 pounds.

The cattle market was dull. About 2500 head arrived and sold at the different yards at 5 $\frac{3}{4}$ a 7 $\frac{1}{4}$ cts. per lb., the latter rate for extra.

Sheep were also dull: 14,000 head arrived and sold at the different yards at 4 a 6 $\frac{1}{2}$ cts., and lambs at 7 a 10 $\frac{1}{2}$ cts. per lb., as to condition.

Hogs were a fraction lower: 5000 head sold at the different yards at 10 a 10 $\frac{1}{2}$ cts. per lb., according to quality.

FOREIGN.—Only one agrarian outrage against the person occurred in Ireland during Fourth month.

The Suez Canal Company have announced that they propose to begin the cutting of a parallel canal across the Isthmus forthwith, and have applied to the English Government for their support in obtaining the necessary concessions of land from the Khedive. A second meeting of influential ship owners in favor of the construction of another canal across the Isthmus of Suez was held in London 5th mo. 21st. The meeting raised £20,000 for preliminary expenses, and resolved to notify the Government of the project.

An official telegram from Tonquin states that the commander of the French forces in Tonquin, has been killed while making a sortie from Fort Hanoi. In the French Chamber of Deputies, Brun, Minister of Marine, read a telegram from Tonquin, stating that 14 men were killed and 20 wounded in the sortie. Hanoi is surrounded by a numerous force of Annamites. Two companies of French troops have been sent from Saigon to that place, and other troops will speedily follow.

Advices have been received from Madagascar that a French detachment landed and carried several military posts which had been erected by the Hovas on Sakalava territory in defiance of French rights. It is also stated that Admiral Pierre has occupied the Custom House at Majunga, thus securing the road and waterway leading to Tananarivo, the capital of the island. It is semi-officially stated that the object of the French expedition to Madagascar is to obtain the payment of sums due the French Government from Madagascar, by holding the custom houses there as security for the amount. If the Hovas continue to resist, France will impose a treaty placing French subjects in Madagascar on the same footing with English subjects.

The State Department is informed that a treaty of peace has been signed by Chili "and General Ingles for Peru."

A despatch from Lima, dated 5th mo. 26th says: Congress was convened at Arequipa on 5th mo. 20th. 5th mo. 22d, Montero sent in a long message treating the gloomy outlook before the country, praising loyalty of Bolivia to the alliance, arraigning Chili aggressive, and declaring unjust the offers of peace which Peru cannot accept. The message closes with expression that little hope of peace is entertained present.

Intelligence from Senegal states that a French column under Colonel Desbordes has succeeded in driving the hostile natives back a distance of sixty kilometers and that tranquillity has been established on the bank of the Niger.

Advices have been received in London from Mozambique that Portugal has declared war against Makalo and other chiefs on the Schire river. A Portuguese gunboat and troops have been despatched from Mozambique to the scene of hostilities.

The Cologne Gazette has published an article which attracts much attention, pointing out that Germany, Austria and Italy can together muster 1318 battalions of infantry, 740 squadrons of cavalry and 4464 field guns, while the forces of France and Russia together amount to 1339 battalions of infantry, 620 squadrons of cavalry and 4840 field guns; but, it says, the last two States can only operate with divided forces. The tripartite alliance can thus outweigh the whole remainder of Europe.

The Emperor and Empress of Russia were crowned in the Kremlin at Moscow, on First-day the 27th ultimo, with great pomp and ceremony. Representatives from Asia and each of the provinces of the empire were present; also from foreign governments. Great enthusiasm was manifested by the people, and no expressed dissent appeared. In the evening the Emperor drove through the streets without an escort to witness the illuminations.

A letter from Havana, dated the 19th of last month reports an unusually severe drought over a great portion of Cuba. At Caibarien, a demi-john of water, for drinking, sold for 15 cents in the town. At Puerto Principe the damage to the pastures and drying up of the water were causing fears that the cattle would perish in large numbers for want of sustenance. The drought, however, was favorable to sugar making, as the plantations could keep on grinding all the cane in hand. The latest estimates of the sugar crop gave a falling off 25 per cent. from the yield of last year.

It is believed that the Mexican Congress will make an extensive revision of the tariff. Among the financial suggestions is one for the funding of the "legitimate" Mexican debt in \$250,000,000 of forty or fifty year bonds, making them the basis of a national banking system, whose notes should be legal tender. The Mexican Government is perfecting a plan for the encouragement of immigration to Mexico, beginning with the Northern States.

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For "The Friend."

Letters and Memoranda of William Scattergood.

(Continued from page 338.)

These humbling seasons and fiery baptisms are portrayed in the following letter, are related to teach man his own impotency and entire dependence upon the one saving, lasting Arm of sufficiency, grace and mercy. It is by such chastening discipline—of Heavenly love—that the inward eye is fresh anointed to see, and the spiritual ear enlarged by Him, who thus bringeth the soul into filial subjection and closer union to himself; who also leadeth captivity captive, and giveth gifts unto men. Hereby also are realized the force of the teaching little word, "Prayer answered by crosses:"—

"These inward trials I employ,
From self and pride to set thee free,
And break thy schemes of earthly joy,
That thou may'st seek thy all in me."

Truly precious, in this relation, are these words of the apostle Paul: "Blessed be God, the Father of our Lord Jesus Christ, the Father of mercies and God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ."

To ———.

"Philadelphia, 1827.

My very dear friend, * * * Thy letter reached me just emerged from a season of the deepest darkness and distress, which my mind ever experienced; and though it was only for a short season, 'the terrors of death' were said to have 'compassed me about.' I could convey to thee, my friend, the agony of my soul at that period, thou wouldst, with thyself, have trembled at the consideration. Thou hast ever known a state of mind in which every hope, all faith, all vision or remembrance of comfort had departed or was far from thy view; if thou hast had the exciting sinfulness of sin and the backslidings of my own heart set before thee as it were in the language of condemnation, thou canst form the idea of the torrent of feeling that seemed threatening to drown my soul in the depths of unspeakable perdition. A circumstance in which I feared I had not acted as I ought, led or rather my mind seemed from that led

to take a review of my past life; how I had acted my part in relation to my Heavenly Father! my many backslidings, and my multiplied deficiencies in the prosecution of my proper duty; and the retrospect was awful indeed. I am persuaded that words are too feeble to convey the prospect that opened to my view—eternal misery, with the trembling, horror, and anguish that await those who know not the Lord. All these—their interminable extent, and the sureness with which they follow the impenitent and ungodly soul, being brought home to myself—left an impression which, I trust and hope, may never be forgotten: because, too, it has brought home to my soul the value, the inestimable value of that mercy and grace which come by Jesus Christ our Lord. I have always, or at least during my profession of religion, been a believer in the doctrines of the atonement, the mediation and intercession of our blessed Redeemer; but never did the truth, ah! the necessity, the indispensable necessity of these things, come home with such unspeakable and convincing energy. * * * *

I have gone more into this subject than I expected to, but it is one of such infinitely interesting importance that I trust thou wilt feel responsively with myself in relation to it. It does appear to me, my dear friend, upon looking seriously into the subject, as if it was only by a practical and experimental knowledge of the things of God in ourselves, that a right qualification is found to speak to others of the Divine mysteries of our holy religion. Vain will be all reading even of the best of books, or of the best commentaries upon Holy Scripture; vain will be all our contrivings and suppositions of its meaning, except we experience in ourselves those things which pertain to salvation, and of which we speak to others. When this is the case we can say, in our measure, with the apostle: 'That which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life—that which we have seen and heard, declare we unto you.'

* * * I have been prepared to see myself and some of our highly professing people in a little different point of view than formerly. I believe that there are testimonies given us to bear; and that in a conscientious conviction of their truth, we are bound to be faithful in their support. But if while professing clearer views of Christianity than others, we are found not living up to that profession of them, greater will be the condemnation of such in the day of final retribution, and greater is the reproach to the Lord's cause. I confess I often feel weak and wavering in some particulars; and almost wish to be excused from appearing so much like a fool in the eyes of the world; but I do at times feel such living consolation in the belief that this is the path of duty, that hard things are made easy, and crooked things straight, also

that very bitter cups are made sweet in the experience of the approbation of a good and kind Father and Friend.

Vain would it be for me, on such an occasion as this, to undertake to tell all I feel at times in contemplating the ways of "Heaven's Eternal King"—his glorious goodness and his free salvation to the sons of fallen Adam; and blessed be his name in that He hath called me, as I humbly trust He has, poor and unworthy as I am, to be a partaker in the riches of his unsearchable love. Well, my friend, let us labor more and more to be found watching; let us endeavor to walk worthy of the vocation wherewith we are called with all lowliness and meekness; endeavoring to keep the unity of the Spirit, which is the bond of peace. This will afford us true consolation amid all the fluctuating scenes of time; and though many trying conflicts may be our portion, the Lord who is infinite in goodness will maintain and support us through all, to the praise of his own great and excellent name.

Thy remarks upon the subject of waiting upon God, thou mayest well suppose met my warmest approbation. I have known the benefit arising from this in times of great weakness, as well as when the Sun of Righteousness has arisen with healing in his wings. Yes, my friend, the promise is still to those who wait upon the Lord, that they shall renew their strength. They shall truly mount up with wings as eagles; they shall run and not be weary, they shall walk and not faint.

I know not what thou wilt think of this letter, but my heart has felt full of that affectionate warmth, which breathes 'Peace on earth, and good will towards all men.' In this feeling I must draw towards a conclusion; and once more bid thee God speed on thy heavenly journey.

Thy affectionate friend,

W. SCATTERGOOD."

To E. Comfort.

"Philada., 8th mo. 17th, 1827.

* * * I cannot well convey nor present to thee, the great variety of solemn, and, to me, deeply interesting feelings which have been and are continually passing in my mind. Indeed I have thought that words could not convey them. * * * I know not how these things may terminate! whether by a right abiding under the refining hand of the Most High a vessel may be prepared for the Master's use; or whether, as I am sometimes almost ready to fear, the work may not be marred upon the wheel, and I east, poor and empty and comfortless, as it were, among the lumber of the Lord's house, unprofitable and unworthy. I feel that I stand upon very awful ground; and as though, if ever I needed or dare claim the prayers of the faithful, I might now do it. Although the all-sustaining Arm has been sensibly near, and although in retrospect, I may with humility say, that I have endeavored, according to my measure, to be found filling up the allotted portion of

suffering; and feel revived in believing, that the promise is true to us of the present day as it was of old: 'As thy day, so shall thy strength be.'

I have felt very affectionately solicitous, that in the prosecution of the solemn engagement which we have entered upon,* and which involves, as I believe, consequences of the highest importance both to our present and future well being, that we might experience the hand of the Lord to be near, and also a being built upon the everlasting foundation individually; and so find true unity in the bond of peace. There is nothing short of this can give any true stability to our love, or firmness and comfort in our connexion together. But in this, and under the uniting power of Divine love, we feeling that our Heavenly Father hath truly joined us together, shall become one flesh; and under this feeling can travel onward through time, with the sweet evidences of His tender care and regard for us.

Many and various are the turnings and overturnings, the ebbings and flowings, which we have to experience. At seasons we may be enabled to partake of the sensible evidences of our Heavenly Father's love in a remarkable manner; while at others, his presence may be veiled, and our souls plunged into the very pit of sorrow and conflict. To be enabled at such seasons feelingly to support one another, and strengthen each other in the most holy faith, seems to me, as a very prominent and important feature in our earthly connexions. Then, although the storms and tempests of time may beat and rage, our hearts being from time to time replenished with living virtue from the fountain of all excellency, we shall be prepared to soar above the little trials of mutability, having our eyes fixed upon that period when we shall be united to and centered in the Source from whence we sprung. Let us cultivate, therefore, those sentiments which, from season to season have been begotten in our hearts, whereby we shall be led to trust in Him 'who, (to use John Woolman's words) is greater than earthly princes;' and whose tender compassion is extended to all the workmanship of his hands. It is well remarked by the same excellent and devoted man, that 'the care of the Almighty Creator for his creatures, far exceeds that of the most tender earthly parent.' And I believe, however prone to misgiving and doubt myself, that He continues from generation to generation to be the support and strength of his children and people, in all their varied trials and difficulties.

With truth and sincerity I again salute thee, in a feeling of the most unfeigned love; and remain thy faithful friend, W. S."

(To be continued.)

The prayer, or praying, of the Orientals is not usually very noisy, but their reading is a continual sound. They study aloud, read their sacred books aloud, and rehearse their lessons aloud, to an extent that is not seen among the Occidentals, nor enjoyed by an Occidental listener. When there are many together, the babel is astonishing. The idea that it might disturb any one never enters their heads. But the Orientals do many

things with noise which we of the West prefer to do with quietness. Our talking seems painfully low and still to them, as theirs seems painfully loud and noisy to us. Yet the Orientals are not very much beyond the ordinary Italians in that respect.—*S. S. Times.*

For "The Friend."

On the Desert.

(Continued from page 340.)

THE BEDAWEEEN OF THE DESERT.

"In reading the story of their wanderings, we wonder not that they often fainted, and that their hearts died within them. Forty years! that is more than the lifetime of a generation. In that time old men died, and young men grew old; wives and children were buried in the sands of the desert. What a trial for the wisdom and the firmness of their great leader to keep any control of millions of people, who were at times almost starving, and often in a state of mutiny! Moses himself was sometimes ready to despair! but he withdrew into the wilderness, and alone he knelt upon the rocks or sands, and cried to Heaven for help, and then returned, with new courage in his heart, to inspire the faint and strengthen the weak, and to lead them on, until at last he brought them to the Promised Land.

"We camped in the Wady el Arish. It was a bitter night. The wind blew so that we feared it would blow down our tents, and the men had to keep a sharp lookout, driving in the tent-pins to hold them fast. At the same time the temperature was almost freezing. The same lime-stone surface which reflects the sun by day, radiates the heat rapidly as soon as the sun goes down; so that while the days are very hot, the nights are very cold. We have to wrap ourselves up warmly, piling blankets and over-coats upon our camp-beds, and then are sometimes almost frozen. Yet while it required our utmost efforts, even under shelter, to keep our blood stirring, the Arabs slept in the open air, with only their thin covering, and such warmth as they might get from their camp-fires."

"The camp-fire is the delight of the Bedaween. No sooner are our tents pitched, and our wants attended to, and the camels fed, than the men scatter about, pulling up little shrubs and brushwood that grow on the desert, which make a quick fire. These they pile on until the ground is thoroughly heated, and they have a glowing bed of coals. Meanwhile one of the Arabs pours out of a sack perhaps a peck of meal upon a piece of coarse cloth, much the worse for wear, and adding a little water and salt, kneads it into a dough, which, when of the proper consistency, is flattened out like a huge pancake, looking very much like the *chipatties* in India. Then the bed of coals is raked open, and the cake laid carefully upon it, and the glowing ashes raked over it. While this is going on, observe the faces of the Arabs gathered around the fire! Every step of the process is watched with great interest. How their eyes glisten in the firelight. Talk of a dinner prepared by a French cook; it is nothing to the feast of these children of the desert, to which they come with appetites sharpened by hunger. As I watch them night after night, I think how much more they enjoy their supper than we do ours, since they have the pleasure of preparing it as well as of eating it. We, who partake of our meals only

when they are placed before us, do not know the exquisite delight of those who enjoy feast beforehand by witnessing its preparation. This is one of the things which give keen a zest to gypsy life, and which civilized folk try to imitate in a poor way by getting up a picnic. They find that the same food tastes much better when a whole party, sitting on the grass under a tree, than if were served on a table. This free outdoor life our Arabs have every day, and their evening meal is one prolonged enjoyment from the time the camp-fire is blazing."

"As we were getting farther north, the country was not so utterly uninhabited. Now and then we descried in the distance party of Bedaween, mounted on their camels coming towards us at full speed. As they came up out of the horizon, like ships out of the sea, Dr. Post would exclaim 'There come the Midianites!' for indeed I suppose these men of the desert, in race, and costume as in the beasts they rode, were not very unlike the Midianites who bought Joseph of his brethren and sold him into Egypt. We met also several parties of the Tawarab tribe returning from Gaza, loaded with grain, in sacks to a camel, each sack containing several bushels. Their appearance was such as to suppose that of the sons of Jacob to have been when they went down into Egypt to buy corn. Probably they took the old caravan route from Syria to Egypt—a journey they need not have taken more time than twenty-four days now required for the same pace from Sinai to Gaza and back again.

"It is one of the chief pleasures of the desert travelling, that it brings before us vividly the mode of life of patriarchal times for the world does not change on the desert, and men live now as they lived thousands of years ago. Abraham was a sheikh—not a character like the one from whom we have just parted, but in appearance perhaps not unlike a sheikh who may be seen now at Jerusalem, aged and venerable, with long white hair, and a snowy beard falling on his breast. He was prince of the desert, rich in camels and asses, and flocks and herds, and men-servants and maid-servants. The custom by which he held his servants is the same which exists to this day. One of the men that accompanied me from Nukhl was a black who belonged to a sheikh—yet not a slave, as the dragoman was careful to explain, but 'a servant born in a house,' and entitled by usage, if not by written law, to certain privileges, which date from the earliest times."

H. M. Field describes the Bedaween of the Sinai Peninsula as a light-hearted, though less race, who proved reliable and faithful guides and attendants.

"The Arab knows the desert as the Indian knows the forest. Indeed he is made to the desert as truly as the camel. His physique fits him for long marches. His body is light and his step is springy, yet he has not even shoes on his feet. The sole protection to the foot when going over the fire sands, or even jagged rocks, is a pair of sandals so thin that I wondered how he could keep them on. Yet thus shod, or even with bare feet, he will spring up the rocks like a goat, or climb to the top of the highest mountain. It is true he goes in very light marching order. His limbs are naked, and he carries not an ounce of superfluous flesh on his bones. In all my acquaintances with t

* William Scattergood was married to Elizabeth, daughter of John and Ann Comfort, of Solebury, Pennsylvania, on the 13th of Fifth mo. 1828.

Lord.

For "The Friend."

For "The Friend."

feet though suffering; and the disciple is no

For

For

—Selected.

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no might of my own! This being a daily occupation, and a continual care arising that the account might be kept clear, day after day would pass as wave rolls on wave, till we were borne to the everlasting shores of eternity. It behoves us to be wise and consider our latter end; to consider the example of our dear Lord who, tempted in the wilderness, passed whole nights in prayer unto God, the Father. The sea shore, the mountain and the garden were witnesses to his devotion, recorded for our example. In this manner should we be prepared to join the hundred and forty-four thousand of the redeemed of Israel, who stand on the sea of glass mingled with fire, ascribing all the praise, the honor, and the glory, unto the Lamb, forever and ever.

After the sermon he knelt down to pray. My heart was tender, my eyes overflowed, and my spirit was in unison with his in the work of prayer, thanksgiving and praise. His prayer I cannot attempt to fully put on paper, but it was on this wise:

"O, thou celestial Spirit, who of old didst rest between the cherubim, redeem and sanctify our hearts more and more; take away these hearts of stone, and give us hearts of flesh; and to render obedience to thy law, bring home those who are now wandering from thy fold of rest and peace; and let their steps be again with the flocks of thy companions. Strengthen the aged, and those who in a long course of life have acknowledged thee for their Lord; leave them not in their grey hairs; but be with them, and be their rock for ever. Draw the young and rising generation to see thy glory revealed in Christ; show them the veil of the temple rent from top to bottom; and disclose to their view the richness, the mercy and the magnitude of redemption through Him. Finally, precious and adored Jehovah, give us unitedly to rejoice in the assembly of the blessed before thy throne; where we may sing hallelujah! hallelujah! to Thee, and the Lamb for evermore, amen."

There are not many left that heard how he pleaded with all present to choose the Lord for their portion, and not to seek great things for themselves, but to endeavor to keep in the straight and narrow way that leads to peace and happiness.

—Chambers' Journal.

Selected.

—*Chambers' Journal*

To-night there is a storm at sea;
I hear the breakers roar;
There comes across the grassy lea
The thunder of the shore,
And pity burns within my soul
For those upon the deep,
Kind Saviour Christ, do thou control
The waves, and bid them sleep!
A week ago, one walked alone
Across yon sandy beach,
And close beside a rocky stone,
Out of the billows' reach,
He found, washed up, mid weeds and shells,
These letters, stained and worn—
Sad records of some heart that dwells
All lonely and forlorn.
Some sad-eyed woman dwells remote
From the tempestuous sea,
And months ago these letters wrote—
An aching heart had she;
Her sailor-husband far away
Bore in his faithful breast
Those lines of hers which speak to-day
Of home, and love, and rest.
She tells him of her lonely life,
And how she prays that he,
May not forget his loving wife
While on the stormy sea;
And how she asks that God would keep
His vessel from all ill,
And, as of old, make winds to sleep,
And furious waves be still.
Alas! a schooner on our shore,
By stormy billows tossed,
Went down amid the tempest's roar,
And every soul was lost!
So still, a woman, heavy-eyed,
Lay wait in hope at home
For him whom neither wind nor tide
* Shall help across the foam.
*
*
*
Ah, me! the wind blows loud to-night,
Christ save poor souls at sea!
Burn brightly, beery beam-light
Wherever ships may be.

Incidents and Reflections.
DREAMS.

For "The Fri

to sight by removing a cataract from his eye, and who was yet too poor to buy himself a pair of spectacles; and yet neither his poverty nor his rags could make him forget the blood that flowed in his veins. No scion of a royal house could be more proud of his kingly birth. In other cases he had known emirs who were regular traps. One such used to come around to beg, mounted on a brood mare worth a hundred and fifty pounds! He had a servant with him, whom he sent in to prefer his request for alms, and who pleaded the high rank of his master as a reason why he could not work. To judge from the tone of both master and servant, it was an honor conferred on the giver that he might bestow his charity on one of such long and proud lineage. I judge from the tone of the language of our Lord to his immediate followers, those who in his name had worked miracles, had healed the sick, raised the dead, and cast out devils, was beautifully simple; showing them their weakness, as poor, fallen, helpless creatures. "What I say unto you, I say unto all, watch." And yet we find for our warning and instruction, that one of these his followers, denied his knowledge of Him, even in the presence of his Lord and Master. While I am engaged in preaching the gospel unto others, and endeavoring as much as in me lies to turn your attention to the alone Rock of safety and strength, I feel my own weakness; I feel, dear friends, that I stand on a sea of glass mingled with fire; I feel many times poor and helpless, occupied with unprofitable thoughts, and, in vain endeavoring to disengage my mind from them, forced to acknowledge that I am a poor creature; Lord, have pity on me!

Ab, friends, in such a state as this there is no room for little bickerings and disputes; no room for the loftiness of man's proud heart; but rather, a prayer for the daily bread; and may it be reverently adopted, "Our Father," &c. Our Lord has made it a standing condition, that if we forgive not men their trespasses neither will our Heavenly Father forgive us our trespasses. We should have no room for any thing but Divine universal love without distinction.

How did he press the consideration of these subjects upon the minds of all present, more especially the young and rising generation; affectionately and tenderly recommending them, since good and evil were set before them, to choose the good and thus be preparing for the last day! He wished all to adopt the practice of drawing near to God every morning, and thus reviewing the actions of the day which was past; thanking Him for his protecting care during the night hours of rest; and craving his help to meet the various temptations and occurrences of the coming day. This silent introspection might not always be of the most agreeable kind, but perhaps as profitable and instructive. It might occur to the mind, and naturally would—"what was I doing yesterday?" It might be, I was at meeting, and my mind very unsuitably occupied for the occasion. Perhaps I was visiting, and drawn into lightness. And, knowing this, we should acknowledge, Lord, help me for the time to come! for, give me, for I am a poor creature; I have times in which men were seeking after truth, the truths of the gospel were promulgated. He mentioned the simple language in which meekness and humility.

times in which men were seeking after truth, the truths of the gospel were promulgated. He mentioned the simple language in which meekness and humility.

Gather the Fragments.
For "The Friend."
(To be continued.)

The following was delivered by Samuel Bettie, Sr., in the old Meeting-house at Merion, on First-day, 11th mo. 16th, 1823: S. B. opened his discourse with a query, which had rested on his mind since his silent sitting amongst us, whether in any case worship could be acceptably performed unto God unless the mind was previously prepared by the aid of the divine Spirit. He concluded that it could not; that a previous preparation of heart was absolutely necessary in order to offer an acceptable offering unto the one God, and invisible God; and that our blessed Redeemer had pointed out the way in which the qualification might be obtained, "Where two or three are gathered together in my name, there am I in the midst."

Our minds, he said, were variously occupied when convened together, but it did not require great depth in religion to comprehend that, when met together, a short mental prayer, an aspiration or sigh unto God, was accepted as worship; and through many besetting temptations hindered us from approaching in the manner we wished, yet the object of worship regarded the heart—the sincerity of the desire. He instanced the proud Pharisee, who dared to offer his good deeds to the Holy and Invisible One, as an act of worship; and thanked, yea arrogantly thanked God, that he was not as that poor Publican, who, standing at a distance, sensibly of his own weakness and unworthiness, scarcely dared to lift up his eyes, and instead of the pompous language of pharisaical righteousness, could only smite on his breast and say, "God be merciful to me a sinner." I could, said he, follow him to his house, and see in his conduct that the answer of peace had been bestowed upon him and received with meekness and humility.

He mentioned the simple language in which meekness and humility.

And how are these arrangements made? "If a man of the tribe applies for the hand of a woman, he makes a bargain as if he were giving a sword or a gun. The father exacts compensation, which varies according to the wealth of bridegroom and the rank of the bride. The price is generally reckoned, in money, but in camels, which constitute almost the only wealth of the desert. The suitor be one of the maiden's own relations or near friends, a single camel may be sufficient compensation, where two camels or near friends, a single camel may be expected from a stranger."

"In fixing the value of a bride, I suppose I regard is paid to beauty?"

"Not at all. Beauty scarcely enters into account. The supreme consideration is rank of her family. The Arabs are very proud of their family, and she who can boast belonging to the first of her tribe is more than she who is only fair to look upon."

"This took me quite by surprise. I could understand how the consideration of rank place among those benighted children of the desert. They all seemed to stand on a common level of poverty, was like an aristocracy among beggars. Dr. Post assured me that it was so—distinctions of rank are as marked among them as in the nobility of any country in Europe. He said the Arab families traced back their line through generations, I were proud of their long descent—a de which survived even in the lowest descendant of worldly estate. He had among patients a descendant of the great Saladin, who fought with Richard Cœur de Lion; and whom he restored to sight by removing a cataract from his eye, and who was yet too poor to buy himself a pair of spectacles; and yet neither his poverty nor his rags could make him forget the blood that flowed in his veins. No scion of a royal house could be more proud of his kingly birth. In other cases he had known emirs who were regular traps. One such used to come around to beg, mounted on a brood mare worth a hundred and fifty pounds! He had a servant with him, whom he sent in to prefer his request for alms, and who pleaded the high rank of his master as a reason why he could not work. To judge from the tone of both master and servant, it was an honor conferred on the giver that he might bestow his charity on one of such long and proud lineage. I judge from the tone of the language of our Lord to his immediate followers, those who in his name had worked miracles, had healed the sick, raised the dead, and cast out devils, was beautifully simple; showing them their weakness, as poor, fallen, helpless creatures. "What I say unto you, I say unto all, watch." And yet we find for our warning and instruction, that one of these his followers, denied his knowledge of Him, even in the presence of his Lord and Master. While I am engaged in preaching the gospel unto others, and endeavoring as much as in me lies to turn your attention to the alone Rock of safety and strength, I feel my own weakness; I feel, dear friends, that I stand on a sea of glass mingled with fire; I feel many times poor and helpless, occupied with unprofitable thoughts, and, in vain endeavoring to disengage my mind from them, forced to acknowledge that I am a poor creature; Lord, have pity on me!

in New York congregations expended 1000 last Easter for flowers. Certainly same amount of money might have been in ways that would more largely have contributed to the welfare of mankind.

Moral Influence of the Press.—At a "ministers' meeting" in Chicago, held 4th mo. 30th, resolution was considered with reference to city Press. While appreciating ability, manifested in the boldness, independence, strength of editorials, and its enterprise in gathering of news, and not unmindful of its prosperity in giving currency to matters which interested Christian people, they re- sulted the Press to exclude from their columns, whether as advertisements or news, anything of an immoral tendency, every- thing that can corrupt the minds of youth or contaminate the already fallen to the further commission of evil deeds.

For "The Friend."

Natural History, Science, &c.

American Earthquakes.—The *American Journal of Science* gives an enumeration of the earthquakes felt in America during the year 1882—numbering 72 in all; of which 13 are considered doubtful. These tremors of the earth were distributed as follows: 6 in Canada, 1 in New England, 6 in the Atlantic States, 1 in the Mississippi Valley, 19 on the Pacific coast, 18 in Mexico and Central America, 7 in the West Indies and South America. *Albumen Paper.*—Three factories in the United States are said to consume nearly 1,000,000 eggs annually in making albumen paper for the use of photographers.

Food of the Holothurians.—A writer in the *Illustrated Naturalist* says: These sea-slugs feed by seizing particles of sand, or broken coral or shells, with their tentacles and introducing them into their mouth. The shell-sand, gravel and other debris lying under water within the range of the light, are more or less completely covered with a thin pellicle of microscopic animal and vegetable growths. These minute organisms are digested by the stomach of the Holothurians from off the sand or shell which they adhere, and form a part of their supply—the sand itself being voided in excrements.

Another writer in the same Journal, says that at Bermuda two kinds of these animals were found exposed in shallow water. "I went to wade along shore carrying a fishing-net and a landing-net, and one day as my net was full, I put a couple into the landing-net to carry home. As their skins were so hard I thought they would travel well. After handling, I found my hands smarted, and the irritation lasted till bed-time. When I was going home, I found my holothurians were literally melting away; long streams of colorless gelatinous substance were hanging between the meshes. Of course I threw these nasty things away, and had a dreadful time to get the net clean. I attributed my misfortune to the sun, and another day I put a couple comfortably at the bottom of my basket, which is very closely made. After an hour or two I was horrified to find the streamers hanging down from the basket with the same substance. They had literally melted to pieces again, and spoilt everything in the basket. Shortly after, I left for Jamaica, where I took out a wide-mouthed bottle, and brought one home in triumph. Being engaged that evening I left the Holothurian in

the bottle all night. Next morning the creature was all there, but he had cleared out the whole of his inside; his intestinal canal and the beautiful tree-like organ were perfect. The latter was still alive and waving about in the water in the prettiest way. Altogether it was a most interesting sight; but my poor Holothurian was only a tube. I did not know at the time that he could grow a complete new inside."

Curious Case of Ignition.—One fine morning recently, as two ladies were standing together in the drawing-room of a house, smoke was observed to rise from the dress of one of them. This was found to be due to ignition by the solar rays focused on her dress by the lens of a graphoscope which stood on the table.—*Nature.*

THE FRIEND.

SIXTH MONTH 9, 1883.

In *The Gospel Expositor* for "May 4th," there is a notice of the late Yearly Meeting of Friends held in Philadelphia, in which the editor says: "There can be no unity between Philadelphia Yearly Meeting and those individual Friends, either inside of its own borders or outside of them, who are earnestly laboring for the conversion of sinners, the sanctification of believers, and the spread of the Redeemer's kingdom."

Some light is thrown on this extraordinary statement, by the succeeding editorial of the same issue, which speaks of the impression made on the editor's mind, while sitting in that assembly—"It appeared as if the general sentiment now is,—that it was well, when things were as of old—when there was no 'silver speech' to break the 'golden silence' of Friends' meetings—no singing, no Bible-reading, no testifying, no Scripture schools, no revivals, and very little praying or preaching."

The issuing by the Yearly Meeting of the "Address" in which it so clearly and strongly reaffirmed its adherence to the original principles of Friends, and bore testimony against some modern departures in doctrine and practice; as well as the general tone of its proceedings, probably satisfied the mind of the editor of the *Expositor*, that it had not unity with that system of measures with which he is identified, and by which, we charitably hope, he expects to promote the spread of the Redeemer's kingdom. We have no personal controversy with him or others, and could let them work in their own line of labor, were it not that they still claim the name of "Friends," and thus render the Society responsible in the eyes of others for proceedings at variance with its principles.

The assumption contained in the sentences above quoted,—that those who disapprove of the revival methods which are now favored by many, have no unity with earnest labor "for the conversion of sinners, the sanctification of believers, and the spread of the Redeemer's kingdom,"—is fallacious and incorrect. Its truth depends on the false position that there is no other way of laboring effectively in the cause of religion than that which the editor of the *Expositor* has adopted.

We believe there were many who attended our late Yearly Meeting, who were very conscious of the overshadowing presence of the

Head of the Church, and who went to their homes refreshed in spirit, and animated with a renewed zeal to labor in the cause of religion. To some who were thus brought into feeling, it may seem strange that any who were present, and who might reasonably be supposed to have had some true religious experience, should be insensible of that feeling and influence which were so strikingly apparent to them.

The absence of Bible-reading, and singing, and the disuse of sensational methods in our meetings would not cause these to make the great mistake of supposing there was no religious activity in our midst. Many of these would recall to mind the abundant labors in our meetings and families, during the past year, of the committee appointed by the previous Yearly Meeting; and the evidences that attended of the Lord's power accompanying them—they would remember the labors of our ministers in other quarters; the schools which are conducted, not only for the benefit of our own children, but for the poor of others, both white and colored; the Shelter for Colored Orphans; the Houses of Industry for the employment of the industrious poor; the sewing societies for the clothing of the needy whether in our midst or in various parts of the South and West; the labors of the Bible Society, of the Tract Association, of the Book Committee of the Meeting for Sufferings, and of individual members, in publishing and distributing annually many thousands of tracts and books designed to show the doctrines of the Christian religion, and to lead the readers to submit their hearts to the operations of the Spirit of Christ; and other benevolent or religious movements in which our members are employed.

It is with some hesitation we refer to these things—we trust in no spirit of self-congratulation; for the servant of the Lord must ever feel that his time, his talents and his earthly possessions belong to his Master, and are to be used as He commands and wills,—that it is a mercy and favor to be employed in the service of the King immortal, and that the praise does not belong to man. But the charges made against Philadelphia Yearly Meeting, seemed to call for some such statement, lest Friends at a distance might form a mistaken conception of the real condition of things in its midst. It is sadly true that there are some of its members who are living too much at ease as respects true religious exercise and labor—but there are others who are laboring for the welfare of Zion, nearly up to the limit of their strength, and to whom nothing is more dear than the experience of the Lord's power in their own hearts, and the evidence that the Redeemer's kingdom is spreading among others.

SUMMARY OF EVENTS.

UNITED STATES.—The national debt, less cash in the Treasury, on 6th mo. 1st was \$1,569,189,408, and the decrease during 5th month \$4,890,476.

The State Department has been informed by telegraph that the ratification of the treaty between the United States and Corea have been exchanged at the Korean capital.

White Wolf, Big Bow and Sun Boy, of the Comanche and Kiowa Indians, have arrived in Washington to confer with the Secretary of the Interior in regard to the boundaries of their reservation. Chief Bushyhead, of the Cherokees, is in Washington to confer with Secretary Teller in regard to the \$300,000 appropriated by Congress to pay for lands ceded to the Government in the Indian Territory. The Department holds that, under the treaty of 1866, a portion of the money appro-

prized should be paid to the Shawnees and Delawares, and that the colored freedmen living among the Indians are also entitled to a share. The Cherokees contend, however, that they have the exclusive right to determine how the money shall be divided, and Bushy-head will support their claim.

A terrible disaster occurred on the afternoon of the 30th ult., at the New York anchorage of the Brooklyn Bridge. The bridge was crowded with people, and a crush occurred at the head of a flight of stairs leading up to the plank walk of the span between the anchorage and tower. Men, women and children were trampled by the throng and thrown down the steps in a mass. Twelve persons were killed, and 26 injured, while several others are missing.

On the 29th of last month, the Philadelphia and Reading Railroad Company took possession of the railroads, leased lines, ferries, real estate, property, plant, traffic and business of the Central Railroad Company of New Jersey, under a lease and contract.

The members of the Amalgamated Association of Western Pennsylvania, Ohio and West Virginia, with their families, making in all 12,000 persons, celebrated the settlement of the wages question on Seventh-day by a picnic, at Beaver, thirty miles west of Pittsburgh. There was no speech making.

Rhode Island has adopted a State flag, and it was hoisted on the State House for the first time on Third-day last at the assembling of the Legislature. It consists of a clear blue ground, on which are a golden anchor and 13 golden stars.

The spread of Mormonism in portions of North Carolina is causing much excitement among the people. In Gaston and Rutherford counties, 17 missionaries are engaged in the work of proselytism, and have made 37 converts within a short time, 15 of whom have gone to Utah.

Water works, with a capacity of 4,000,000 gallons per day, have been completed at Knoxville, Tennessee, at a cost of \$150,000. On the 30th ult. water was turned into the mains with imposing ceremonies. There are twelve miles of mains. Next night the bottom of one of the reservoirs dropped out, emptying in five minutes, four hundred thousand gallons of water into a cave beneath. The existence of the cave was not previously known. The remaining reservoir is not damaged.

The Capital Commission of Dakota met in Fargo, on Seventh-day last, and selected Bismarck as the capital of the Territory.

The greatest rain storm ever seen in Western Iowa, visited Council Bluffs on Fifth-day night, last week, and flooded Indian creek, which flows through part of the city. Bridges and dwellings were swept away—the number of buildings wrecked is estimated at 75—but no lives were lost. The loss on property is estimated at \$500,000.

The deaths in this city last week numbered 340, which was 34 less than during the previous week, and 13 less than during the same period last year. Of the whole number, 159 were males, and 181 females: 50 died of consumption of the lungs; 18 of scarlet fever; 13 of convulsions; 13 of pneumonia; 18 of diphtheria; 11 of typhoid fever, and 10 of cancer.

Markets, &c.—U. S. 3's, 103 $\frac{3}{4}$; 3 $\frac{1}{2}$'s, 103 $\frac{1}{2}$; 4 $\frac{1}{2}$'s, 112 $\frac{1}{2}$; 4's, registered, 118 $\frac{1}{2}$; coupon, 119 $\frac{1}{2}$; currency 6's, 126 a 130.

Cotton.—There was very little movement, but prices were unchanged. Sales of middlings are reported at 11 $\frac{1}{2}$ a 11 $\frac{3}{4}$ cts. for uplands and New Orleans.

Petroleum.—Standard white, 7 $\frac{1}{2}$ a 7 $\frac{3}{4}$ cts. for export, and 8 $\frac{1}{4}$ a 8 $\frac{3}{4}$ cts. per gallon for home use.

Flour is in good demand and firm. Sales of 3000 barrels, including Minnesota extras, at \$5.50 a \$6.50; Pennsylvania family at \$5 a \$5.12 $\frac{1}{2}$; western do. at \$5.25 a \$6.25, and patents at \$6 a \$7.50. Rye flour is steady at \$3.75 a \$3.85.

Grain.—Wheat is quiet, but firmer. Sales of 4700 bushels red, in car lots, at \$1.12 a \$1.26. Rye is nominal at 70 a 72 cts. Corn is in fair request and a shade firmer. Sales of 9000 bushels in car lots, at 62 a 66 $\frac{1}{2}$ cts. Oats are quiet but firmer. Sales of 10,000 bushels, in car lots, at 47 a 52 cts.

Hay and Straw Market, for week ending 6th mo. 2nd, 1883.—Loads of hay, 333; loads of straw, 42. Average price during the week—Prime timothy, 85 to 95 cts. per 100 pounds; mixed, 75 to 85 cts.; straw, 55 a 65 cts. per 100 pounds.

Beef cattle were dull and prices were a fraction lower: 3500 head arrived and sold at the different yards at 5 $\frac{1}{2}$ a 7 cts. per lb., as to quality.

Sheep were a fraction lower: 12,000 head arrived and sold at the different yards at 4 a 6 $\frac{1}{2}$ cts. per lb., and lambs at 7 a 10 $\frac{1}{2}$ cts. per lb., as to condition.

Hogs were dull and 4c. per lb. lower: 4300 head

arrived and sold at the different yards at 9 $\frac{3}{4}$ a 10 $\frac{1}{2}$ cts. per lb., as to condition.

FOREIGN.—Davitt, Healy, M. P., and Quinn, who were sentenced last 2nd month to confinement in Kilmainham Jail for six months for making inflammatory speeches, were released from prison on the 4th instant. James Carey and the other informers, who testified at the trials of the Phoenix Park murderers, have been notified that they must indicate the places out of the country to which they wish to be sent. Carey, in reply, protested that he would remain in Dublin, but the authorities pointed out to him that he would receive no police protection, and that on no condition would he be allowed to remain in Ireland. It is inferred from this action that the extradition proceedings in the case of Walsh, Sheridan and Tynan, will be abandoned.

Lord Derby, the British Colonial Secretary, in reply to a deputation, said the Cabinet would defer their decision relative to the annexation of New Guinea to Queensland, until they had received a full report on the matter from the Queensland Government.

The contributions of Peter's Pence have continued to decrease so rapidly during the past few months that an appeal, addressed to all the Bishops, is being prepared by the Pope, urging them to awaken the faithful to the necessity of providing funds for the use of the See.

The *Voltaire* says that the French commander in Madagascar has been instructed to withdraw his forces from that country only after Queen Ranavalona has recognized the French protectorate specified by the treaties of 1840 and 1841. The Admiral will insist on the right of Frenchmen to own land in Madagascar, and will claim an indemnity of 1,500,000 francs for the cost of the expedition.

It is stated that the Hovas have made overtures with a view to coming to an understanding with France.

The *Temps* estimates the number of troops who are to be sent to Tonquin at once from Cochinchina, at 1200. This force, it says, will enable Gen. Bouet, the French Commander, to maintain his position at Hanoi until the arrival of the force to be sent out from France. The latter are expected to reach Tonquin about the 10th of Seventh month.

The French have bombarded two ports on the north-west coast of Madagascar, causing great destruction of British and other merchandise. The French man-of-war *Forfait*, and the British war sloop *Dryad* have left the harbor. The Malagassy authorities are pressing forward their military preparations.

There is to be held in Paris this year, from the 1st to the 22d of Seventh month, an insect exhibition, organized by the Central Society of Agriculture and Insectology. It will include (1) useful insects; (2) their products in the raw state and in the first transformations; (3) apparatus and instruments used in the preparation of these products; (4) injurious insects and the various processes for either counteracting their ravages or for destroying them, and (5) everything that may be of interest to the student of insectology.

The *Paris Temps* says: "The object of the recent journey abroad of De Giers, the Russian Minister of Foreign Affairs, was to inform the Powers that Russia was compelled to seek in Armenia an equivalent for the British occupation of Egypt. Gladstone by taking Egypt not only lost the good wishes of France, but reopened the Eastern question, and furnished Russia with a pretext for effecting her immense projects, the last step in which will be the conquest of British India."

At a banquet to Portuguese and Spanish statesmen, given in Madrid on the evening of the 1st instant by the Vice President of the Chamber of Deputies, Castelar made a speech in which he advocated a union between Spain and Portugal. Viscount Amenginha, a Portuguese, in reply pointed out the obstacles to a union between a tranquil nation like the Portuguese and an agitated country like Spain.

An official telegram has been received, stating that the last obstacle to the conclusion of a treaty between Spain and Chili has been removed. The Marquis De La Vega de Armijo, Minister of Foreign Affairs, has informed the Senate that he believed the treaty has already been signed, and that its conditions are honorable to both countries.

The manifesto issued by the Czar on the day of his coronation has created an unfavorable impression in St. Petersburg. A riot occurred on the evening of the 28th ult., among the crowds of people who had assembled in the streets. The mob assaulted the Director of Police, who was endeavoring to restore order. A detachment of Cossacks was called out and dispersed the rioters, one hundred of whom were arrested. The riot did not arise from political causes. The mob was composed of drunken men, who capsized every private equipage within their reach, and tore down and trampled upon

the Imperial colors. It was in consequence of this that illuminations were prohibited in St. Petersburg Third-day night, last week.

The health of Prince Bismarck has improved so he is now able to drive and walk out.

In a debate on the customs tariff in the Reich Chamber of Deputies, most of the speakers urged reduction of the land tax, in order to aid agricultural interests, which they said were too greatly threatened by American competition.

A Committee of the Mexican Congress has reported a bill, and it has passed first reading, authorizing President to liquidate the national debt, excepting debts of the Empire, those of the Miramon and Zuloag Governments and claims already rejected. Claims admitted by the Mexican and American Mixed Commission and those for railroad subventions are not affected by the proposed settlement. The Executive is authorized to issue bonds bearing three per cent. interest, be receivable for Government lands, adjudicated property and letters patent, the debt to remain national. The details of the settlement involving the amount cognized are left entirely to the Executive.

In the Argentine Republic there are now about 10,000 miles of railroads in course of construction. There are 10,000 navvies, who are nearly all European emigrants, employed on these extensive works, and it is stated that in no former period of the history of the country has there been such feverish activity in the building of railways. The Roca Government is carrying out a policy which will eventually change the face of the country and give immense development to the interior provinces. The Government of Buenos Ayres has followed in the wake of the Roca policy, in this province alone there are over 2000 kilometers of railway in course of construction.

SOCIETY FOR HOME CULTURE.

The Society for Home Culture will hold its 10th Annual Public Meeting in Germantown, on Seventh-day, 6th mo. 16th, at 3 p. m., in the Committee-room of the Meeting-house, Main and Coulter streets.

Correspondents, students, and all others interested in the work of the Society, are invited to attend.

WATSON W. DEWEES, *Secretary*.

WESTTOWN BOARDING SCHOOL.

Until further notice the Stage will be at Westtown Station on the arrival of the 7.09 and 9.05 A. M. train from Philadelphia, to convey passengers to the school.

WANTED,

An efficient person to assist in household duties, to be companion for an invalid.

Address Box 666, West Chester P. O., Chester County, Pennsylvania.

FRIENDS' SELECT SCHOOLS.

Wanted, a woman Friend, qualified to teach French, Latin, and other branches in the Girls' School.

Application may be made to

Ephraim Smith, 1110 Pine St.
John W. Biddle, 726 Buttonwood St.
Rebecca S. Elkinton, 400 S. Ninth St.
Mary D. Allen, 833 N. Seventh St.

BOARDING SCHOOL FOR INDIAN CHILDREN AT TUNESASSA.

Wanted, a woman Friend to assist the Matron in household duties. Apply to

Joseph S. Elkinton, 325 Pine street
John Sharpless, Chester, Penna.,
Ephraim Smith, 1110 Pine street.

FRIENDS' ASYLUM FOR THE INSANE

Near Frankford, (Twenty third Ward,) Philadelphia. Physician and Superintendent—JOHN C. HALL, M. D. Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

DIED, at her residence, near Moorestown, New Jersey, on the 6th of 5th month, MARTHA W., wife of William Moore, in the 82nd year of her age, a member of Chester Monthly Meeting, (N. J.)

—, at Salem, New Jersey, on the 21st of 5th month, LETITIA REEVE, in the 85th year of her age, a member and elder of Salem Monthly Meeting, N. J.

—, at her residence in Philadelphia, on the 2nd of 5th month, SARAH R., wife of Joseph B. Math, in the 70th year of her age, a member of the Monthly Meeting of Philadelphia for the Northern District.

THE FRIEND.

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For "The Friend."

ers and Memoranda of William Scattergood.
(Continued from page 345.)

To E. Comfort.

"Wilmington, Del., 9th mo. 2d, 1827.

My dear friend,—(After allusion to some humbling crosses and exercises which seemed to be in the line of duty, W. S. thus proceeds:) However we may be persuaded that high and important concerns are dependent upon faithfulness in little things, yet it is difficult often to persuade others and particularly superficial observers, that this can be the case. There is some effect produced which is foreign to our natural senses. I do feel very full of laying too great stress upon my own sins, or attributing them to a higher motive than that of my own begetting; yet when I find in myself a constraining influence which, while it contradicts my own private views of things and my own inclinations, yet draws to the performance of any service and makes it manifestly my duty, feeling at the same time those strong consolations which abound to the soul when in the Divine presence, flowing in and covering with the spirit of supplication and deep humiliation, I cannot conclude that this influence is supernatural and from above. But oh! I write tremblingly, in view of the awful responsibility it involves. What solemn professions are these! What prospects open! Indeed, when at times I have viewed the subject, and when I looked at the profession I am making, I have been ready to shudder at myself, and to ask, can this be reality? I think there are some who can be aware of the state of my mind; and when looking myself into it, and considering the strange and new scenes which have opened before me, and the pressure of things which seems to lie continually upon me, I scarcely know what to say. I am not melancholy. I do not feel sorrowful, except our poor and stripped Society comes in view. It is not dullness; but it is a feeling of awfulness and solemnity which covers my mind and oftentimes settles in my countenance. I feel like one whose every earthly tie was broken up (that is as regards selfish attachments;) and like a sojourner to remain ready for some heavenly vocation.

With what freedom do I speak! but indeed, my dear friend, what else could I say? These are the subjects upon which my meditations day and night; and they are such as I

cannot dissipate without doing violence to my best judgment. Well, pray for me, that I may be humbly devoted and wholly dedicated to Him who gave me life and being, who has manifested himself to me in the powerful visitations of his love, and whose tender mercies are over all the workmanship of his hands. Pray too that I may be preserved from the delusive manifestations of him who is the prince of the power of the air, and who is ever ready to devour and destroy. O! I think I have truly desired that in all my steppings along I might be preserved from the snares of this father of lies; he is laying wait for us every moment, and unless we are steadily concerned to have our habitation in the Rock of ages, great is our danger; great is my danger if once the heavenly habitation is left. Well, my soul is humbled in believing that the everlasting Helper of his people is still near them, and that He does hear and answer those who sincerely cry unto and wait upon Him from day to day. In this conclusion I sometimes find consolation, peace, and rest." * * *

To Sarah Hillman.

"10th mo. 20th, 1827.

* * * I think thou wilt understand and believe me when I say, that in considering the deep conflicts, the humbling baptisms and afflictions, which those who are called upon publicly to proclaim the day of the Lord have to endure, both on their own account that their vessels may be kept clean and prepared for the wine of the kingdom and fit for the Master's use, and also on account of a backsliding and perverse generation,—I say I think thou wilt believe me if I tell thee that I would gladly withdraw from partaking in these bitter cups of sorrow and from the travail and labor and trial which to these abound. But earnestly desirous as I feel of delivering my own soul, and being made willing at seasons, and indeed desirous of promoting the cause of my dear Redeemer, who hath delivered me out of much adversity, I dare not for a moment entertain the thought of fleeing from these things; but rather to desire that I may be purged from the dross and tin of transgression, and in this way be more and more prepared rightly and with clean hands to compass and to offer acceptable sacrifices upon the altar of the Most High. O, for the accomplishment of this, how have my prayers and tears been poured out of latter time with strong crying to Him who seeth in secret! How have the secret pollutions of my own heart been laid open before me! and how have I had mournfully to deplore the infirmity and defection which I have found there! Farewell. Remember me in thy approaches to Him who is able to keep us from falling, and to present us faultless before the presence of his glory with exceeding joy, to whom be glory and honor forever and ever; saith thy affectionate friend and brother (I hope) in the bond of the gospel. W. S."

To E. C.

"Philadelphia, 3d mo. 13th, 1828.

* * * I think I shall not be unsafe in saying, that there remains to be an anchor to the soul, both sure and steadfast, in the hope that does prevail that I shall one day see the salvation of God. My prayers and tears are poured out day by day for preservation; and that if I am at all favored to come up out of this sorrowful condition, and to witness an establishment in that which is eternal, it may be with added stones of memorial to the everlasting loving-kindness of the great Shepherd of the sheep. If these seasons, wherein faith and patience are tried to the very uttermost, prove but a preparation for an exceeding and eternal weight of glory, I pray that I may be enabled to hold out to the end, so as in the close of life to say: 'I have fought a good fight, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which fadeth not away.' * *

* * * And now I may affectionately bid thee farewell; and although my mind is brought very low at seasons, which I have endeavored to give thee some idea of, even the kind of food I subsist upon, yet at this moment, as well as at some other times, when I remember the days at the right hand of the Most High, I can reverently acknowledge his mercy; and, in the sensible feeling of it, desire to commit and recommend thee with my own soul to his blessed care and keeping. There is surely in the great Creator of all, mercy and forgiveness to be found; and if we can but lay hold by faith on this, I sometimes believe there is no moving the soul thus established from its anchorage; but that it will remain unmoved amid all the tempests of time, and finally, through exceeding mercy, obtain an eternity of bliss."

To the same.

"Philada., 4th mo. 17th, 1828.

* * * Our friends George and Ann Jones* arrived this day a week ago. I had intended to call upon them soon after their arrival, but I really felt so poor and worthless and unworthy of their notice, that I was afraid to go to their place of tarriance lest I should not be a desirable visitor. But on Second-day morning, having business down town, I made J. Paul's† in my way; though I did not know when I had felt so destitute of everything like good as upon that occasion. When they came in, dear Ann gave me the enclosed communication of sympathy and tender solicitude on my account, which she had written on First-day saying: 'If it is not too late.' Their tenderness to me affected me much; and after sitting a little time with some conversation, we had a religious op-

* For a concise yet strong testimony concerning that dedicated hand-maiden of her Lord, Ann Jones, see Wm. Evans' Journal, pp. 382-3.

† John Paul, a member and elder of Northern District Monthly Meeting, deceased the 28th of 7th month, 1844, in the 73d year of his age.

portunity together alone; which I hope thankfully to remember. The stream of gospel love drew her into the expression of near and tender sympathy and unity with me in a way of which I cannot but think myself utterly unworthy.

How precious, how enlivening, and how extensive in its influence is Divine love! What an inexhaustible fountain! How pure is that which is opened in the blessed and holy Redeemer, who died for us and rose again for our justification! Very deep and earnest have been my desires that I may know more of this heavenly substance which nourishes up the soul unto everlasting life, and whereby we have good hope through faith in Him. O, I have panted after Him; my soul has and does pant and thirst after God, after the living God; and in many seasons when I have felt my distance from Him, the plaintive language has arisen from my heart in groans that could not be uttered.

May both of us experience more and more of a willingness to go down into the valley of Achor, and to pass under the operation of the fire and the sword of the Lord's Spirit, that so we may become fit for members of the spiritual household, who shall show forth the praises of Him who hath called us out of darkness into his marvellous light; and who if we hold fast to the end will make us partakers of an inheritance incorruptible and undefiled and which fadeth not away."

(The letter of Ann Jones, referred to in the foregoing, is intended for the next No.)

(To be continued.)

For "The Friend."

Concerning Household Games and Gambling.

One evening, several months ago, after reaching home from my place of business, I became spectator—or, rather, auditor—of a little game of my children, which was one entirely new to me. There was involved in it, as the most conspicuous feature, the frequent repetition of four words, the use of which seemed quite devoid of the element of good sense or of any sense, and only calculated to fill a child's brain with a meaningless and profitless iteration. My fear as to the injuriously-persistent effect of this exercise was quickly and curiously verified; for, as I was dressing the following morning, my little boy of eight, suddenly awaking, sprang quickly out of bed, and began to repeat the four words of the game as though he had left off saying them but a minute before.

We are not to look for old heads on young shoulders; yet, even in the choice of their childish entertainments, we may not be forgetful of the endeavor to aid the little ones to order their conversation aright. It was said of Elizabeth Fry, I think, that from the time of her seventeenth year, her *first waking thoughts* were invariably directed toward the Father of lights,—a beautiful and convincing proof, we may say, of the being of a Creator, and of the immortality of the soul of the creature. It were not well, therefore, to bind foolishness in the heart of the child, and to so saturate his mind with words without meaning, as that his first thought of the morning will assuredly *not* be one which shall wing its way upward.

When being driven to a station in a mountain locality, several summers ago, I was much edified by the remarks of the farmer-driver, a Primitive Methodist or Wesleyan

elder, upon the subject of children's games,—a careful scrutiny or oversight of which, by the parents or care-takers, he believed to be of the utmost importance. His remarks were afresh brought to mind upon reading an article on "Household Games" in a late issue of that excellent family paper, *The (Boston) Christian*. A sad circumstance, of which the following is a brief abstract, is there related.

"The parents of an only child, being sincerely desirous of keeping him from the contaminating example of his gay and careless associates, adopted the plan of bringing into their home the same amusements he might have had outside, and to join with him in them. Card-playing, of all amusements, was his choice, and being fully indulged in this to the extent that nearly every evening was given up to it, the Bible was necessarily neglected, and, indeed, almost forgotten. The lad became quite expert at all games, and soon had a reputation for skill and quickness of thought. His father dying when the boy was about fifteen years old, the mother's company was forsaken for the gambling saloon, and her property was taken by him and squandered. Finally, straying into a saloon when he had obtained almost her last dollar, he laid the money upon the gaming table with the words, 'My money or death.' The game was played and lost; then, with a look of despair he raised his hand, struck his opponent violently upon the temple, and killed him instantly. Being arrested, tried, and condemned to death, he requested the privilege of meeting the young men of the place and all his acquaintances, to whom he earnestly and pathetically spoke upon the peril of learning amusements that could be turned into tools for the devil's work. To his pale and greatly distressed mother, who sat by his side supported by some friends, he desired not to use the language of reproach, knowing her kind and loving heart, yet, that other fathers and mothers might take warning, he judged it his duty to refer to that mistaken lenity which had fostered the desire to indulge in card-playing and other games, which had made easy the way to the gambling-saloon, and had now brought him to the unenviable place where they now saw him. The convicting and heart-changing power of the Spirit had worked powerfully with him while in prison, and it was believed that, in God's merciful providence, he died not without hope."

Accordant with the foregoing is the testimony of Dr. Holland: "I have this moment ringing in my ears the dying injunction of my father's early friend, 'Keep your son from cards. Over them I have murdered time and lost heaven.'"

An anxious mother, not long ago, wrote the following letter relating to "Gambling in the Parlor," to Dr. Prime, editor of the *New York Observer*:

"While I am writing, the children, with two or three of their young friends, are at play in the parlor. The word play does not mean what it did when I was in my teens, as my children are now. Nor will I undertake to say that the plays of my younger days were more innocent and less dangerous than those now enjoyed by young people. I was brought up to regard the game of cards with decided aversion, as always associated more or less intimately with gambling. If every one playing cards was not actually gambling, it was supposed to lead to it, and if boys and girls

became fond of the game, there was every reason to fear they would fall into that vice by and by. But now it is common to see card-playing among the amusements of the evening in the best families. At summer hotels all sorts of people, which must include good people, play cards all day long, especially when the weather keeps them in the house. I observe that they play for small sums of money, so very small as not to make it unpleasant to lose, and not large enough to excite any great anxiety to win. The young people in the parlor at home, or in little circles in one another's houses, are in the habit of playing for 'favors,' trifling articles which they freely give and take in other social pastimes. Now they win or lose them in a game of cards. My children and their young friends are playing for 'favors' now while I am writing; am very anxious about it; they have grown so much wiser than their parents, that they are sure there is no harm in it. They tell me that the children of ministers play in the same way; and what I say seems to be of no use. Do you think it is right? Will it be too much to ask you to give your opinion in one of your letters?"

The editor says, in reply, that the danger of indulging in games of chance or skill, owing to the forfeit, irrespective of size, whether it be a "favor" or a fortune; and that he is convinced that nine instances out of ten—perhaps nineteen out of twenty—wrong doing by clerks, bank-tellers and cashiers, treasurers, speculators, and others, may be traceable to the first step of a game of cards played for a mere trifle,—perhaps secretly in the barn or up in the attic, hiding from parents who, they know, would forbid the practice. "It may be a total misapprehension on my part," he says, "but I think cards have wrought more evil in the world than any other device of the Evil One to tempt men to their ruin." If we include Mohammedans and Buddhists in the category, I think the estimate of the above writer is probably accordance with the truth.

There is more of turpitude in the offering of him who is a well-dressed patronizer of "bucket-shops," or who frequents the stock exchange with speculative intent, than attaches to the ragged penny-pitching newsboy or boot-black, whose surroundings and who opportunities to follow the right, have been so inferior. But, while the former are not disturbed by the law, it would be vain to believe or hope that the street Arabs' gambling ventures for a cent or a dime, played in back streets nigh the newspaper publication house, will be checked. The writer has frequently felt a sympathy for this degraded and terrible exposed class of our great city's population, inveterate patronizers of low theatres, music-halls as so many of them are, and, while they are able to read, partaking so generally of that which simply stimulates to lives of license and crime. Inquiry of the Chief of Police elicited the statement that the lads of this class are frequently arrested—three, four or half-a-dozen at a time—for indulging their gaming propensities, but, after a short detention in the station-house lock-up, they are usually dismissed with a sharp reprimand. A query has hence often arisen with me, as to whether those of us who are measured alive to the need of constant parental control in our own families and neighborhoods, are wisely in encouraging the employment of

y young in pursuits so morally hazzardous, removed from responsible guardianship, as those of the newsboy and boot-black. The hands of modern civilization seem very pressing and imperative, and the lowly avocations spoken of have a place and will not be relinquished; yet it ought not to be too much to expect of a State aiming to be Christian, that it should impose such limitations as age, place, and manner of carrying on or participating in the business, by minors, as would relieve it from some of the perils which surround it.

J. W. L.

Richard Hall.

From *The Annual Monitor* we condense the following account of this dear friend—who, though personally unknown, was a valued correspondent of the Editor. His letters need not only religious feeling, but also a richness of judgment, and a correct appreciation of the condition of things in our Society of the character of the influences operating to lead away from the original principles of Friends.—Ed.]

He was an Elder, residing at Wigton, Cumberland, Eng., and deceased 17th of 10th mo. 1835, aged 66 years.

He was born at Alston, on the 3d of 5th mo. 1769. At about the age of nine years he was sent to Wigton School, to which institution his father and mother shortly followed, and he held the offices of superintendent and housekeeper from 1826 to 1829. Many have been the testimonies to their great kindness to those under their care, and to the deep concern for their welfare which they manifested. On leaving the institution they settled at Waverton, about a mile from the school, in which he retained a lively interest. From this time till a few months before his decease, Richard Hall resided at Waverton, and kept up not only the same interest in the school, but also a most active service in various ways to the benefit of the institution, of which he was Treasurer for many years, his Christian counsel and help being much valued by those connected with it.

Under date Fifth mo. 3d, 1835, his journal records: "I am twenty years of age to-day. I may very aptly say, 'few and evil have been the days of the years of my life.' For though I have been preserved in great measure, especially for the last six or seven years, from many of the evils so extensively prevalent among men in our days, and have endeavored to keep my conscience clear of offence in the sight of God and man, walking before Him in sincerity and uprightness, yet I find abundant cause for sorrow and deep contrition for a frequent neglect of a close and diligent watch being kept, thereby, perhaps, losing some portion of divine enjoyment which otherwise I might have been made partaker of."

But if it be the will of God that I should live another year, I humbly desire that I may be kept more watchful, and dependent on his leadings and instructions, whether it be through a state of deep probation and chastisement, or the more encouraging disabatement of his light and love."

In 1838 Richard Hall was married to Mary Williamson, of Allonby. In reference to this, he says, "The earnest prayer of my heart is that we may be preserved to walk in his fear the days of our lives."

In reference to the opening year, he writes

(First month 4th, 1843): "Though I may safely say it is the chief concern of my mind, and my desires are fervent at times to be preserved from things offensive in the Divine sight, yet the weakness and frailty of human nature is so great that it requires a constant and earnest watch, as becomes the humble follower of a meek and crucified Redeemer."

He was a diligent attender of all our meetings, and reverent in waiting on the Lord therein; and humble as were his views of himself, he became qualified for service in the Church in no common degree. He often represented his Quarterly Meeting at the Yearly Meeting, and in the various conferences held in London, giving up his time freely to the service of truth.

In 1856 he was appointed an elder as well as overseer, in reference to which he writes: "Oh, how I desire and crave that I may be helped to discharge my various duties in the wisdom which is of God, and be enabled to dwell in his fear."

First month 4th, 1858.—In reference to the Quarterly Meeting, he writes: "It was an interesting meeting, though there is at present much to discourage. Our friend — was largely drawn out in the language of earnest exhortation to individual faithfulness. He seemed animated with a hopeful feeling that if faithfulness was abode in, a revival would yet take place amongst us, and a bright day succeed. How ardently I desire this. May I be found faithful on my part to what may be called for at my hands, although I often feel so utterly weak as if nothing could be expected from me: yet there is no lack of strength with Him who ought to rule and reign in our hearts. May I wait reverently for his help, and be willing to be anything, or nothing, as He may think meet."

It is believed that the desire above recorded was answered. He was often introduced into lively exercise on behalf of his friends and the Society of which he was a member, and when utterance was given, his communications in the line of the ministry, though brief, were accompanied with much solemnity; their heart-tendering effect on the hearers evincing the source from whence they were derived.

Fourth month 22nd, 1865.—R. H. records the decease of his eldest daughter, a young woman of great promise, who died in her 24th year. "It is with deeply sorrowful feelings I now record the departure of our dearly loved daughter Ann, after a tedious and at times very painful illness, during the changes of which the tendency was greatly towards increased weakness and prostration. * * The dear creature was, on Fourth-day evening last, about eight o'clock, gently liberated from further trial and suffering, and fell asleep in Christ her gracious Saviour. She bore her sufferings with great meekness and patient resignation which was very teaching to us all. A sweet feeling always surrounded her as a heavenly atmosphere. Her desires were evidently fixed on celestial things, faithfully obeying and yielding her heart to the moulding, transforming operation of Divine grace, so that a comfortable assurance is vouchsafed us, in great mercy, that an entrance is granted her into the realms of eternal bliss, evermore to be with her Lord and Saviour, and in the company of purified spirits, blessing and praising his ever excellent name. She has been an excellent example in our family, and her memory will be long cherished with loving

interest by us all. The powers of articulation failed her for the last twelve hours, except to express a few words of comfort to me, and her feeling of resignation to the Divine will."

R. and M. Hall were soon called upon to resign another of their family, their youngest son dying the following month. In reference to this he writes (Fifth month 20th):—

"It is a very great trial to us thus to part with our dear children, but it is our earnest desire to submit with quiet resignation to the will of our Heavenly Father, who, we know, does all things well. We cannot doubt but it is in his great mercy that He is gathering home these dear lambs, secure from all future trials and temptations. And in depriving us of those whom we so tenderly love, I reverently trust it is the Lord's gracious design that we, their parents and near connections, should henceforth place our thoughts and affections on heavenly treasure, and submit to this as a refining discipline; believing that it is not in anger that He thus deals with us."

That a deep, earnest wrestling after heavenly good for his children and others was often the covering of his mind is evinced by the following entry:—

"Tenth month 16th, 1871.—Our dear son thus leaving the parental roof to mingle with the world, and be perhaps even more than formerly exposed to its many temptations and snares, has been cause of no small anxiety to us, his parents. We feel our inability to control the fallen nature in our children, or others over whom we wish to exert an influence, unless the All-powerful One is pleased to work on their hearts by his convincing and converting power, giving them to feel their obligations to Him as well as to their earthly parents, and enduing them with ability to serve Him faithfully. May this be the case with our dear —, he being preserved from evil on the right hand and on the left, and being willing to own Christ before men."

"Twelfth month 21st, 1871.—The attendance at our Quarterly Meeting was larger than sometimes (for mid-winter), and towards the conclusion I thought we were favored with the solemnizing influence of Divine Power. Oh, how precious is this tendering, solemnizing influence; and how thankful we ought to be when favored therewith; and how careful to walk consistently with its guidance."

In the Twelfth month, 1879, having for more than twelve months been afflicted with shortness of breath, he was advised to try a short residence at a locality at a high elevation above the sea. With this view, Richard and Mary Hall spent some weeks at Alston. This visit to the home of his childhood was very interesting and pleasant to him, though not productive of permanent improvement in his health.

In the Third month, 1880, he was appointed a member of a Committee of Holm Monthly Meeting, to visit its members and attenders. After entering on the service, he says:—

"The duty imposed upon us by the meeting feels exceedingly weighty to myself, and, I think, to some others. May we be preserved in faithfulness to what we may be entrusted with as the Divine requiring, and be rightly restrained from offering anything in our own will and strength. Above all, may we each be concerned honestly to examine ourselves, and see whether in all things we walk consistently with our high profession."

The temperance movement had his ready and constant practical support, and he was much interested in disseminating its principles amongst his neighbors. The cause and principles of peace were also dear to him. In upholding his testimony against all war, he felt it right to refuse payment of the addition to the income-tax, made to defray the expenses of the Abyssinian war.

Though thus faithful in practice, no one could be more deeply sensible of his own unworthiness. He felt that he had been forgiven much, and therefore he loved much. A minute of his Monthly Meeting testifies of him that, "With simplicity and deep humility he strove to serve and honor the Lord, both in the exercise of his office as an elder, and in the discharge of the daily duties of life. He was through Divine grace an example to the flock of watchfulness in conduct and conversation, and of firm allegiance to the cause of Truth."

The close of his life came on gradually, though his strength failed rapidly towards the last. Feeling his end approaching, he gave a message of "love to all Friends far and near." He frequently advised his children to live in "the fear of the Lord, which is as a fountain of life, preserving from the snares of death." On being asked if he felt that he was accepted, he said, "Yes; unworthy as I am, by the mercy of God through Christ Jesus." He also said, "I have endeavored to love the Lord with all my heart, with all my soul, with all my mind, and with all my strength." His voice gradually failed, and after bidding his wife and children, separately, "Farewell!" he passed most peacefully away.

Red Cloud's Gold Mine.—Only the other day Red Cloud, once the terror of the frontier, sent word to Washington that he had found a gold mine on his reservation, and did not wish to be disturbed for ten years in working it.

Yet it would be an extraordinary change in Indian policy were Red Cloud really allowed to work his gold mine in peace. That his tribe holds its reserve by a title as sound as any estate in fee simple in the city of New York can hardly be questioned. But the practice of our country has been that, whenever the land of Indians is found to be specially covetable, by coaxing or coercion it must be transferred to white men. As this has been the experience of the Sioux, no less than of other tribes, Red Cloud feels it to be necessary to formally request to be let alone. Only a year or two ago about a million acres were taken from the Utes, because the land was valuable for agriculture; but when a vein of precious metal is found on a reservation, nobody waits for negotiation to get rid of the Indian owners, but there is a general rush of prospectors and diggers upon territory which the Government has solemnly pledged its word to keep free from invasion. No power has ever been able, under such circumstances, to keep the red men from being driven out. Red men have hitherto had no rights in gold mines which whites felt bound to respect.

The last Sioux war arose out of the intrusion of gold hunters into the Black Hills, and the origin of Chief Joseph's war can be traced back to the removal of the Nez Percés from their homes because gold was found on their lands. The course sanctioned by precedent would therefore be for prospectors to rush upon the Ogallala reservation, in consequence

of Red Cloud's perilously frank announcement. Trouble would come at once; the troops would be called upon to aid the cause of civilization, and to save our countrymen from savage foes; war would follow, and after the customary expenditure of money and blood we should get Red Cloud's gold mine, and, perhaps, send him and his most bitter warriors to the Dry Tortugas.

As it is now, Indians may be found starving who once owned ore of almost boundless wealth. Instead of looking upon this last as the source of support for the Indians, and a prospective means of filling their country with everything that would attract them to civilized life, it has hitherto been made to illustrate the Scriptural paradox that from him that hath not shall be taken away even that which he hath.—*N. Y. Sun.*

Selected.

TO A SWALLOW BUILDING UNDER OUR EAVES.

These lines were written by Jane Welch Carlyle, wife of the well-known Author, after she had been in London and Edinburgh, and returned to the quiet and seclusion of the Scottish moors.

Thou too hast travelled, little fluttering thing—
Hast seen the world, and now thy weary wing

Thou too must rest.
But much, my little bird, couldst thou but tell,
I'd give to know why here thou lik'st so well
To build thy nest.

For thou hast passed fair places in thy flight:
A world lay all beneath thee where to light;
And, strange thy taste,
Of all the varied scenes that met thine eye—
Of all the spots for building 'neath the sky—
To choose the waste.

Did fortune try thee? was thy little purse
Perchance run low, and thou, afraid of worse,
Felt here secure?
Ah no! thou need'st not gold, thou happy one!
Thou knowest it not. Of all God's creatures, man
Alone is poor!

What was it, then? some mystic turn of thought,
Caught under German eaves, and hither brought,
Marring thine eye
For the world's loveliness, till thou art grown
A sober thing that dost but moan and moan,
Not knowing why?

Nay, if thy mind be sound, I need not ask,
Since here I see thee working at thy task
With wing and beak.
A well-laid scheme doth that small head contain,
At which thou workest, brave bird, with might and main,
Nor more need'st seek.

In truth, I rather take it thou hast got
By instinct wise much sense about thy lot,
And hast small care
Whether an Eden or a desert be
Thy home, so thou remain'st alive, and free
To skim the air.

God speed thee, pretty bird; may thy small nest
With little ones all in good time be blest.
I love thee much;
For well thou managest that life of thine,
While I! oh, ask not what I do with mine!
Would I were such.

"To the sunny soul that is full of hope,
And whose beautiful trust ne'er faileth,
The grass is green and the flowers are bright,
Though the winter storm prevaileth.

Better to hope, though the clouds hang low,
And to keep the eyes still lifted;
For the sweet blue sky will soon peep through
When the ominous clouds are rifted.

There was never a night without a day,
Or an evening without a morning;
And the darkest hour, as the proverb goes,
Is the hour before the dawning."

Selected.

CALLING THE SPRING FLOWERS.

The sun looked forth one day in spring,
When merry winds were blowing,
And shouted, "Winter, haste away!
Soft streams, begin your flowing.

"Lift up, lift up, fair flowers, your heads,
Each in your destined order;
In forest aisles, in garden beds,
In meadow, lane, and border."

Beneath the dead leaves of the past,
Under the snows departing,
A stir began. O, glad and fast
The listening flowers were starting.

Anemone and Liverwort
Rose in their woody places,
With soft, white mantles on their heads,
Veiling their tender faces.

Arbutus, "best beloved of spring,"
Shook off her snowy cover,
And laughed to hear red robin sing—
The brisk, courageous rover!

She spread her waxen garments wide,
And touched with fragrant fingers
Meek Violet, sleeping near her side,
"My dove-eyed sister lingers."

Blood-root, with pallid cheeks, arose,
And Star-flower, pure and tender,
Shone out from cool, damp shelters, where
Soon bloomed Wood-sorrel slender.

Then yellow Cowslip hasted on,
With tufts of wholesome bitter;
And golden King-cup marched along,
Rank after rank a glitter.

But first came laughing Dandelion,
Arcturus of the meadow;
Till suddenly his golden plumes
Changed to a wingéd shadow.

Sweet Violet awoke and smiled,
With Innocent beside her;
Waiting for Wildrose, fair as wild,
For Violet must guide her.

—*Journal of Commerce.*

On the Desert.

(Continued from page 347.)

ARAB LAW—CONVENT OF ST. CATHERINE.

"I was curious to know about the form of Government, of which the sheikh could speak by authority. It is patriarchal, just as it has been from the earliest times, and passes from sire to son through many generations. Our friend who was sitting before us could trace his line for hundreds of years. His power had come down from former generations, and from him would pass to his descendants after him."

"But how about the administration of justice in a country where there is no law, at least no written code, no lawyers or gentlemen of the jury, and even no prison or place of execution? Yet there must be some kind of rude justice, or society could not exist. The sheikh explained that in offences against property, one who steals from another must restore not only the amount, but many-fold. If the thief runs away, the man whom he has robbed need not trouble himself, for he has only to levy on his nearest relations. Anybody belonging to the family will do. He may seize the property of a brother or cousin who in turn must look after his rascally kinman. This is better than all the laws in the world against stealing, at least all laws which could be administered against the Arabs of the desert, for it enlists the family feeling which is stronger than the sense of right or wrong, or even the fear of individual punishment. A man who commits a theft brings

tribution on his whole household, who must suffer if he escapes, while in any case his act ends with them with disgrace.

As to offences against the person, there is a rigid and inexorable law—a law older than Roman law, for Moses found it on the desert more than three thousand years ago; it is the *lex talionis*—blood for blood, life for life.

We questioned the sheikh very closely regarding to the blood feud, of which we had heard so much. He answered without any reserve, that by the immemorial laws of the Arabs, if one of the tribe killed another, the brother of the murdered man could take the murderer into his own hands, and kill the murderer. Not only was he at liberty to do so, but he must do it—it was a point of honor, neglect of which would be a disgrace. If the murderer ran away, then the slayer need not go in pursuit of him. There is no ‘law’s eye’ on the desert to prevent his taking his vengeance. If he cannot find the murderer, he may kill the murderer’s brother, or his cousin. I believe the license of revenge does not go farther than to this degree of relation; but within this range of consanguinity the avenger may exact life for life. To this extent indeed he must go. Some life he must take. The blood of his brother cries from the ground, and must not go unavenged. But if he kills the brother or cousin, he cannot come and kill the murderer, for the law of revenge is satisfied. One life has paid for another life.

This seems a terrible law—that of blood for blood; and yet it is perhaps the best law on the desert, for the restraint it imposes on the passions of the people. The Arab knows that the shedding of blood will bring on a family feud, that will not end till the hands of his victim’s brother are imbrued in his own blood; and that from the instant he sheds blood, there is a mark upon his forehead like that of the forehead of Cain, giving license to whoever meets him to kill him—a retribution hanging round him from which he cannot escape. Though he mount the swiftest mule, and flee across the desert, though he hide in the mountains, the avenger of blood is on his track, and sooner or later he must pay the penalty of his deed. The knowledge of this is the most powerful preventive of crime.

Our travellers became quite attached to their guides, but on their arrival at Nukhl, were compelled to part with them in submission to one of the Bedaween customs. At that point they entered the territory of another tribe, and these claimed the sole right of levying tribute on travellers who passed through their country. Their old servants were unwilling to part from them, and offered to divide with the new tribe whatever they might receive. But the Bedaween of Nukhl were inexorable. To furnish mules and camels for travellers was the special privilege and perquisite of the tribe in whose territory they were, which they would not surrender. Taking advantage of the necessities of the travellers, who must have their mules and camels, they compelled them to pay a large sum beyond the regular price for conveying them to Gaza. Our author thus truly philosophizes on the transaction.

Perhaps some may think we felt great anger and indignation at the sheikh and his rascals who cheated us so roundly. On the contrary, we thought ourselves extremely

fortunate that they had not cheated us still more. We had fallen among thieves, and they acted after their kind. They might have asked us a hundred pounds too much instead of thirty—or five hundred, for that matter—and we could not have helped ourselves.”

The tribes among whom they were going are much more given to robbing, and making marauding excursions into the territory of other tribes, than the more gentle Bedaween of Sinai. Field and his companions had a narrow escape from being stripped owing to their imprudence in going too far in advance of the company. To steal as a thief, would be disreputable, but robbery is regarded much in the same light that the profession of arms is in civilized countries.

When at Sinai, the party were entertained at the Convent of St. Catherine, famous as the place where Tischendorf discovered the Sinaitic manuscript—one of the oldest and most valuable copies of the Bible that is known to exist.

“The convent does not stand, as I had supposed, high up on the side of Mount Sinai (I had imagined it perched on a cliff overlooking the valley below), but at its foot, and not in front, but on one side between two mountains, where indeed it fills up almost the whole pass, leaving but a few rods more than room for the camel-path that winds around it. In this confined space the monks have made a paradise in the wilderness. As we approached, we were delighted with the sight of blossoming trees. To be sure, there were a few funereal-looking cypresses, which seemed in harmony with the general desolation. But mingled with this dark foliage were trees in full bloom—the almond, the cherry, the peach, and the apricot, the olive and the orange, with a single fine specimen of the carob tree, which yields ‘the husks that the swine did eat,’ and which (though its pods be destined to such an ignoble use) is really quite a majestic tree. Around and among these trees were extensive gardens, carefully cultivated, and yielding fresh vegetables in abundance. Was there ever a sight more grateful to the eyes of weary travellers, after a long journey on the desert?”

“The convent is a range of buildings grouped in a quadrangle of such extent that hundreds of pilgrims could easily be lodged within its numerous courts, and which thus suggests the idea of a huge Eastern caravanserai, and at the same time of a fortress, for its very construction tells plainly that it was built long ago, in times when it was a post of danger, to be held against attack. Its walls are like ramparts, with port-holes and watch-towers, and a strong gateway like one that opens into a fort. Indeed not fifty years ago strangers who found shelter here were not admitted by an open gate, but were drawn up in a basket, and swung into a window in the third or fourth story. The great rope still hangs outside in token of its former use, and we afterwards amused ourselves by putting it round us and taking a seat as in a swing, while the monks above lifted us from the ground. But this danger has passed away of later years, since Russia has taken the convent under its protection; and now it has an arched portal, through which a party mounted on camels can ride into an outer court. Into this we rode, and dismounted in front of the heavier and stronger wall of

the fortress. Entrance farther is obtained only by a letter from the Greek patriarch at Cairo, which we had brought with us, and sent by an attendant to the Prior of the Convent. The walls are seven feet thick, quite sufficient to resist any attack but that of modern artillery. The postern is just high enough for a man’s head, and the passage so narrow that it admits but one person at a time. The door which shuts this entrance is like the door of a prison, of massive oak, barred and spiked with iron.”

(To be concluded.)

For “The Friend.”

Persons can scarcely be said to be in a state of mind to judge rightly upon any important subject, or as to the propriety of any great undertaking, whose minds are so much under the influence of their inclinations as to have no ear to hear any reason or argument which comes from the other side, or any desire to hear.

Experience of life teaches that this state of eagerness to carry out any project, however seemingly disinterested we may be, should be passed safely through, as a stage of mental disorder, before we can be in a condition rightly to decide upon any course of action.

For “The Friend.”

Religious Items, &c.

Temperance.—The African M. E. Zion Conference, on 5th mo. 18th, adopted a resolution binding its members to abstain from the use of intoxicating liquors, and to do all in their power to persuade others to abstain from them.

Falling from Righteousness.—The Boston *Transcript* thus sarcastically alludes to the exultation with which every slip from right is noted and commented on by the public press and by many private individuals:

“In heaven, we are told, there is more joy over one sinner that repenteth than over ninety-and-nine who have never gone astray. It is just the other way here below. There is more joy over one righteous man who goes astray than over ninety-and-nine thousand sinners who have kept at it all their lives.”

Judicial Oaths.—The bill introduced into the British Parliament to substitute an affirmation for the oath now required of its members on their admission, was defeated by a majority of *three* only in a total vote of 581. This indicates the probability that the measure will probably become a law in the future. The London *Guardian* says: “The vice of the present test is that it is at once useless and profane—useless in that it lets Atheists in; profane, that it drives them to swear by a Deity in whom they do not believe.” The *Ledger* of this city remarks on the subject of oaths in general, “It is an old proverb, that the man who will deliberately lie, will swear to it.” “Official oaths are of but little value as checks on badly inclined men, and they do embarrass good men now and then.”

Relative Cost of War and Education.—Donnat, a Belgian statistician, has collected some figures, showing the comparative amounts expended by European nations upon war and education. Russia presents the greatest contrast. That nation spends \$2.50 for war and *three cents* per head for education. The unsettled state of that country in comparison with Switzerland is a powerful argument for education, for the latter country expends on

its army only about the same sum as for education. For the army, \$1.16; and for schools, \$1 per capita. France spends \$4.84 for the army, and only thirty-four cents for schools, per head. The other figures stand:

	War.	Education.
England, . . .	\$4 50	\$0 74
Holland, . . .	4 32	76
German States, .	11 10	2 44
Denmark, . . .	2 08	1 07
Italy, . . .	1 80	16
Belgium, . . .	1 62	27
Austria, . . .	1 60	30

The comparison is a dismal one in the best figures for education, but in each case the statistics cover only the outlay of the central Governments.—*Chr. Adv.*

Von Schleumbach's Labors in Berlin.—Von Schleumbach is a Methodist preacher who has been laboring principally among the poorer classes in Berlin—renting halls and inviting the people by hand-bills to attend his meetings in them. The character of the State Church and the law prohibiting any one from preaching who had not passed a regular theological examination, threatened to obstruct his course. So much success attended his labors that he was encouraged to purchase for a Christian Association Hall a large dance-hall, which had been a notorious haunt of vice. The emperor gave \$500 towards the Association, and this royal patronage opened the way of Von Schleumbach and removed the opposition to which he had been exposed.

Congregational.—The Congregationalists of Great Britain have raised a million dollars as a Jubilee Fund.

The Congregational Union of England and Wales has just closed its Annual Meetings, and indicates unusual prosperity.

For "The Friend."

Natural History, Science, &c.

Pearls.—Pearls are produced by shell-fish, the inner layer of whose shells present the same iridescent appearance, and is often called *Mother-of-pearl*. The shell is composed of two parts—an epidermis or skin of a horny texture which secretes the shell, and the shelly part proper, which is composed of carbonate of lime with more or less animal matter which binds it together. The pearly lustre is caused by the action of light on the minute layers of which the shell consists. These layers are microscopically wrinkled, and their edges meet the rays of light and decompose them as do the drops of a rainbow, producing the play of colors. This has been proved in two ways; first, by digesting mother-of-pearl in acid until all the lime is dissolved. A pellucid membrane, representing the animal matter, still remains, and if undisturbed still shows the iridescence. But if pressed flat so as to remove the wrinkles, it also loses its pearlyness. Again, similar corrugations have been engraved on the polished surface of a steel button, with the result of producing the pearly play of colors; a process which would have proved commercially valuable could the engraved buttons have been kept from tarnishing.

Pearls consist of the same material as that composing the shell layers, and are deposited around some irritating particle which has found entrance between the valves of the shell-fish. Layer after layer is added until sometimes they become of considerable size.

Fresh-water pearls are mostly obtained

from the Northern hemisphere, and require clear streams containing a certain proportion of lime. In Saxony the fishing for them has long been under government regulation—and the beds are examined once in about 10 or 15 years. The valves are pried open and if no pearls are found the animal is restored uninjured to the water.

The artificial production of pearls is sometimes attempted by introducing foreign bodies into the animal, so as to stimulate a deposit of shell about them. In China, the monks of one of the Buddhist monasteries insert small images of Buddha stamped in tin foil between the mantle and the shell at the front end of a large species of muscle. The animal is then placed in an aquarium or tank, and in two or three months a coating of pearl is found to be deposited over the images, which fastens them to the inside of the shell, while the embossed features of the image stand out in relief. The monastery reaps a handsome income from their sale to Buddhist pilgrims.—*From a Lecture by W. H. Dall in American Naturalist.*

Poison of Mosquito.—Dr. Diermock says: "After having experimented a large number of times with the living mosquito, I am convinced that there is use made of a poisonous saliva. When the insect is allowed to draw its fill on the back of my hand, the subsequent swelling lasts from 40 to 48 hours; and the amount of poisonous effect upon me, as proved by numerous experiments, is in direct proportion to the length of time which the *Culex* has occupied in actually drawing blood." If these observations are correct, they indicate the wisdom of the natural impulse to drive away these insects when their bite is felt.

Remarkable Fall of Pine Pollen.—"On the 18th of April of the present year, in gathering some water plants from a prairie pond in Central Iowa, I noticed an abundance of what turned out to be pine pollen on the surface of the water. Now there are no native pines in this part of the State, the only pines being those planted for ornamental purposes. None of these however were in bloom, neither were the pine forests of Minnesota, Wisconsin, Michigan and northward. For some days prior to the finding of the pollen, strong southeasterly, south-westerly and westerly winds had prevailed. Doubtless these brought the pollen, but how far it was carried cannot at present be made out. However, it is certain that the distance could not be less than 300 or 400 miles."—*C. E. Bessey in American Naturalist.*

Research in Sanitary Science.—The Grocers' Company of London, one of the oldest of the city guilds, has created an endowment to promote "original research in sanitary science." This includes three scholarships of £250 a year each, to maintain persons while engaged in work in endeavoring to ascertain the causes of important diseases and the means by which the diseases may be prevented. Candidates for these are expected to state the researches they propose to make. A "Discovery prize" of £1000 is also to be given once in four years, designed to reward original investigations.

A Curious Case of Ignition.—"When serving in H. M. despatch vessel *Psyche*, 1862-66, we were moored in Port Napoleon, Marseilles, on a bright summer day. A strong smell of burning was traced to the saloon skylight. On bursting open the door of the saloon it was found that a scuttle glass (a plano-convex lens) through which the solar rays were ad-

mitted and focused on a rep curtain (which was smouldering) had been substituted for a broken one, but through an oversight had not been ground on the plane surface, usual."—*B. Gwynne in Nature.*

Tally-sticks.—It is hard to realize that down to the year 1824 the English government gave the taxpayer a notched-stick for a receipt. It is one of the facts that sets out striking form the changes of this century Sir John Lubbock, writing in the *Nineteenth Century* on the "National Balance Sheet" says:

The old Exchange tallies, for instance, for one of the most curious illustrations of the survival of old forms and customs. The tally was a willow stick, about five feet long, and roughly squared, each side measuring about an inch. On one side the amount was indicated by notches; a notch one and a half inch wide stood for £1,000; one inch £100; three eighths of an inch £10; half of such a notch £1; three-tenths of an inch a shilling; a still smaller one a penny; and a halfpenny by small round hole. A single cut of a notch stood for half the amount. The stick was then split in half through the notches, and one-half of it was given to the person making the payment, the other being kept by the Government. A large number of old tallies were deposited in the vaults under the House of Commons, and the fire by which it was destroyed is said to have been mainly due to them.

Charity in a Dog.—We knew a dog named "Bijou," a thoroughbred Spitzbergen. The house in which he lived was one of a terrace with a verandah running throughout its whole length, only separated by a wooden railway at each house. This verandah was Bijou's favorite resort; here he carried his chicken bones, and here contemplated the proceeding of his neighbors.

One day, a half-starved dog spied one of his bones lying about, carried it to the mat at the door of the next house, and began eagerly to devour it. Bijou saw the thief from the window, sprang out with a threatening growl, carried off the bone and replaced it on his own mat.

"His mistress, who had been watching the action of the dogs, said to him, 'O you greedy dog! You can eat no more, and that poor dog is starving.' Bijou at once picked up the bone of contention, carried it to his starving fellow, laid it before him, and retired to his own house, from the window of which he contemplated, with a benign aspect, the disappearance of the bone."—*J. G. Wood's Man and Beast.*

THE FRIEND.

SIXTH MONTH 16, 1883.

The *Christian Worker*, formerly published at New Vienna, Ohio, has passed into the hands of a stock company called the "Publishing Association of Friends," and is now issued from Chicago, in an enlarged form, and under new editorial management. The present proprietors are using much exertion to extend its circulation, and to make it the representative paper of the Society of Friends in the West.

It is with much regret that we observe, in the numbers issued since this change has been

ted, the open and unreserved support of these measures which have been for years disturbing the harmony of our Society, causing divisions among us. It refers with approval to the use of "singing" in our meetings, "mourners' bench," "inquiry-room," "place of prayer," "calling for persons to rise, otherwise give a test of their personal standing in reference to salvation," the holding of special meetings for revival services.

These things, it says, "have the almost unanimous sanction of our Western Friends, to a large extent of our Eastern and Southern; and every minister who has any success in revival work uses them." It reads this modern revival movement as similar to the wonderful conviction that attended the labors of our early Friends, when many ministers were raised up and sent forth to proclaim the glad tidings of salvation. At all these points, it confirms the correctness of the remarks on Periodicals, on p. 33 of the *Address* lately issued by Philadelphia Yearly Meeting: "The zeal and activity shown in these things have so captivated the writers, that they seem blinded to ulterior consequences."

The *Address* referred to is being widely circulated throughout the Society of Friends, and all who desire copies for themselves, or for distribution to others, will be freely supplied by calling at the Book Store, No. 304 Arch St., Philadelphia, or by addressing a postal card to the Agent, Jacob Smedley, at that place. The object of the pamphlet is to bear a renewed testimony to the principles taught by our Early Friends, and to show the consistency therewith of those doctrines and practices advocated and used by the leaders in the modern revival movement in all borders. As this is clearly set forth in the pages, it does not seem needful at this time to enter fully into the subject in our columns. Those who are convinced that the doctrines of the Friends are true, ought to have such faith in their principles and in the government of Christ in his Church, as to believe that they will most effectually promote the spread of the kingdom, by following in the path which the Friends point out, and doing the work which He gives. It was a marked characteristic of our early members, that they were jealous of themselves, lest they should enter *unbidden* into the Lord's work. They were fully convinced, that unless the Lord's blessing attended, their labors would be useless, if not injurious. Hence they waited for the feeling of the Divine requiring, and even when out of religious service, felt the need of a fresh anointing and requisition for every exercise the gift intrusted to them. It may be sufficient on this point to refer to the experience of our dear friend Claridge alone—though many other cases could be cited. After having been some time a minister among the Baptists, he was convinced of the principles of the Friends as held by Friends, and a gift of true gospel ministry was conferred upon him. It is recorded of him, that he was "very watchful over himself, lest at any time he should be carried forward, and by that means insensibly again into what he had formerly been engaged for, viz: *Preaching and praying in his own will and wisdom*. Though the word came upon him with great power, "I have made thee a minister and a witness of the things which I have in hast seen, and of those things wherein I will appear unto thee; yet the impression

also attended, "the time is not yet come, the vision is yet for an appointed time; but at the end it shall speak, and not lie; though it tarry, wait for it." Being preserved in this filial dependence on the Lord, and relying on his power, His blessing rested on the labors of those faithful servants. Their principal message was to turn the attention of their hearers to the Light of Christ in their own souls, convicting them for sin, and leading them (as they submitted to it) to repentance and amendment of life, so that they might experience forgiveness through the atoning blood of Christ, and receive power to walk in the highway of holiness. The duty and blessing of waiting upon God as He reveals Himself to them by his Light, was earnestly pressed, and practised, not only in their seasons of solitary retirement, but when met for Divine worship. The converts who were trained up under this teaching and discipline, having learned to look within to the great Teacher of teachers, became firmly established on Christ, the alone sure foundation, and were not dependent for the maintenance of their religious zeal on the exciting ministry of revival preachers—for they had come to the experience of the blessed condition of which the Apostle John testifies: "The anointing which ye have received of Him, abideth in you; and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him."

The effect of the sensational methods of awakening sinners, which have been adopted by the revival preachers, is naturally evanescent. The mental excitement produced by the singing and other appliances, and the sympathetic feeling which often pervades crowded assemblies, is followed by a reaction, in which the last state of the person affected may be worse than the first. Experience shows that this is often the case; and indeed it can scarcely help being so, unless the mind is turned to the Light of Christ, and the individual learns to look within for the teaching and help of the Saviour.

As an evidence of the correctness of this view, we quote from a letter received within a few days from a friend in one of the Western States, who has had the opportunity of witnessing the effects of these so-called revival movements, and was for a time laboring in harmony therewith. He mentions that two of the "Evangelists" spent a month at the place where he resides; and that a statement was published in the *Christian Worker*, that "549 souls were converted and reclaimed." He adds, "The 549 conversions, &c., referred to is just about the population of our village. In three weeks after the manipulators left, not a vestige of their work could be relied upon. One young man said afterwards, that he honestly wanted to do right, and honestly thought that was the way to start, but he was so bemuddled, that he believed infidelity was preferable."

This testimony as to the superficial and unreliable character of the good results which are claimed to flow from this kind of work, accords with the information we received a few years since, when visiting in a neighborhood which may be regarded as one of the head-quarters of this system. It was the concurrent testimony of several friends that their usual meetings for worship were smaller

than before the revival measures were introduced, notwithstanding the numbers that had been received into nominal membership.

We have no controversy with zeal and earnestness, and no sympathy with that case-loving spirit which would gladly dwell in quietness, and would be troubled by the influx of new converts from the world. It would be cause of unfeigned rejoicing to see many anointed laborers sent forth into his harvest-field by the Lord of the harvest—and it would be most pleasing to be able to record the fruits of rightness which the great Husbandman might be pleased to cause to spring up under their culture. But we have no confidence in merely human efforts, which are undertaken without Divine direction; nor do we believe that they will be successful in building up the Society of Friends, but will rather tend to scatter it.

A recent article in one of our exchanges says: "There are few wrong methods in religious work which cannot be seemingly justified by a skilful parade of the things that are commonly seen;" in illustration of which it refers to the practice of auricular confession as defended by the Roman Catholics. We think the revival methods favored by the *Christian Worker*, furnishes an additional illustration of the truth of the same remark. From the article referred to we quote the following (condensed) statement of the question:

"It may be that we are asked to help in some grand scheme for the evangelization of a particular class. The plan is explained to us; from some of the methods we feel bound to dissent. But a table of claimed results is spread before us. Here, are so many acknowledged conversions; there, are so many drunkards restored, as sober men, to their families. * * * It may be that, afraid of seeming to fight against God, we allow these undoubted successes to override our scruples; and under the plea of judging the tree by its fruits, we become uneasy supporters of a policy which in our hearts we condemn. But is such a course of action always justifiable? Have we any right to let mere surface statistics take the place of reason and conscience? So many halls in which the gospel is preached, so many religious services held, so many tracts given away, so many adherents won over to the right,—these are the things that are seen; but what may be the things that are unseen? What if the devil has been silently using the improper or questionable measures of these mistaken zealots, as an argument whereby to confirm in skepticism many honest souls in whose eyes religion is compromised by the methods used in its support? What if those who have been turned away from seeking Christ be a great army in comparison with those who have found Him through, or in spite of, the peculiar methods in question?" To this we add,—What if these "claimed results" should prove to be greatly overestimated, and what are deemed the good fruits, such as quickly decay?

SUMMARY OF EVENTS.

UNITED STATES.—The Pennsylvania Legislature met on the 7th in extra session, at Harrisburg, to consider the apportionment bills, and adjourned until the 19th inst.

A courier from Mexico has arrived in Tombstone, Arizona, and reports that General Crook is encamped thirty miles northeast of Vacori, and sending scouts out in all directions. Up to the time the courier left he had not succeeded in finding any signs of Indians.

Advices from Port au Prince to 5th mo. 24th, report that the people of three villages in Hayti had rebelled, and it was believed other uprisings would follow.

At a meeting of the Chinese firms of Victoria, British Columbia, on Fifth-day of last week, it was resolved to advise the Chinese Government to allow no more Chinese to emigrate to that province at present. It was said at the meeting that 2000 Chinese laborers had died during the last year from the effects of exposure, accidents and the sudden change in their diet.

The Joint Special Committee of Councils has decided to report with a favorable recommendation the ordinance providing that "all the Almshouse property in West Philadelphia, bounded by South street, Spruce street, Thirty-fourth street, Vintage avenue, on the southern boundary of the city property, and thence to the Schuylkill river, be and is hereby set apart for the purposes of a public park."

"Metallic red" has been selected by the Postmaster-General as the color for the new two-cent postage stamps. The vignette used on the stamp is copied from the life cast for Houdin's statue of Washington.

The first competitive examinations in Washington, under the new Civil Service law, will be held about the 10th of 7th month in the rooms of the Civil Service Commission.

The Interior Department is informed that "a large area of coal is now on fire near Crow Peak, in the Black Hills." The representative of the General Land Office at Deadwood, has been directed to examine into the condition of the mines.

It is reported that the wheat crop in Berks county, Penna., will be reduced one-third by the ravages of the Hessian fly.

In boring a well for a brewery at Troy, New York, a mineral spring was struck, at a depth of 250 feet. The water, it is said, "very much resembles that of the Saratoga springs."

The steamer Austrian arrived at Boston on the 7th inst. with 842 steerage passengers from Ireland, many of whom will go to work in New Hampshire mills.

The number of pedestrians entering Fairmount Park during last month was 370,102.

A company has been organized in New York to lay two new cables between this country and Europe. It is said the enterprise is in strong hands, and that there is no doubt of its success.

The canker worms have appeared in large numbers in the vicinity of Concord, New Hampshire, and the farmers say they fear the destruction of the fruit crops.

The remains of John Howard Payne, author of "Home, Sweet Home," were re-interred on Seventh-day last, with much ceremony, in Oak Hill Cemetery, near Washington.

It is stated that the number of cars loaded with strawberries shipped over the Delaware railroads on Second-day of last week, was the largest ever made in one day in the history of the roads, being a total of 127. Last year the largest shipment in any one day was 103, and the year before 96.

The deaths in this city last week numbered 338, which was 2 less than during the previous week, and 7 less than during the corresponding period last year. Of the whole number, 158 were males, and 180 females: 43 died of consumption of the lungs; 19 of pneumonia; 25 of diphtheria; 10 of scarlet fever; 10 of typhoid fever, and 3 of small pox.

Markets, &c.—U. S. 3's, 103½; 3½'s, 103½; 4½'s, 113½; 4's, registered, 119; coupon, 120; currency 6's, 128 a 131.

Cotton.—There was no essential change to notice in price or demand. Sales of middlings are reported at 11 a 11½ cts. for uplands and New Orleans.

Petroleum.—Standard white, 7½ a 7¾ cts. for export, and 8½ a 8¾ cts. per gallon for home use.

Flour.—There was very little movement, but prices were steady. Sales of 2000 barrels, including Minnesota extras, at \$5.25 a \$6.50; Pennsylvania family at \$5 a \$5.50; western do. at \$5.25 a \$6.25, and patents at \$6 a \$7.50. Rye flour is steady at \$3.75 a \$3.80.

Grain.—Wheat was dull and prices a fraction lower. Sales of 3900 bushels red, in car lots, at \$1.12 a \$1.25. Rye is nominal at 70 a 72 cts. per bushel. Corn is in moderate demand. Sales of 10,000 bushels in car lots, at 55 a 64 cts. Oats are dull. Sales of 9000 bushels, in car lots, at 46½ a 51 cts.

Hay and Straw Market, for week ending 6th mo. 9th, 1883.—Loads of hay, 315; loads of straw, 45. Average price during the week—Prime timothy, 85 to 95 cts. per 100 pounds; mixed, 75 to 85 cts.; straw, 55 a 65 cts. per 100 pounds.

Beef cattle were dull, unsettled and a fraction lower: 3600 head arrived and sold at the different yards at 5½ a 6¼ cts. per lb., the latter rate for extra.

Sheep were dull and lower: 13,000 head arrived and sold at the different yards at 4 a 5½ cts. per lb., and lambs at 5 a 9 cts. per lb., as to condition.

Hogs were dull and lower: 3600 head sold at the different yards at 9 a 10½ cts. per lb., as to quality.

FOREIGN.—The health of the Queen has been rather poor during the past week, but is now thought to be improving.

A despatch to the *Standard* from Sierra Leone, states that King Koffee Kalkall, the author of the late war in Ashantee, has been forcibly restored to his throne. A British envoy has been sent to Coomassie to endeavor to arrange a peaceable understanding of the difficulties.

The returns issued by the Board of Trade show that during the 5th month British imports increased, compared with that month in last year, by £321,000, and that the exports during the same period decreased £548,000.

In the House of Lords on Second-day last, the bill legalizing marriage with a deceased wife's sister passed its second reading by a vote of 145 to 88.

Great preparations were made for the John Bright celebration at Birmingham, which began on Second-day last, and will last a week. The celebration is to commemorate the services of John Bright as representative for Birmingham in Parliament for over a quarter of a century.

Friends residing in Ireland have lately distributed, in County Donegal, 270 tons of seed potatoes, thus relieving the distress of three thousand families in that county.

Timothy Kelly, who was convicted of participation in the Phoenix Park murders, was hanged in Kilmainham Jail on the 9th inst. He was the fifth man hanged for those murders, and was the last one convicted thereof.

The Emperor Francis Joseph opened a new observatory at Vienna on the 6th inst. It contains a refractor an inch larger than the one in the observatory at Washington.

The agent of the Liberian Republic has just negotiated with Spain a convention providing for the repeal of the law prohibiting the introduction of free black laborers into Cuba. Two hundred thousand slaves in Cuba will become free in 1888. The labor question then will become a serious one. Spanish statesmen and Cuban planters are already examining plans for the introduction into Cuba of free African negroes or Chinese or Indian coolies. The rainy season has set in in the greater part of the Island of Cuba.

There have been several post-coronation ceremonies in Russia. Last Seventh-day an extensive review took place on Petrofisky Plain. On this, as on other similar occasions, the emperor and empress were both present. Wherever they go they are received with much enthusiasm. On the evening of the 9th inst. they left for the imperial palace at Peterhof. It is supposed that the riots which occurred during the coronation were merely the drunken excesses of the lower classes. The collection of the poll-tax from the poorest portion of the peasantry will entirely cease from 1st mo. next, and the tax to be collected from the remainder of the people will be reduced by one-half.

Tonquin has remained in a threatening condition during the past week. Both China and France claim a right to interfere in its affairs, and it is feared that these two powers may be led to resort to hostile measures, although their policy is not yet matured. The Marquis Tseng, the Chinese representative at Paris, London and St. Petersburg, recently stated that diplomatic relations between France and China would certainly cease if the former operated in Tonquin without having previously arranged with China. A despatch from Toulon, France, dated the 8th inst., states that 6000 men are in readiness to embark for Tonquin if their services should be needed.

The Porte of Constantinople recently informed General Wallace, the United States Minister, that the commercial treaty between Turkey and America would terminate on 3rd mo. 13th, 1884. The Turkish tariff expired on the same date of the present year. No steps have yet been taken by the United States toward a renewal of the treaty.

A force of Albanians has captured near Scutari a Turkish convoy. Nine battalions of Turkish troops have been sent to chastise the Albanians.

Several fights have taken place in the mountains between the Albanians and Turks, resulting in heavy losses on both sides. Sanguinary fighting has also taken place in Albania between the Turkish troops and a body of Castratis.

Victoria and the other Colonies are taking steps to urge the Imperial Government to annex the New He-

brides, the Solomon Islands and other groups of Isl in the Pacific.

Work on the Buenos Ayres and Pacific Rail under the superintendence of the contractors, C Brothers, is being actively proceeded with.

WESTTOWN BOARDING SCHOOL.

A Stated Meeting of the General Committee is held at the school on Fourth-day, the 20th inst. 8 A. M.

The Committee on Instruction and Admissions met at the school the preceding evening, at 7 o'clock.

The Visiting Committee, meet at the school Seventh-day, the 16th inst.

For the accommodation of the committee, conferences will be at Street Road Station, on Seventh Third-days, the 16th and 19th inst., to meet the train that leave the city at 2.49 and 4.55 P. M.

WM. EVANS,

Cler

Philada., 6th mo. 1883.

SOCIETY FOR HOME CULTURE.

The Society for Home Culture will hold its 11 Annual Public Meeting in Germantown, on Seventh day, 6th mo. 16th, at 3 P. M., in the Committee-room of the Meeting-house, Main and Coulter streets.

Correspondents, students, and all others interested in the work of the Society, are invited to attend.

WATSON W. DEWEES, Secretary.

WESTTOWN BOARDING SCHOOL.

Until further notice the Stage will be at Westtown Station on the arrival of the 7.09 and 9.05 A. M. train from Philadelphia, to convey passengers to the school.

WANTED,

An efficient person to assist in household duties, to be companion for an invalid.

Address Box 666, West Chester P. O., Chester (Pennsylvania).

FRIENDS' SELECT SCHOOLS.

Wanted, a woman Friend, qualified to teach French, Latin, and other branches in the Girls' School.

Application may be made to

Ephraim Smith, 1110 Pine St.
John W. Biddle, 726 Buttonwood St.
Rebecca S. Elkinton, 400 S. Ninth St.
Mary D. Allen, 833 N. Seventh St.

BOARDING SCHOOL FOR INDIAN CHILDREN AT TUNESASSA.

Wanted, a woman Friend to assist the Matron in household duties. Apply to

Joseph S. Elkinton, 325 Pine street
John Sharpless, Chester, Penna.,
Ephraim Smith, 1110 Pine street.

DIED, at his residence in Chambersburg, N. J., the 10th of 3d mo. 1883, JOSEPH D. SATTERTHWAITE in the 83d year of his age, a member of Upper Springfield Monthly Meeting of Friends.

—, suddenly, on the 12th of 4th month, 1883, the residence of her son-in-law, Hamilton Hain SUSANNA KAIGHN, widow of the late Joseph Kaighn in the 70th year of her age, a member and overseer Haddonfield Monthly Meeting of Friends. "Bless are the pure in heart for they shall see God."

—, at his residence in Pennsylvania, Morgan county, Ohio, 4th mo. 27th, 1883, RICHARD PENROSE, aged nearly 82 years, a beloved member and elder of Pennville Monthly and Particular Meetings of Friends. A short time before his close he remarked to an intimate friend, that he believed his end was near, and exclaimed "Oh the mercies of my Redeemer." This dear Friend stood firm to the principles of Friends during all trials the Society has been permitted to pass through. He was charitable to the youth, and when any miss their way, he labored to restore in a spirit of love. He bore a lingering and protracted illness with Christian patience and resignation; often expressing, what favor that he did not suffer more. He remained sensible to the last—supplicating fervently near the close. Thus evincing to his many friends and relatives a consoling belief that his end was peace. "Blessed are the pure in heart for they shall see God."

—, at his residence, Pine Iron Works, Penna., the 28th of 5th mo. 1883, JOSEPH BAILEY, in the 87th year of his age, a member and elder of Exeter Monthly Meeting, Penna.

THE FRIEND.

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T. NO. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

For "The Friend."

Letters and Memoranda of William Scattergood.
(Continued from page 354.)

From Ann Jones to W. S.

"Philada., 4th mo. 13th, 1828.

My dear friend, W. S.,—I have many times regretted the want of leisure whilst in New York, to acknowledge the receipt of thy truly welcome lines, and can assure thee it would have been quite a gratification to us to have seen thee there; we were disappointed by thy tarrying on the journey.

I had pleased myself with the hope of seeing thee soon after our arrival here; and I now assure thee that I do wish to have an opportunity of conversing a little with thee. My health is not in a state to allow of my going out whilst it is so damp, or I should have made an attempt to see thee and thy dear family collectively.

On a perusal of thy very touching letter, I feel grieved at myself that I did not earlier make an effort to tell thee that *nothing new* has befallen thee, dear W., in all thy sore afflictions. I can well understand the language of thy heart and pen; and much do I desire that whilst these sore afflictions and temptations are passing over thee, in order I fully believe to prepare thee in the fulfilment of thy gospel mission to enter into the states of others, that Satan, the enemy of all righteousness, whilst permitted to sift and to buffet thee, may not tempt thee to cast away thy shield, as though it had not been anointed with oil, or in any way to remove thee from the stability of the Truth—the steadfastness of the gospel. Thou art not the first that he has desired to have in his power to sift as chaff; but oh! remember the Divine Intercessor; strive to keep close in the spirit of thy Lord and unto Him who said to Peter, 'I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren.' Peter was made an instrument of God to many, after he had denied his Lord, which thou hast not done; and as thou endeavors to keep near to Him, He will keep near to thee. * * *

I do believe that dear Elizabeth is designed to be to thee a helper and a stay. I have no expectation that you will get along without difficulties and trials of various kinds; these are good for us; something like wholesome medicine designed to prove and to strengthen;

and as they are accepted in submission to the Divine will, a blessing will attend them.

In reading that part of thy letter in which thou alludes to the wickedness of the human race, and the difficulty of reconciling the state of things with the different concurrent testimonies of Scripture, a few words occurred which in Infinite Kindness were spoken to Isaac Penington when beset with similar reasonings: 'Leave those things to Me;' and thus, I believe, we poor, frail, short-sighted mortals must do. And what an unspeakable consolation it is to reflect, that as we endeavor to be faithful in that which is committed to our trust, we shall be accepted of Him who seeth not as man seeth. We are called to walk by *faith* not by sight. Oh then, let us endeavor to cast all our care upon Him, for He careth for us,—to be careful for nothing, but in every thing by prayer and supplication, making our requests known unto God.'

Thy letter reminds me of thy honored grandfather; and I do not apprehend that thy provings and conflicts are greater than what he had to endure. Then be of good cheer; and when thou gets a good wife, I shall hope to visit you, and to see you enjoy each other. Accept my tender sympathy and affectionate solicitude for thy well-doing every way, in which I am thy friend,

ANN JONES."

To E. C.

"4th mo. 19th, 1828.

(After alluding to the foregoing communication of Ann Jones, he proceeds): It of course helped me, and although it must become and be to me as the manna of yesterday, yet I cannot but think that the sympathetic, feeling communication which passed on Second-day may be remembered with thankful acknowledgment to the bountiful Giver of every good gift in that He takes notice of me, a poor unworthy worm of the dust.

Well, my beloved friend, let us press forward toward the mark, for to him that overcometh the promise remains to be sure, that the Lord Jesus himself will make such an one a pillar in his temple which shall go no more out. He will write upon him the name of his God, and the name of the city of his God, and he will write upon him His own name. But there is a fight of afflictions to endure; there are baptisms many, and deaths oft. We must know a being dead with Christ from the rudiments of the world, from all its maxims, and all its policy, and come into entire dependence upon Him who is all in all to those who look unto Him and cry unto Him, and depend upon Him for every thing which pertains to life and godliness: for surely I have seen that He is the alone Mediator between God and our souls, that it is only and alone through Him that we partake of the Divine mercy, and that it is through Him alone we have access again unto the throne of grace. This is indeed an incomprehensible mystery

to the human understanding, but O! my dear —, I have seen how in this as upon other occasions when my mind has been divinely opened, the design of the great Head of the Church has been to instruct me and to make me sensible of my own nothingness and entire dependence upon Him. I have been made to see in my experience that the time has indeed come when judgment must begin at the house of God; and I humbly trust that a desire has prevailed in my heart patiently to endure the turnings and overturnings of his holy hand, that so I may be counted worthy of occupying a place in that spiritual building which is to show forth the praises of Him who hath called us out of darkness into his marvellous light. And oh! that the precious testimony, 'Though He was rich, yet for our sakes He became poor, that we through his poverty might be made rich,' may be often brought into remembrance and sealed with sweetness upon the mind. * * *

I could enlarge much in relation to these things. Indeed, who has had such abundant cause for grateful acknowledgment to the Source of all our sure mercies and living consolations, for the long forbearance and tender compassion wherewith, as a tender Father, the Lord of mercies hath dealt with my soul? but as the experienced apostle testifies in relation to himself, so I feel a concern 'to leave the things which are behind, and to press forward to the mark for the prize of the high calling of God in Christ Jesus.' * * *

My dear friend will rejoice with me if I say, that through infinite mercy it has been my lot to know a little of quiet settlement upon some occasions of late; but as dear G. Jones recommended to me this day week, that in seasons of deep affliction and destitution I should remember seasons of consolation and light, and that when I felt somewhat lifted up, to remember these dark and desolate feelings, that so preservation might be experienced from too much depression or too great exaltation; therefore I have desired that I might be preserved in my proper allotment, and be brought into a sense of my own nothingness in the sight of Him who is glorious in holiness, fearful in praises, doing wonders. Farewell: the assurance of the most tender and affectionate regard towards thee may be always thine from thy faithful friend,

W. S."

As before stated, on the 13th of 5th mo. 1828, William Scattergood was married to Elizabeth, daughter of John and Ann Comfort, of Solebury, Bucks Co., Pennsylvania.

To E. C. Scattergood.

"6th mo. 21st, 1829.

My precious and beloved wife.—(From a letter to his wife of the above date, the following is extracted):—As I feel lonely, solitary and sad, this afternoon, I have taken the pen to communicate a little with thee, in the hope that when made sensible of the desolations

which surround my poor soul, thou art ready to drop the tear of sympathy and to partake with thy poor and afflicted companion the sorrows of this mournful pilgrimage.

How often are my tears shed in secret over past and present failings! and how does my soul long for the bread which nourishes up unto eternal life! How I crave a little *true faith* in the Divine Redeemer, whereby I might be shielded and supported against the darts of the cruel enemy! I am often led to wonder, and to enquire within myself, whether this dispensation, so grievous and afflicting, is for edification or destruction? Whether I am utterly cast off as an unprofitable and withered branch, or whether the Lord, whose heart-tendering visitations were extended in the days of my youth, still designs, through these hidings of his face and deep and manifold tribulations, to prepare a vessel for His use?

I believe that if we were more fervent in spirit, earnestly contending for the prize and for the victory, we should more often experience the presence of Him who is the chiefest of ten thousand. Thy truly loving husband,
WM. SCATTERGOOD."

Under date of 8th mo. 20th, 1829, W. S. makes the following memorandum:—"I often feel fearful in looking back that I have not been so attentive to the day of small things as I ought to have been; and when I reflect upon my present condition, I am ready to conclude that I am an utter castaway; and that I shall never experience a coming up in my proper allotment either in the church or in filling up my station as a private individual; but, on the contrary, as is feared, always remain a halting, hesitating one. O Lord my Redeemer, whom I have desired to serve, and who art the helper of thy believing children, excite in me, I pray thee, a lively thirst for the waters of life; and O! suffer me not to be numbered among the unbelievers. Thou knowest all my secret backslidings. Thou knowest my heart as it really is. Make known, O Lord, thy power in me, and show me clearly my duty to thee, that I may not be as the heath of the desert not knowing when good cometh."

"Ninth mo. 27th.—I am inclined to think that if I would sometimes bring my scattered thoughts, poor as they are, together in this way, that perhaps it would tend to profit, and might possibly have a good effect in stimulating in future to more diligence to make my calling and election sure."

(To be continued.)

Teaching of the Holy Spirit.—How lamentably has the teaching of the Holy Spirit been neglected by professing Christians, notwithstanding the promise respecting this Spirit as the Comforter, that He should take of the things of Christ and show them unto his disciples. From this neglect arose the apostacy of the Christian Church in early days, both in faith and practice; and from the same source arises in the present day, the unscriptural provision of most churches in regard to ministry and various other subjects, by which people are drawn to lean unduly upon man, instead of being instructed to seek to know the Lord to be their teacher, and to trust in Him alone. The professors of Christianity are consequently very generally kept in great weakness, and in great shallowness of Christian experience.—*Jas. Backhouse.*

For "The Friend."

Gather the Fragments.

In one of the letters of Abraham Shackleton to his son, he gives him a caution, "never to be drawn forth into many unnecessary words." And in a letter to Samuel Neale, this sentence occurs: "I have been greatly pleased formerly, when favored with thy company, to observe the watchful care that clothed thee, even in the times of enlargement and liberty of spirit, lest any word or unguarded expression should inadvertently pass, to wound or administer offence in any wise, to the least babe in Christ."

We sometimes go into company where these cautions might be very useful—where multitudes of words are uttered on subjects of but trifling importance, and where no thoughts or information of value is received.

Quite in contrast with such occasions, was a visit described to me in 1854, by Benjamin Gardiner, a worthy Friend of the Island of Nantucket. His father, Prince Gardiner, who had died a number of years before, was subject to attacks, in which, while not actually sick, he was rather despondent and disinclined to converse. As he was sitting by his fireside one winter's evening, in such a mood, his neighbor Hezekiah Barnard came in to spend the evening. Prince quietly pointed to a chair on the opposite side of the fire, which Hezekiah as quietly occupied. They sat thus in silence for a considerable time; and then Prince went to the cellar, drew a mug of cider and placed it on the hearth before the fire. Another silent sitting followed, and Prince in the same manner brought in some pie or bread and cheese, and, setting it down, pointed his friend Hezekiah to it and to the mug of cider. They both ate and drank—and when the time had arrived for going home, Hezekiah shook hands with Prince and departed. The evening was passed without a word being uttered, and yet it was a satisfactory opportunity. In speaking of it afterwards, Hezekiah said he had a good comfortable visit, was kindly received and treated to cider and refreshments, and neither of them said a word to the disadvantage of any body else.

Under the date of 5th mo. 1847, I find a memorandum in my note-book of an incident related a short time before by the Warden of the Penitentiary at Philadelphia, to a ministering Friend who paid a religious visit to the inmates of the institution.

One of the prisoners had been brought up to the profession of thieving, and for some crime had been sentenced to be transported for life, I believe to a penal settlement in Australia. After a time he managed to make his escape in a boat, and was picked up by a French whaling vessel: but continuing in his evil course, he finally found himself in the prison at Philadelphia. Here he refused to engage in any work. The officer in charge reasoned with him in a kind way—and the sympathy and kindness with which he was treated had such an effect upon him, that he immediately conformed to the rules of the prison, and labored in the work assigned him. He afterwards remarked to the warden that those were the first kind words that had been spoken to him for many years. He had continued to be a satisfactory prisoner, and manifested a tenderness of spirit. Like begets its like: rough, brutal treatment hardens and degrades; but gentleness, combined with firm-

ness, acts on the better principles of our nature.

In *The Arm-Chair*, it is related of Samuel Emlen, a minister of Philadelphia, who died in 1799, that "he felt concerned often to look up the sick, weak and halt of the flock; and for this purpose, in the latter part of his life he kept a one-horse chair, in which he rode about doing good; in allusion to which practice, he sometimes said, he 'earned his bread by jobbing.'"

"Ah, these were luscious morsels, ate with joy,
A heavenly relish free from all alloy;
Some of that bread of which the righteous eat,
That others know not of,—sustaining meat."

Perhaps the most diligent of laborers in this "jobbing" line, whom we have known in latter years, was the late Thomas Kite, who deceased in 1845. Of him, the same poet says:—

"Where the lone widow wept her early love,—
Where the 'reft husband for submission strove,—
Where the sad mother wailed her darling dead,—
Where the fond father's heart in sorrow bled,
Thy feet were turned the blessed balm to bear,
Woe to assuage, or in the woe to share."

In a memorandum made in 1847, there is mention of meeting with Benjamin Hoyle, of Ohio, who said that when in Philadelphia some time before, he and Jacob Green, of Ireland, went to call on Thomas and Elizabeth Robson. Soon after, Thomas Kite came in, called them aside and wished them to sit with him. They did so, and he took them to four places, at all of which they had favorable religious opportunities.

I remember a morning's walk in the country, with this devoted laborer in the Lord's vineyard. We made six calls, including that at the house of the friend where we dined. At two of these, we were drawn into silence and T. Kite's mouth was opened in Gospel service. At a third, the sitting was in the chamber of a sick woman where I was not present. At the other three places, religious advice was administered in a conversational way.

There are, I doubt not, many yet living who remember with interest the faithful labors of this diligent servant. J. W.

Punctuality.—In the early part of the career of John Brown, of Sheffield, he happened to be in Edinburgh when the Edinburgh, Perth and Dundee Railroad was about to be opened and chanced to call on Grainger, the engineer of the line. Everything was in readiness except a few sets of springs, which the contractor was unable to supply; and as it seemed impossible to get the articles required in so short a time, it looked as though "the ship was going to be spoiled for the want of a penny-worth of tar." Grainger mentioned the matter to his visitor and in sheer desperation asked him if he could supply the spring by the following Fifth-day. This was on the Seventh-day, and J. Brown replied, that considering the imperfect carrying communication, he feared the time was too short. "Well," rejoined Grainger, "we must have them."

John Brown considered a moment, and then said, "You shall have them." He started forthwith to Berwick, took the train and coach for Newcastle, and thence to Sheffield which he reached 11 p. m. on First-day. Here he went straight to his foreman, and told him to have the men there the first thing in the morning, and gave positive orders that the springs were to be ready by Second-day night.

the goods were packed at the appointed time, and the maker hurried off with them to Manchester. Here he had arranged to have a wagon ready to convey the springs to the station from which the mail for the North started. He was in time for the train, but when he presented his consignment a new difficulty met him in the refusal of the officials to load such goods in the mail. J. Brown went straightway to the manager, told him his case, and got a horse-box put on to convey the springs. After a devious journey, and notwithstanding many threatening contempts and anxious moments, the traveller reached Glasgow, *via* Ardrossan, at 5 o'clock. Fourth-day afternoon, to the amazement and gratification of Grainger, who not only compensated the enterprising manufacturer for his outlay and pains, but also introduced his feat to the notice of most of the railway directors present at the opening ceremony; and the gallant effort threw into John Brown's works for a considerable time the bulk of the Scotch trade in railway material.

For "The Friend."

Letters of Richard Hall.

The publication in the last number of "The Friend" of a notice of the late Richard Hall, of Cumberland, England, led the writer to examine some of the letters received from him in former years. The following extracts from them contain sufficient, it is believed, of general interest to justify their insertion here.

"11th mo. 28th, 1872. I observed in the Philadelphia 'Friend' a short time ago a proposition to establish a boarding house in the city for the use of Friends from a distance resorting thither. No doubt this might prove a comfortable convenience to such, where perhaps more of a home feeling might be experienced than at an ordinary boarding house, particularly if a library could be attached. I have, however, been thinking there is great danger if such an establishment could, by degrees or at once, become what is called here an 'institute,' where young people resort for the purpose of discussion, tutoring and producing written essays on religious as well as secular subjects. I believe the tendency of these among Friends has been exceedingly prejudicial to the best interests of individuals and the Society generally.

Several experienced Friends were apprehensive when the one at Manchester was established a good many years ago, it might, becoming a debating club, where subjects of a religious character might be freely commented on and discussed, lead away the minds of some from the simplicity of Truth. I have often thought their apprehensions have been more than realized; for, I believe, if one thing more than another has been the means of betraying into rationalism it has been the lectures and discussions in the institute there. And, to what an extent this has gone and the results attending it, no doubt, thou art aware. I had the opportunity of observing the effect of this system on one interesting and intelligent young man, and I could see the influence it gradually gained over him, till, by degrees, he became an entire skeptic."

"The diffusion of intellectual knowledge in the things pertaining to salvation seems to be an absorbing pursuit of a large portion of the active members of our Society, coupled with

a popular philanthropic movement evinced in missions at home and abroad."

"The minds of many seem so entirely absorbed in prosecuting self-imposed labors of this description, and so thoroughly pleased with their own work, that they have very little scruple in violating the known testimonies of truth in prosecuting it; and very little attachment is manifested to the principles and practices which our predecessors were led to adopt in obedience to the discoveries of the Spirit of Truth and in accordance with the testimony of Holy Scripture.

So rampant was the spirit of innovation, that the practice of reading the scriptures in meetings for worship as well as congregational singing were openly defended by Friends of prominent standing. This degeneracy has not sprung up all at once, but has been developed gradually, yet it seems now to be approaching a climax, when those who sincerely love the Truth must experience very deep and painful suffering; and what may be the result we cannot foresee. We seem so fast losing our distinctive character and are relapsing into the mixture from which our faithful predecessors were mercifully gathered, that in all human probability, we shall soon amalgamate with the world and its spirit.

That the pure Truth will ultimately triumph we cannot doubt, but there is little prospect that our present organized body will be the chosen people to show forth the praise of the living God; seeing that we are denying Him to be our King and Ruler, and are seeking to be governed like the people round about us."

"8th mo. 17th, 1873. The consciousness of my own weakness and the very small progress I have made in the Christian course, as well as my natural tendency to dwell on the gloomy side of our position and prospects, has discouraged me from taking up the pen—lest I might weaken thy hands in the faithful discharge of thy duty in the support of the Truth.

I often greatly covet, that, not being gifted for active service in the Church myself, I might, at least, be thought worthy to strengthen the hands of such as are so gifted—if not by visible and outward efforts, yet by the availing, sympathetic breathing of spirit to our gracious Heavenly Father that He would be pleased to strengthen and qualify his servants, powerfully to advocate his holy cause, and maintain that standard of truth and righteousness which was raised by our worthy predecessors."

"The general tendency now seems to be in exactly the opposite direction to what George Fox esteemed it his privilege to advocate, viz: to turn people's attention and dependence from the teaching of men, and to seek after and obey Christ the living Teacher—by his Light in their hearts. We seem to vie with other professing bodies in literal religious teaching, and are making provision to extend this to the inhabitants of far distant and heathen countries. And there is a gradual development of a disposition on the part of members of the select body (ministers and elders) to assume an activity and responsibility regarding the particular meetings they belong to, which savors much of clerical distinction and oversight, and as it increases, will naturally lessen the feeling of individual responsibility on the part of those who may be compared to the laity."

"That you, too, are tried, and I have no

doubt, deeply tried, with the same degeneracy which prevails to such a large extent here, there is no doubt; but it is evident there is yet a considerable body of united and sincere hearted Friends among you who yet prefer Jerusalem above their chiefest joy, and are conscientiously concerned to uphold the Truth in its fulness, according to that standard renewedly raised up by our worthy predecessors. I feel to unite with these in tender and loving sympathy, although but a weak one and a learner in the school of Christ, scarcely worthy to suffer for the noble and excellent cause. The way, at times, feels strait and very difficult in these perplexing times; and our strength seems to consist in standing still, until the Lord is pleased to work for us. May the true patience be abode in and allowed to have its perfect work, then will the true fellowship be strengthened with our Holy Head and with one another."

"6th mo. 14th, 1875. Not feeling clear or easy to decline an appointment to attend our last Yearly Meeting, I gave up to be there. It is three years since I was last present.

In its conducting and conclusions there was a large amount of unanimity, and certainly much moderation and mutual deference in the discussions which arose—but, as for the consistent maintenance and support of our principles, or commending them to our members generally, there was such an entire absence as felt to me very remarkable, and which I briefly ventured to express. Though this is the case, the efforts put forth to evangelize and to establish religious teaching and instruction through the medium of Bible classes, missions, First-day schools, &c., was never so rife; and the desire to have these works, even more than they have been, recognized by the Yearly Meeting, was very strong."

"By the large body of the meeting this 'Christian work' as it is called, or by others 'the Lord's work,' is the all-absorbing theme, and is extolled and commended along with those engaged in it, to the exclusion of what should have been the legitimate exercise and business of the Yearly Meeting, at the same time exonerating, in a great measure, the active operators from all allegiance to what has always been considered the way of Truth as professed by Friends. It is easy to see the encouragement given to vocal expression in religious engagements is gradually and surely introducing serious innovations into our meetings for worship, besides engendering a lifeless and unbaptized ministry.

With these preponderating and prominent views prevailing, it cannot be expected that our true condition, as a Church, can be realized—for all is congratulation and self-complacency, and thanks are repeatedly offered up for our hopeful and favored condition. It is freely admitted that we are passing through a state of transition, but this is understood as a redemption from a state of deadness, inactivity and formalism, to invigorating life—and we are called to rejoice in the evidence of zeal in the service of the Head of the Church, principally by our younger members.

There are, however, a few, here and there, often secluded and hidden ones, who are brought under sufferings for the cause of Christ; and though it may be said with truth that his true Church is driven into the wilderness, yet there is a reverent trust, that He will not suffer his blessed cause to fall utterly, but that, in his own time, He will arise in his

power to exalt his name and cause, whether it may be among us as an organized body or not."

May it not be said of this beloved Friend—
"He, being dead, yet speaketh?"

J. W.

For "The Friend."

Let Your Light Shine.

In proportion as the influence of any becomes operative over their fellow men, so far do they become increasingly and relatively accountable for the talent or talents committed by Him who has said: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." We all exert an inappreciable, yet powerful influence in little things (so called) and in greater things over those around us. This power, operating on the mind of others for good or evil—who are oftentimes wide awake to inconsistencies—may be fully known, if ever, only by its effects; but, nevertheless, it greatly tends to leaven with the leaven of righteousness unto righteousness, or that of iniquity unto iniquity, all who come within the sphere of its attracting or repelling power. While how fearfully, at the same time, it rolls up the measure of our responsibility to Him by whom actions are weighed, and who hath enjoined, Let your light shine.

In this view, the increase of means whereby we can gratify the desires of the natural heart and mind, may become a snare to us by tempting to the indulgence of vanity and excess in the adornment of our persons, in the superfluities of our tables, in the sumptuousness of our houses, and in the costliness and elegance of our furniture. But no amount of means can justify a disregard of Christian simplicity; allow of unsafe examples for others to follow; or warrant the stumbling of a weak brother who cannot reconcile sumptuousness with being a follower of Christ, nor with a due regard of liberality towards the poor.

It is a great thing to be good and faithful stewards of all which a beneficent Father in heaven has so richly given us to enjoy, and for the promotion of his honor. As this honor is filially and with due deference sought, it will make us watchful and careful in the earnest desire to appropriate these temporal accommodations and blessings unto the purposes for which they were intended by the great Donor. Thus should we "occupy" with the all committed, as a sacred trust, until the Lord come, being examples to all of Christian moderation, simplicity and liberality.

The following testimony concerning Rebecca Reynolds, is well worthy of our consideration and emulation also, viz.: "She was a woman of sincere and unaffected piety: and, though living in affluence, she was *steadily concerned* that her life might be one of *simplicity and self-denial*; and that these Christian graces might increase and prevail amongst her fellow professors and in the world at large. These qualities, combined with her charity and benevolence, united to a good understanding, rendered her a valuable companion and friend."

The more we are brought under the humbling, baptizing power of Truth, which induces love to God and love to man, the more we shall desire that our ever short and very uncertain journey through this probationary

scene, may be so in the preserving fear of the Lord, as to enable us to serve our generation both by godly example and by loving precept, by life and conversation, according to his blessed will, which is our sanctification. This can no otherwise be done, than by setting the light of our influence, be the circumference thereof larger or smaller, upon the candlestick, that so through and over all, praise and glory may redound to our Father who is in heaven. Thus being engaged to follow the Captain of salvation in "low self-denial and watchful restraint," He will cause us increasingly to become as "living epistles" known and read of all men; and our path to be like that of the just, which "shineth more and more unto the perfect day."

5th mo. 21st, 1883.

ANSWERED.

I thought to find some healing clime
For her I loved; she found that shore,
That city whose inhabitants
Are sick and sorrowful no more.

I asked for human love for her;
The loving knew how best to still
The infinite yearning of a heart,
Which but infinity could fill.

Such sweet communion had been ours,
I prayed that it might never end;
My prayer is more than answered; now
I have an angel for my friend.

I wished for perfect peace to soothe
The troubled anguish of her breast;
And numbered with the loved and called,
She entered on untroubled rest.

Life was so fair a thing to her,
I wept and pleaded for its stay;
My wish was granted me, for lo!
She hath eternal life to-day.

—Phoebe Cary.

THE LIGHT-HOUSE.

High o'er the black-backed Skerries, and far
To the westward hills and the eastward sea,
I shift my light like a twinkling star,
With ever a star's sweet constancy.
They wait for me when the night comes down,
And the slow sun falls in his death divine,
Then braving the black night's gathering frown,
With ruby and diamond blaze—I shine!

There is war at my feet where the black rocks break
The thunderous snows of the rising sea;
There is peace above when the stars are awake,
Keeping their night-long watch with me.
I care not a jot for the roar of the surge,
The wrath is the sea's—the victory mine!
As over its breadth to the furthest verge,
Unwavering and untired—I shine!

First on my brow comes the pearly light,
Dimming my lamp in the new-born day,
One long, last look to left and right,
And I rest from my toil—for the broad sea-way
Grows bright with the smile and blush of the sky,
All incandescent and opaline.
I rest—but the loveliest day will die—
Again in its last wan shadows—I shine!

When the night is black, and the wind is loud,
And danger is hidden, and peril abroad,
The seaman leaps on the swaying shroud;
His eye is on me, and his hope in God!
Alone, in the darkness, my blood-red eye
Meets his, and he hauls his groping line.
"A point to nor'ard!" I hear him cry,
He goes with a blessing, and still—I shine!

While standing alone in the summer sun
Sometimes I have visions and dreams of my own,
Of long-life voyages just begun,
And rocks unnoticed, and shoals unknown;
And I would that men and women would mark
The duty done by this lamp of mine;
For many a life is lost in the dark,
And few on earth are the lights that shine!

—Good Words.

Selected.

THE STREAMLET.

I saw a little streamlet flow
Along a peaceful vale;
A thread of silver, soft and slow,
It wandered down the dale.
Just to do good it seemed to move,
Directed by the hand of Love.

The valley smiled in living green;
A tree which near it gave
From noontide heat a friendly screen,
Drank from its limpid wave.
The swallow brushed it with her wing,
And followed its meandering.

But not alone to plant and bird,
That little stream was known;
Its gentle murmur far was heard;
A friend's familiar tone!
It glided by the cotter's door,
It blessed the labors of the poor.

And would that I could thus be found,
While travelling life's brief way,
A humble friend to all around,
Where'er my footsteps stray:
Like that pure stream, with tranquil breast,
Like it, still blessing, and still blest.

On the Desert.

CONVENT OF ST. CATHERINE.

(Concluded from page 357.)

"It gives one an idea of the age of the Convent, to remember that it is older than Mahomet: it was founded by the Emperor Justinian in the year 555, so that it has been standing more than thirteen centuries! The early monks felt the need of making friends with the new power which had just risen in Arabia, and was attacking and destroying on every side, and so sought and received from Mahomet a pledge of his protection. He could not write, but dipping his broad hand in ink (it might have been in blood, for the color is red), gave the imprint of his open palm. That was a signature which could not be mistaken. A copy of this bloody hand is hung up in the room in which I am now writing; the original is said to be in Constantinople, though I can hear of no one who has seen it; but tradition supports the fact of its existence; and to this pledge of the Prophet the monks have often appealed, and it is due to it that the Convent has not been long since destroyed."

"The Convent has always been a post of danger, as it was on the border line between two religions—Islam and Christianity—or rather, in the territory of the enemy, where it stood as a solitary citadel of the faith. It has often had to stand a siege, when nothing but its walls and towers kept it from destruction. But if those were days of peril without, they were days of prosperity within. Looking around the interior of the Convent, I observed that it was surrounded with a corridor on each story, upon which the cells of the monks opened, and in those days there were hundreds within its walls."

"There are now twenty-four members, who form a community entirely among themselves being quite apart from the rest of the world. Some of them have been here thirty or forty years, perhaps not once in all that time leaving these mountains. Indeed, I was told that several of them had not been outside the Convent in twenty years. All the affairs of the household are managed by themselves. Some of the menial offices are performed by Arab servants, but every species of handicraft is wrought by the monks. Dr. Post, who had the case for his plants broken, found here a

very good tinsmith. Any one whose garments are torn, or whose shoes are worn out scrambling over the rocks, may find a cobbler and a cobbler to patch them up again. "But all this is apart from, and subordinate to, their own great vocation, which is prayer. They tinker a little and cobble a little, but they pray a great deal. Their eyes are spent in prayer. Seven hours out of the twenty-four are given to devotion. Several times in the day we hear a stroke, as with a hammer, on a *nakus* [a bent iron bar] a sound which, like the voice of the muezzin from the minaret, calls the faithful to prayer. The reception room is near the chapel, so that the voices of the monks come to us distinctly through the open windows; and we should be dull indeed if we could sit unmoved at the chanting of the songs of the ages, and of prayers which in different tongues are repeated in all the communions of Christendom. Nor are these hours of devotion confined to the day-time; fully one-half are taken from the night. At three o'clock in the morning the bell of the church wakes every sleeper in the Convent."

"If the question be whether this round of religious exercises has any very important influence in making men spiritually better, a candid observer must shake his head. At least one who listens in a musing mood to these midnight devotions, would think that out of such vigils and prayers must spring a consummate flower of piety; that these men, who are so holy that they cannot live with their fellows, but dwell apart, must be better than others; that all their conversation must be of heaven, and their lives be spent in deeds of charity.

But let us see. I observed the next morning that there was a strange silence in the Convent. Having taken the night to pray, they took the day to sleep. These hours of prayer were not then so much added to the usual times for devotion, but only turned into day that day might be turned to night. Was there in this any spiritual gain?

"As to the pretensions of superior sanctity, any such impression is quickly dispelled. It is enough to look in the faces of these men to see that they are, with scarce an exception, of a low stamp. They are very ignorant."

"But a man may be very ignorant, and even superstitious, and yet from daily communion with spiritual things, may grow into a higher life, which shall show itself in his very countenance. Not a trace of this does one see here. There is no such process of gradual elevation. There is neither natural refinement nor that spirituality which comes from converse with sacred things. Let a monk remain here forty years, and he that as vulgar is vulgar still, and he that was filthy is filthy still.

"Nor is their life one of self-denial. Of course they submit to the prescribed fasts of the Church. It is now Lent, when the fasts, as well as the vigils, are kept rigorously. They will not touch a particle of animal food, but they will drink to excess. Almost the only industry which is pursued here, is making a kind of a brandy out of the dates of the palm tree; and this not being prohibited, they do freely. We often see them the worse for liquor. Several of them who have been out the mountains with us as guides, be-

fore the day was over have been in a state of intoxication. It takes away from the merit of fasts when it leads to this. If they took a little more of simple, nourishing food, they would not drink so much brandy. Of course I am not particularly edified when I see these same old codgers standing in their places in the church, intoning their prayers!

"But the gravest charge which I have to bring against the monks, is their utter indifference to the poor Bedaween by whom they are surrounded."

"The moral of all this is that a life of entire separation from the world, and seclusion in a Convent, is not the way to serve God, or do good to men. A life more vacant of all high purpose, or of practical usefulness, I cannot conceive of; and when I went into the charnel-house, where are piled up the bones of whole generations, with a ghastly array of skulls, I felt that I saw before me the mouldering relics of so many wasted lives."

"If I had any secret fondness for the monastic life, a few days in a monastery would be quite sufficient to disenchant me. I feel no temptation to turn monk; the Convent cell would be a prison cell. Indeed a sentence to such a life would be like a sentence to death. The very thought makes me shudder, as if I were descending into a tomb, on which a heavy lid of blackest marble were shutting down upon me. It seems as if one could be driven to this life only by the direst necessity, or by superstitious fear."

J. W.

For "The Friend."

Religious Items, &c.

Southern Presbyterians.—About the commencement of the Southern Rebellion the Presbyterians of the South withdrew from connexion with the General Assembly and organized as a separate body. The unpleasant feelings caused by this action have since in large measure died away—though the charges of being "schismatics," "heretics," &c., have not been altogether forgotten.

From time to time efforts have been made to heal the breach, but not with entire success. At the General Assembly (South) held at Atlanta, Georgia, in the spring of 1882, the subject was again considered, and the following minute adopted: "While receding from no principle, we do hereby declare our regret for and withdrawal of all expressions of our Assembly which can be regarded as reflecting upon, or offensive to, the General Assembly of the Presbyterian Church in the United States of America."

This was sent by telegraph to the Northern Assembly then in session at Springfield, which sent a reply couched in the same language; and delegates were appointed by each of the Assemblies to attend at the next annual convention of the other.

An explanatory resolution was added by the Northern Assembly—"That in the action now being taken, we disclaim any reference to the action of preceding Assemblies concerning loyalty and rebellion, but we refer only to those concerning seism, heresy and blasphemy." This resolution has been somewhat of an apple of discord, and some uneasiness was felt as to the reception of the Northern delegates and the effects of their visit to their Southern brethren. This reception has now taken place and was in a high degree cordial. The Moderator in his words of welcome said

that as he stood there and witnessed the spectacle of brethren long alienated and separated from each other, again meeting in fraternal bonds of union, he felt almost ready to say, with good old Simeon, "Now, Lord, lettest thou thy servant depart in peace; for mine eyes have seen thy salvation."

It is not expected that this movement will lead to an organic union between the two bodies, which is not deemed necessary nor desirable by either branch.

A proposition was made to permit persons to be ordained as ministers in the Presbyterian Church, who have not had a classical education; but this was rejected.

Upon the question of marriage with a deceased wife's sister, the Assembly decided, by a large vote, that it was not unscriptural, as the cases forbidden in the law of Moses do not include that degree of relationship.

Sensational Literature.—The papers have told us of frequent arrests of young boys on their way West, bold and bloody deeds in their fancy, and a walking arsenal without, the end of their journey being the extermination of Indians, robbing of trains, and a freebooting life in general. Without an exception, their inspiration for such a life was the cheap, trashy boys' weekly papers, the life of the James brothers, or such vile stuff. These cases are arousing some attention from the teachers and guardians of children. At Cleveland the managers of the public library have banished the novels of Evans, Southworth and Holmes; and it will be a reason of rejoicing when similar institutions throughout the country follow this lead, and clean their shelves of all such sensational stuff, which is ruin to mind and soul of every young person who becomes absorbed in them.—*Cynosure.*

First-day Trains.—The President of the Louisville, New Albany and Chicago Railway, Bennett H. Young, has issued an order, that so far as possible, no trains shall be run or work done on the First-day of the week. He regards the running of all but mail trains as unnecessary, and has ordered that if any employé has conscientious scruples against working on that day, he is to be relieved absolutely. The *Christian Advocate* remarks: "Aside from the advantages of such an order to the interests of the Christian religion and of public morals, it has proved extremely grateful to one of the most industrious and over-worked classes of the community—the railroad employés—who greatly need the weekly rest thus secured to them. Not the least gratifying feature of the case is the statement of the gentleman who issued the order—'I did it simply because it is right.'"

Reformed Episcopalians.—The 9th General Council of this body has recently been held in Baltimore.

Bishop Nicholson, the former President, was nominated for re-election, but declined on the ground that he thought it best there should be rotation in office.

The Reports showed an increase in the membership.

For "The Friend."

Natural History, Science, &c.

Intelligence of the Crows.—As I was walking among the crumbling arches of Caracalla's baths in Rome, in 1882, when near the walls, a stone nearly as large as my fist fell at my feet. Fearing a recurrence of what I sup-

posed was an accident of perishing masonry, our party went farther toward the centre of the area. A second and a third fell near us; and, looking up, I saw some crows circling above our heads, one of which dropped a fourth from his claws. It seems we had been strolling too near their nests; and they took this method to drive us away—a very effectual one, as a stone of that size, falling from the height of sixty feet, was an exceedingly dangerous missile, and perhaps only prevented from being fatal by the failure of the bird to make allowance for the impetus given by its own motion. The aim was accurate, and the discharge right overhead; but, as both we and the bird were moving, it fortunately missed its mark.—*Samuel Kneeland in Science.*

Ropy Milk.—The ropiness in milk, which is sometimes observed, is caused by the action of a microscopic organism upon the milk sugar. The same organism acts similarly on cane and grape sugar, converting them into a substance resembling vegetable mucilage in its properties.

Large American Pearls.—Some remarkably large pearls have been obtained during the last fishing season at La Paz in the Gulf of California. One of these—the largest on record from this region—weighing 75 carats, sold for \$14,000, and is considered to be worth much more. Another very perfect one of 47 carats, is valued at \$5000 and a third at \$3000.

Fresh-water Mollusks.—The lumbermen on the Chaudière eat these mollusks and obtain them in an ingenious manner. Birch bush-wood is attached to the raft so as to drag gently over the bottom when in the shallows. The open bivalves feel the twigs passing over, close the valves on them and hold fast. At intervals the brush is lifted, and the adhering “clams” are picked off.

Fertilization of Red Clover.—Prof. Beal, of Michigan, has been experimenting for six years on the fruitfulness of red clover, *Trifolium pratense*, when visited by humble-bees, and when protected from their visits by gauze or netting. In some years there were scarcely any seeds perfected in those plants from which the bees were excluded; and the average for the six years was only one in four compared with the plants to which the bees had access—thus showing the importance of this insect agency in the distribution of the pollen and the fertilization of the plant.

Pre-historic Remains in North Carolina.—In an ancient grave in North Carolina were found ten skeletons, the principal one with the face downward. Under his head was a large engraved shell; around his neck, the remains of a necklace of large-sized beads; at each ear, pieces of copper; around each wrist, bracelets composed of copper and shell-beads; on his breast a piece of copper; at his right hand, two implements of hammered iron; under his left hand, an engraved shell filled with beads of various kinds. The other nine skeletons were arranged around this one, extending in all directions. Scattered over the area were found a number of stone axes, polished celts, discoidal and rubbing stones, a number of steatite pipes highly polished, with bowl and stem of one piece; also copper arrow-heads, plates of mica, graphite, &c.

These articles have all been received by the Bureau of Ethnology. The same parties have since opened another mound, in which were found 55 skeletons, four or five engraved

shells, copper beads, a piece of hammered iron, pots, cups, one tomahawk, a number of stone implements, about a dozen pipes, mica, galena, &c.—*Science.*

Force of Wind.—A vivid impression of the sudden fury of the Southern cyclone is conveyed by this brief statement of B. F. Jones, of Beauregard, Miss., who, the moment he saw the danger coming, called his wife and little boy into the yard and made them lie flat on the ground and grasp some small shrubs which stood within reach: “I put one arm about my wife, while with the other I clasped a small tree, and made my son lie close up to me, and then I said to them, ‘Hold on, hold on, for God’s sake! It is for life!’ and then the wind came. There was a whirl and a roar. I was shaken, and heard the crash of my falling house. An instant and it was over. I still held my wife in my arms, but she was insensible, and my boy was still nestling close up to me, but bruised and bleeding.” All three escaped without serious injury, thanks to his presence of mind and the prompt obedience of his wife and child.—*Chr. Adv.*

Old Coins.—Near Rochester, in England, on the estate of the Earl of Darnley, an important discovery has been made of Roman coins. Some workmen were digging up the roots of a tree a short distance from Cobham Hall, when they came upon a large earthenware jar, in which were these coins, which are of bronze, and number between 800 and 900. The most of them bear the date of the fourth century or about 100 years before the Romans left Britain, and are chiefly of the reign of Constantine, Constans, and Constantius. Many of them bear the labarum, the first emblems of Christianity adopted by the Emperors. The spot where the coins turned up is near the old Roman Watling-street, which ran through Cobham wood toward London and the interior of the island.

Pompier Life-Savers.—St. Louis, Chicago and New York have adopted the German system of “pompiers” companies for fire service. The pompier is a fireman specially drilled in the use of simple appliances for saving life, such as scaling ladders, ropes, &c. Each man is equipped with a waist belt and spring clasp-hook, a long rope (light but strong), a hatchet and a helmet, and each company of half a dozen or more men has several light ladders, made for scaling purposes. Each ladder is a single hickory pole, with rounds sticking out a few inches on either side. On the top is a long iron hook for fastening the ladder to the window sill. It is better that there should be one man to each ladder, and one ladder to each story of the house to be scaled; but, if necessary, two men, or even one man, with a single ladder, can quickly ascend to the top of the highest building. The method is very simple, and does not require much skill. The ladder is driven through the glass of the window in the second story, and the first pompiers ascends. If he is alone, he must straddle the window sill, and raising the ladder above him drive its hook through the window above and again ascend, but if he has a comrade he hooks himself to the first ladder and then has both hands free with which to put his comrade’s ladder to the third story, and so on. If necessary to avoid flames the pompiers can swing himself over obliquely from window to window. When he reaches the roof he has

the means of either helping people to escape or of assisting to raise fixed ladders or hoists to his position on the roof. The chief advantage of the new system seems to be the speed with which the firemen are enabled to reach otherwise inaccessible places from the outside of a burning building. It does not displace any existing apparatus used for saving life or extinguishing fires, but is a very useful addition to the tools of a fire department.—*Public Ledger.*

THE FRIEND.

SIXTH MONTH 23, 1883.

In an editorial article in the *Christian Worker*, of 5th mo. 10th, headed, “Some principles that will guide us;” sanctification is spoken of as a work subsequent to justification from past sins. And in its issue for 5th mo. 24th, in a criticism on an article written by William Nicholson, of Kansas, it is stated that the work of God in saving a soul is “always instantaneous,” although man may for a long time resist the convictions of the Holy Spirit and thus delay his reception of the offers of mercy.

Neither of these positions, we believe, is in accordance with the teaching of the early members of the Society of Friends, to which body, we suppose, the editor of the *Christian Worker* professes to belong; nor do we believe they are calculated to edify, or to promote the cause of religion.

“Without holiness no man shall see the Lord.” The object of our Saviour’s coming on earth was that man might be redeemed from all iniquity, and be saved from sin and its consequences; and this blessed effect is accomplished in those only who are washed, sanctified and justified in the name of the Lord Jesus, and by the Spirit of our God. Strongly did Geo. Fox feel this, that he used the striking language,—“So far as a man is sanctified, so far is he justified, and no farther. Very similar to this, are the words of Isaiah Penington: “There is no man justified by the Lord till he be changed, translated into Him in whom God justifieth, out of the place of condemnation into the place of justification. For till men are changed by the Spirit and power of the Lord, they are but darkness and in the darkness, where no justification is. It is the believing, the obedient, the child of Light, that are justified by the Lord.”—*Works, 4th ed., vol. 3, p. 215.*

In another place, the same deeply experienced writer says: “Justification and sanctification go hand in hand together. There is none justified, but he that is in measure sanctified; and there is none sanctified, but he that is in some measure justified.”—*Id., vol. 3, p. 332.* In reference to this subject, Job Crook has some weighty remarks to the same effect.

The editor of the *Christian Worker* speaks of repentance and faith as preceding a sense of forgiveness of sins. But this repentance and this faith, if of a godly sort, include a sight of our sinful condition through the shining into our hearts of the Light of Christ—a submission of the heart to the work of Grace thus begun, a sorrow for sins past, a turning away from them, and a looking unto the Lord for mercy and help. All these are a part of that work of sanctification which is carried

in man; which may be summed up in the word "regeneration," by which a person redeemed from the kingdom of the Evil One becomes one of the subjects of the Son of God.

The testimony of Scripture is clear, that the love of God reaches to man, even in his fallen and sinful condition: for "God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life." And the apostle commends the greatness of the Divine love, by the statement, "while we were yet sinners, Christ died for us." The Divine displeasure ever rests on a state of disobedience and revolt; and the Divine favor is never extended to a state of obedience to his commands, and of unity with his Spirit. The sinning and sufferings of our Saviour, and his ever-continuing work in the hearts of his children, are designed to bring man out of the former condition, and to place him in the latter; and whether he is eventually saved or not depends on whether or not this work has been effected in him.

It may be thought by some, that in the former view of the way of salvation, the blessed effects of *faith*, so highly extolled in the Scriptures, are too much left out of sight. But this is not so. Faith may be defined to be a confidence in the truth of the impressions made on the mind by the Holy Spirit. It is a divine gift, for the conviction felt of the importance and truth of those impressions comes from God, and is not an exercise of any natural power of our own. Those who are willing to receive it with humble submission, and faithfully to follow the path thus pointed out, are those who "walk in the Light." But those who reject the offered gift, and are unwilling to submit themselves to its leading, are those who love darkness rather than light, because they are not willing to forsake their beloved sins. The proof of faith, is the walking in obedience to it; and without a continual daily exercise of it, it is impossible to do the Divine will. These views are well expressed in the following passage from Isaac Newton's works—4th ed., vol. 3, p. 333:

"Faith and obedience are of the same nature, and always go together. So that wherever there is faith, there is obedience likewise; and wherever there is obedience, there is faith. Obedience flows from faith and cannot be without it; for the very nature and virtue of faith is in it. And faith is obedience. For this is the command of God, that the soul believe on Him (and in his appearances) whom He hath sent to save; and this believing, is obedience unto Him that commands it. And this faith, and this obedience, is holy and just in God's sight; and through it (but not without it) the soul is both justified and sanctified."

Since sanctification and justification are inseparably connected, and the work of the Spirit in the cleansing of the heart is often continued before the effect is fully produced, we see no benefit to be derived from teaching the doctrine of *instantaneous* salvation.

In the life of Richard Claridge, there is a letter written in 1708, which gives his own experience,—which may suitably conclude these remarks;

"The Truth as it is in Jesus, or Christ, who is the Truth itself, is only savingly and effectually known by his internal illumination, and

those blessed operations and effects which He produces in the soul. All other knowledge of Him is but notional, this alone is real because experimental.

"Before my conviction of truth, and experience in my measure of the work of it in my heart, I was a great stranger to Christ, in his inward and spiritual appearance.* I knew Him before as to his outward appearance, for I believed the whole history of his birth, life, and sufferings, death, resurrection, ascension, intercession and coming to judge the quick and the dead; as I do now; but I did not know Him then as to his inward appearance, as it hath been since manifested to me.

"For till I knew Him come like a refiner's fire, and like fuller's soap, and sit as a refiner and purifier of silver in my soul, and to purify and purge me as gold and silver; the dross and tin which were in me obstructed that saving and spiritual knowledge of Him, which through the riches of his grace, I have in measure attained to. For they veiled and darkened my understanding, and, till they were removed, they intercepted the spiritual sight of Him.

"Now to remove this darkness there was first light; not natural but divine; and that showed me my sin; the guilt, filth, and penalty due to it—eternal death; and directed me to Christ, the alone Saviour, for salvation from sin, and for deliverance from the penalty due thereunto—eternal death. And as I was enabled by the Grace of God, for without that I could do nothing of myself, to believe in Christ and repent of my sin, which in low and silent waiting, was mercifully bestowed upon me; so I came by the powerful and effectual working of the same Grace, to pass through the ministration of condemnation, and to witness gradually and measurably the ministration of life and peace. I say, *gradually*; for so it was with me. The work was not instantaneous, but by degrees. Not but that the Almighty could have done it in a moment: but I speak of the experience I have had of his gracious dealings with me, who bore the indignation of the Lord for many months, because I had sinned against Him. Many a night I watered my couch with my tears. It was a time of great distress, anguish and perplexity of soul, and I had utterly fainted in my afflictions, had not the Lord, by his secret power, sustained me. In the midst of this distress of soul, I had now and then a word of comfort given me from the Lord, whereby my faith was strengthened, my hope encouraged, and my love to God excited and revived. For, though the terrors of the Lord were upon me, yet I was made sensible of his love in this terrible dispensation, and that He cast me into the furnace in order to purify and refine me. And as this purging work went forward, so I became in love with it, and earnestly cried unto the Lord that He would take away all iniquity, and cleanse me from all filthiness of flesh and spirit; that He would not suffer one *Canaanite* to dwell in the land, but put all to the sword that was for the slaughter, that He would thoroughly purge his floor, make my inside perfectly clean, and fit me for communion with Himself."

We have received the Report of *The Chil-*

* Yet before that time, he had been many years a minister in the Established Church of England.

dren's Country Week Association, detailing the operations for 1882, and suggesting to the benevolent the need of assistance to enable the poor children of our city to enjoy the change of spending a part of the hot season in the country.

The whole number of persons assisted in this way during the last year, was over 14,000: of whom 1802 persons were sent to the country for an average visit of nine days each, and the others on excursions. The expenses incurred were a little less than \$6500.

Much care and personal supervision is exercised by the directors of this association over the children sent to country homes, to see that they are clean and neat and provided with sufficient clothing.

The Managers express a desire for more invitations for the children under their care from those living in the country.

All subscriptions, donations and communications should be sent to "The Children's Country Week Association," No. 1112 Girard St., Philada.

SUMMARY OF EVENTS.

UNITED STATES.—General Crook has returned after an absence of six weeks among the Mexican Cordilleras, where he captured between three and four hundred hostile Indians, including women and children. These Indians will be held as prisoners of war until the Interior Department is prepared to take charge of them. "Two considerations will have weight in determining where to put them. First, the importance of locating them at such a distance from the Mexican border that they will be unable to repeat their periodical raids; and second, to avoid bringing them in contact with other tribes who are now well disposed and peaceable, but upon whom they might exert an evil influence." Secretary Teller has written a letter to Secretary Lincoln suggesting that the captured Indians "should be held as prisoners and punished for their crimes," and that their children should be taken from them and sent to school.

The Secretary of the Interior has paid to Chief Bushyhead, of the Cherokees, the \$300,000 appropriated by Congress for lands ceded by the Cherokee Nation to the United States. The money will be distributed among the Cherokees only, in accordance with the decision of the Cherokee Council. Chief Moses, with two other Chiefs and an interpreter, is on the way to Washington to confer with the Secretary of the Interior regarding his reservation in Washington Territory, half of which was recently thrown open to settlement.

The Indian Bureau has received from the War Department copies of the despatches from Colonel Ruger and Lieutenant Colonel Ilges, respecting war parties of Canadian Crees reported to be fighting out with the intention of crossing into the United States, and making war on the Gros Ventres and Assiniboines. Colonel Ilges says the situation is serious, and he suggests that measures be at once taken to prevent bloodshed and loss of property.

The corporators of the Lincoln Institution in Philadelphia, have made the necessary amendments to their charter for converting the institution into a training school for Indian girls. The girls will be brought from the West and trained and educated as at the Carlisle school.

The plan for the consolidation of the Internal Revenue Collection Districts in accordance with the act passed at the last session of Congress, has been virtually agreed upon by the President and Secretary of the Treasury. In all except two of the States, the reorganization of the service has been blocked out, and the matter will probably be finally settled soon. Ohio is understood to be one of the States whose service is still under consideration.

The State Department has been advised by our Minister at Tokio, of the delivery to the Japanese Government of the Treasury draft for \$785,000, the amount of the Simonoseki indemnity fund returned to Japan in pursuance of the act of Congress of 22d of 2d mo. last. In accepting the sum the Japanese Foreign Minister expressed "the appreciation of his Government at the equity and justice constantly manifested by the United States toward Japan," and he "alluded with much satisfaction to the present happy relations existing between the people of both countries."

The Secretary of the Treasury has issued a circular to customs officers containing regulations for the treatment and quarantining of imported cattle. The circular provides that "All cattle arriving in the United States from Europe, Asia, Africa, Australia or New Zealand, shall be subject to a quarantine of ninety days, counting from the date of shipment. It shall be the duty of the veterinary inspector at each port to see that the cattle imported shall be securely guarded against the risk of transmitting or receiving contagion until they shall have entered the quarantine grounds, and all imported cattle shall be under his control from the time of landing until they reach the quarantine grounds. He shall also be superintendent of the quarantine, and shall have charge of the grounds, buildings, yards, and all property thereto belonging." Specific instructions are given in regard to the care of the animals, and disinfection of the stations.

The Star Route trial ended on the 14th instant with a verdict of "not guilty" in all the cases, and the jury and the defendants were discharged.

The first train on the Northern Pacific Railroad to Helena, Montana, reached there on the 12th inst. The track is being laid at the rate of three miles per day, with about 140 miles to be laid to the Oregon connection.

A car has arrived at New Orleans with 1,600,000 young shad, sent by Professor Baird for distribution in Louisiana waters: 1,000,000 of them were soon afterwards distributed in Pass Manchae, Bayou Lafourche and Bayou Vermillion.

On the afternoon of the 14th, sixteen car loads of bituminous coal from the Southwestern Virginia Improvement Company's mines arrived at Petersburg, Virginia, consigned to the agent of the Allen Line steamers at Norfolk. It is the first shipment of coal from these mines.

The "High License bill" has passed the Senate of Illinois by a vote of 30 to 20, and been signed by the Governor.

The San Francisco *Journal of Commerce* says that two months ago the harvest seemed dead, but now the wheat yield is enormous compared with all previous experience. It says: "It must be remembered that only a few years have elapsed since thirty million bushels would have seemed a mighty yield, now we confidently look forward to more than double that figure. Year after year more of our fertile acres have been subjected to the yoke of the plow, until this year we have as much under wheat as has Great Britain and Ireland with thirty-two fold our population. This is something to be proud of. Our wheat will sell for a hundred million dollars this year; our barley for fifteen million dollars; our hops for a hundred and fifty thousand; our wine for four millions; our wool clip for nine millions; our fruit crop will pour into the lap of the grower five millions; our dairy produce will bring nine millions; minor cereals five or six million dollars—a grand total of nearly one hundred and fifty millions of dollars from a portion of our farm produce alone. With a hundred and fifty millions to spend, or about a thousand dollars for every man, woman and child of our farming population, our trade in the year, so auspiciously begun, will be in a measure marvellous."

The President of the Indianapolis Chamber of Commerce estimates the wheat crop of Minnesota at 40,000,000 bushels, and that of Dakota at 20,000,000.

A violent storm and whirlwind visited Muncy, Pa., last First-day evening, destroying the Philadelphia and Reading Railroad station and half a mile of track, and killing a boy. For an hour rain fell in torrents, accompanied by hailstones as large as hickory nuts. Bridges over small streams were washed away, barns were unroofed, a number of other buildings were damaged, fruit trees were levelled and a quantity of grain was destroyed. The storm passed into Northumberland county, doing great damage there.

One of the severest storms ever known in Pittsburg, visited that city on Second-day evening. Hailstones fell as large as hen's eggs, smashing glass throughout the city. In the surrounding country trees were uprooted and cattle killed.

News has been received at Cairo of a terrible storm in Williamson county, Illinois, in which 20 lives were lost. Lightning as well as wind caused destruction, a whole family in one place being struck by an electric bolt, and one of them killed. A tornado passed over Chillicothe, Missouri, and its vicinity, on the 12th, unroofing and wrecking buildings. The house of Dennis Wolfe, five miles south of Chillicothe, was demolished, "the family carried through the air about five hundred feet." Wolfe killed, and his wife seriously injured. At Sumner City, 18 miles southwest, eleven buildings were destroyed. Thousands of trees in the path of the tornado were uprooted.

In the General Synod of the Reformed Dutch Church of America, at Albany, on the 12th instant, resolutions were adopted denouncing the Masonic and other oath-bound secret orders, and cautioning all churches of the Synod to "discourage their members from joining secret societies."

The deaths in this city last week numbered 391, which was 53 more than during the previous week, and 58 more than during the corresponding period last year. Of the foregoing, 181 were males, and 210 females: 52 died of consumption; 24 of diphtheria; 24 of marasmus; 23 of meningitis; 21 of convulsions; 22 of scarlet fever; 12 of old age; 12 of casualties, and 9 of typhoid fever.

Markets, &c.—U. S. 3's, 103 $\frac{1}{2}$; 3 $\frac{1}{2}$'s, 103 $\frac{1}{2}$; 4 $\frac{1}{2}$'s, 113; 4's, registered, 119; coupon, 120; currency 6's, 128 a 132.

Cotton continues dull, but prices were unchanged. Sales of middlings are reported at 10 $\frac{1}{2}$ a 11 $\frac{1}{2}$ cts. per pound for uplands and New Orleans.

Petroleum.—Standard white, 7 $\frac{1}{2}$ a 7 $\frac{3}{4}$ cts. for export, and 8 $\frac{1}{2}$ a 8 $\frac{3}{4}$ cts. per gallon for home use.

Flour is in moderate request and firm. Sales of 2000 barrels, including Minnesota extras, at \$5.25 a \$6.50; Pennsylvania family at \$5 a \$5.12 $\frac{1}{2}$; western do. at \$5.75 a \$6.25, and patents at \$6.50 a \$7.50. Rye flour is quiet but steady at \$3.70 a \$3.75 per barrel.

Grain.—Wheat was unsettled and prices were a fraction lower. Sales of 4000 bushels red, in car lots, at \$1.12 a \$1.24. Rye is nominal. Corn is fairly active and easier. Sales of 8000 bushels in car lots, at 56 a 66 cts. Oats are quiet and weaker. Sales of 9500 bushels, in car lots, at 47 a 54 cts.

Hay and Straw Market, for week ending 6th mo. 16th, 1883.—Loads of hay, 413; loads of straw, 52. Average price during the week—Prime timothy, 80 to 90 cts. per 100 pounds; mixed, 70 to 80 cts.; straw, 55 a 65 cts. per 100 pounds.

Beef cattle were in fair demand last week, but prices were without material change: 3500 head arrived and sold at the different yards at 5 $\frac{1}{2}$ a 6 $\frac{1}{2}$ cts. per lb., as to condition.

Sheep were active and prices were a fraction higher: 10,000 head arrived and sold at 3 $\frac{1}{2}$ a 3 $\frac{3}{4}$ cts., and lambs at 6 a 8 $\frac{1}{2}$ cts. per lb., as to quality.

Hogs were a fraction lower: 3300 head arrived and sold at 9 a 10 cts. per lb., as to condition.

FOREIGN.—A terrible calamity occurred in the town of Sunderland, in the county of Durham, on the evening of the 16th. From the details thus far received it appears that an entertainment had been given in Victoria Hall by a conjuror, which was attended almost altogether by children, several thousand being in attendance. The accident occurred at the close of the performance. The body of the hall had been entirely cleared of its occupants, when some 1200 of the little ones came rushing down stairs from the gallery. Some of the children who escaped say that a report spread through the gallery at the close of the performance that the child first out of the hall would get a prize, and there was consequently an eager rush for the doors. At the top of the first flight of stairs there was a door which opened only 20 inches, and thus only one child was permitted to pass through at a time. At this point, while the mass of children were pushing forward, some of them fell and were unable to rise, owing to the others crowding on. The result was that a great number were pushed down, trampled on, and about 200 suffocated or otherwise fatally injured.

In the House of Commons on the evening of the 12th, Gladstone accepted a resolution proposed by Lord Clarendon and supported by the Conservatives and the Parnellites, in favor of an early revision of the purchase clauses of the Land Act for the purpose of giving fuller effect to the intentions of Parliament.

Truth asserts that Queen Victoria has quite recovered from the injury to her knee sustained some time ago by falling down the steps at Windsor Palace. The depression of her spirits is, however, said by *Truth* to cause some anxiety, owing to its influence on her general health.

On the 14th instant the dynamite conspirators, Dr. Gallagher, Wilson, Whitehead and Curtin, were found guilty of treason-felony, and sentenced to penal servitude for life. Ausburgh and Bernard Gallagher were acquitted.

The *Times*, in an editorial, says the sentences are severe, but, considering the heinousness of the offence, the convicted men have not received more than their deserts. All the London journals express approval of the sentences. The *Daily News* says the convicted men deliberately declared war against society, and they have no right to complain of the consequences. The *Dublin Freeman's Journal* also expresses its approbation of the sentences.

President Grévy is opposed to taking extreme measures against Annam, as he does not wish to alienate sympathy of England and America. Prime Minister Ferry, on the contrary, is in favor of an energetic course.

Admiral Pierre, commander of the French fleet in Madagascar waters, in his report of the bombardment of Majunga, in 5th mo., 16, says he demanded the surrender of the place, but received an evasive reply. The vessels then opened fire on the town, the three for which, mounting thirty guns, replied. They were quickly silenced, however. The Hanoi quarter of town was destroyed, but the French factory and most of the American houses escaped injury. The garrison composed of two thousand men, retreated. The French sustained no loss of men. They occupied the town and are collecting the customs.

A land-slip has occurred in Kuezurunare, in the duchy of Bukowina, Austria, by which 112 houses were destroyed.

The Mexican Congress adjourned on Second-day. The most important acts passed by it was the authorization to the President to settle the national debt, amendment to the Constitution submitted to the State giving the control of mining and commercial law to the Federal Congress, and several railroad grants, most important of which gives a charter, with a convention to the State of Michoacan over the route which the Mexican National Railroad forfeited charter after spending large sums in construction.

Advices from Ecuador to the 19th ultimo, state that severe earthquakes had shaken Quito and LaTacu. In the latter place several houses were overthrown, the rest "threatened to fall at any moment." The volcano of Cotopaxi was in active eruption, and a repetition of the catastrophe of 1877 was feared.

The basis of peace between Peru and Chili, signed by Novoa and Lavalle, on behalf of General Iglesias stipulates for the cession of all the territory south of the river Camarones to Chili; the occupation by Chili of Tacna and Arica for ten years, after which a plebiscite is to decide to whom they shall belong, and country getting them is to pay an indemnity of \$1,000,000 to the other.

Lima, 6th mo. 15, via Galveston.—The following particulars relative to the terms of peace have been published in the papers here and were taken from letters stolen on the 24th ult. from a special courier route to General Iglesias:

"Chili will not forfeit the decrees about guano and saltpetre issued 2nd mo. 9 and 3rd mo. 20, 1882, the net profits of 1,000,000 tons, deducting all expenses, be equally divided between the Chilean and Peruvian bondholders. These profits only come out of islands now worked, as future mines found in annexed territories belong exclusively to Chili, who can dispose of such newly discovered mines at will. Chili does not hold herself responsible for any indebtedness of Peru. Chili holds the sovereignty of the Lobos Islands not sufficient guano is extracted to fulfil the sale of 1,000,000 tons. When the treaty is ratified Chili turns over Peru 50 per cent of the net proceeds from the Lobos Islands. Lastly, the commercial relations and indemnities to Chilean citizens will be discussed afterwards."

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Rebecca S. Elkinton, 400 S. Ninth St.

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For "The Friend."

Letters and Memoranda of William Scattergood.

(Continued from page 362.)

To M. T.

"Philada., 1st mo. 4th, 1830.

My dear — : My mind has been so much with thee and your family for the last few weeks, that I have thought much of endeavoring to pay you a visit. But as it seems doubtful whether I shall be able to accomplish this, and feeling my mind a little quieted this evening, and somewhat sensible of a degree of true sympathy springing up, I thought perhaps I should not do amiss in conveying thee by way of letter the feelings that have occupied the mind. I am aware that feeling is do stripped, as it appears to me, of almost all sense of good, and reduced to the lowest condition to which perhaps a soul that feels itself hungering for the bread of immortal life can possibly be reduced to, it would be presumption to offer much by way of consolation to others, yet as I trust (however the manifestation of it of latter time may have been withheld) that there is still alive between us and towards one another, the sensible evidence of continued affection and regard, and of the friendship of our earlier years based, I have always trusted it was, on the immutable foundation, still continues, I feel a liberty to offer to thee in thy present affliction, the language of sincere sympathy, and to assure thee of my brotherly remembrance, the belief that however the blow may have been long ward off, the reality is not the less painful for being long delayed. * * * Well, my dear cousin, there is a never failing helper; and in the afflictions which are permitted to befall us in our solitary travel, as it may appear many times, this seems our only refuge; and if we can but hold fast a little faith and confidence in the eternal Arm, humbly seeking for a qualification to pray before Him, and for ability to 'behave ourselves wisely in a perfect way,' we shall be strengthened from season to season to show by our example that our Lord is indeed God.

I feel an affectionate solicitude, accompanied with a conviction that it will be the case, that my beloved — will not be in any wise moved from the faith of the Gospel, but that his language will be: 'As for me, I will serve the Lord'—Him who died for us, and is risen again for our justification. Surely marvellous

and wonderful are his works! and hast thou not had special cause, my dear M., to magnify his name in a late, less bitter bereavement may I not say, when thy dear brother was made to feel the power of that redemption which came by Jesus Christ our Lord? I have wished to convey to thee before, the feeling which accompanied my mind at the time we followed him to the silent grave. When I think I was made sensible, that the end of all things to him was peace. * * *

Well, my dear cousin, I do not seem to have much more at present to communicate, beyond the hope that thou mayest be strengthened to seek for true support, and that thou mayest be enabled to draw nearer and nearer to the Fountain of everlasting life. Farewell affectionately. My love is to all your family without exception; which thou mayest mention if worth accepting; and to thyself, I think I may say very largely. From thy truly affectionate friend and cousin,

WILLIAM SCATTERGOOD."

From Sarah Hillman to W. S.

No date; but probably about this time.

"My dear friend, why wilt thou flee? is not spiritual death painfully felt in many places, where the enemy has not spread the net, which causes to fall into unbelief. Ah me! thinks, 'woe is me,' may be very properly the language of our spirits, 'because I dwell in Mesech, and sojourn in the tents of Kedar.' May our attention be directed unto Him who died for us, who has, in some measure, brought us unto himself, and made us willing to enter into covenant with Him; and oh, let us steadily follow his leadings, even though we may be brought into paths we have not seen. He leadeth the blind; and He will make darkness light before his own, and crooked things straight.

I am sometimes ready to fear (while I thus speak) for myself, lest I shall never be able to overcome the enemies of my own house, so as to come up in the line which has been marked in my view as the only way for me into the kingdom of rest and peace. Pray for thy feeble friend, that nothing may operate to hinder her from being given up in body, soul, and spirit to the guidance and leadings of the blessed Head of the Church. Farewell in near affection, S. H."

From E. Allinson* to W. S.

"Burlington, 7th mo. 4th, 1830.

Dear Cousin, * * * My mind has of late been particularly turned towards thee, in affectionate nearness; desiring that thou mayest, dear cousin, be favored to experience a disposition to yield thyself, as the passive

* Elizabeth Allinson, an elder in Burlington Monthly Meeting, New Jersey, deceased the 11th of 8th month, 1856, in the 82d year of her age. For a lengthy obituary notice of this Friend, who was blind from her birth, with the exception of a faint glimmer of light in one eye, see "The Friend," vol. xxix. p. 416.

clay, into the hands of the Heavenly Potter; that so thou mayest be formed into such a vessel as may be consistent with his holy will. Thus wilt thou be enabled to honor Him in thy generation, and to attain his blessing both in spiritual and temporal things. That thou and thy beloved companion, who I believe is not a stranger to mental exercise and concern for the prosperity of the cause of Truth, may be coming up in your proper allotments, is the fervent desire of thy affectionate cousin,

E. ALLINSON."

The following is extracted from a letter written by Ann Jones to Hannah Paul,* 10th mo. 4th, 1831.—"Does William Scattergood appear (in the ministry) in your meetings? I often think of him, and greatly desire for his own and the Church's sake, that he may be faithful unto death, even the death of the cross. And that by dwelling with *the life* that lives *through death*, he may be made more than conqueror through Him who loved him; and who, through death, hath conquered him who had the power of death. Our united love to Ann Scattergood and her children; especially William and Elizabeth."

From the Memoranda.—"1833. Alas, to whom now shall I look? I have lost all faith, all hope, all that can give me any claim to eternal life. What shall I say? O that it were with me as in days that are past, as in the months when God preserved me! O Lord! hast thou utterly cast me off forever? I acknowledge my backsliding; I acknowledge my utter worthlessness and vileness in thy sight. I have returned as the dog to his vomit, and as the sow that was washed to her wallowing in the mire. But thou, O most holy and powerful Redeemer, art still able to raise from the dead those who believe in thee. Be graciously pleased to touch my heart with a little of the quickening virtue of thine own Spirit; and in thy mercy, which is infinite, cast me not off utterly. O! remember that I am dust, and restrain my mind from wandering from thee. Thou seest the secret defection of my heart; thou knowest how I have departed, and the secret causes which have led into my present condition of barrenness, desolation, and death. O! be graciously pleased to renew me again; create a clean heart, and renew a right spirit within me. I have seen thee, that thou art a holy and just God who alloweth not iniquity; but wilt be justified when thou speakest, and clear when thou judgest. Blot out, O Lord! if it is not yet too late, my transgressions which are as mountains before me; which prevent my having access to thee, and disqualify for service in thy church and among thy people. O! I am defiled, and cast forth as an unprofitable brand; but thou art still able to graft me in again through humility and obedience to thee,

* Hannah Paul, an elder in the Northern District Monthly Meeting, Philadelphia, deceased 3d mo. 24th, 1854, in the 79th year of her age.

and through thy mercy and grace. O Lord, my Saviour! graciously condescend to extend once more the sweet visitations of thy love, that I may be enabled yet to triumph over death, hell, and the grave. I am persuaded that without thee I have neither power nor ability to raise one sigh or prayer which shall reach thy Divine ear. O! bow down thine ear unto me; 'wash me thoroughly from mine iniquity, and cleanse me from my sin.'

"1834.—What shall be said of my present condition? I feel desirous to walk in conformity to what I know to be right; but alas, 'without faith it is impossible to please God.' This is obvious; for how can we be sincerely desirous of serving Him, if we do not livingly believe that He is, and that He is a rewarder of them that diligently seek Him? It is easy to say, we believe. I can say I think with truth, that I believe that He is; but is it alone available to salvation? O Lord! I see myself poor and naked and miserable, and often look toward thy holy habitation with desires for help; but alas, utterly unable as I am to do any thing of myself or to ask any thing, my soul falls back again, without rising in living aspirations to thy holy footstool.

Oh! how shall I look Thee, my gracious Redeemer, in the face, in the day of awful account? My stewardship unfulfilled, my accounts not ready? Where shall I look for help if thou forsakest? May I ask again for the light of thy countenance to enlighten my dark and hard heart! I feel my want; I feel that I have been negligent and idle; and that the beggary to which I am now brought is through idleness and fear. Be pleased to restore unto me the tenderness and visitations of thy love as in earlier years; that, if not too late, I may again know the strengthening virtue of thy arm, which is able to save to the uttermost all them that call upon thee."

"12th mo. 24th.—'Like as a father pitieth his children, so the Lord pitieth them that fear him.'"

(To be continued.)

For "The Friend."

The Quest for Entertainments and Sports.

The following letter, addressed by the author of "The Dairyman's Daughter" to his children, gives apt expression to those considerations of tender solicitude which should animate all, in the parental relation, who believe that Christ's followers are enjoined to be a peculiar people.—to be "peculiar" in a conscientious separation from the deadening spirit of the world.

"Many temptations will occur to induce you to yield and conform to habits and principles, the very reverse of those which you hear me supporting both in the pulpit and parlor. Be not ashamed of firmly, though modestly, in such cases, resisting them. State what mine and your principles are, and heed not the momentary unpleasantness of appearing singular, when conscience and duty require it. You may easily say, 'my father does not approve of such and such things, neither can I.'

"All description of public amusements, novels, popular amorous poems, plays, songs, vanities and finery, and all the sad tribe of poisonous and dangerous pursuits, should be regulated by this principle; and O, that your simplicity and love to Christ, may never give way to one sad influence of false sentiment, even among those whom, on other accounts,

we may esteem and regard. The half religious are often more dangerous than those who are less so; because we are more on our guard in the latter case than the former. The great number of instances in which I have seen the young people of religious families deeply injured in their spirits and habits, by much visiting with persons of different views and customs from those of their own household, has made me, I confess, from pure motives of conscience and prudence, very averse to much of that sort of visiting in my own children's case, which I know to have been productive of bad consequences in others. And the difficulty of drawing the line has always appeared very great with my numerous friends and acquaintance. Still, I wish to make you happy in every reasonable way; and I am glad when I can give you the advantage of new scenes and company, when it is of the right kind."

The enunciation of correct Christian sentiments such as these of Leigh Richmond, has ever caused their promulgators to be contemned as over-scrupulous and illiberal by those parents to whom the way of the cross is an offence. Yet the sincere-hearted may here say with the Psalmist, as provoking to steadfastness of purpose, "The proud have had me greatly in derision; yet have I not declined from thy law," and, further, as expressive of thankfulness that their lot has been cast with the seekers of God, may they quote the language of the same excellent psalm which so extols the Lord's statutes and testimonies, "I am a companion of all them that fear thee, and of them that keep thy precepts."

Of more recent date than the foregoing parental letter, but as speaking the same language, and inciting to the same thing, is the subjoined expression on worldly conformity by a thoughtful writer, Dr. James W. Alexander:

"The door at which those influences enter which countervail parental instruction and example, I am persuaded, is yielding to the ways of good society. By *dress, books, and amusements*, an atmosphere is formed which is not that of Christianity. More than ever do I feel that our families must stand in a kind but determined opposition to the fashions of the world. And I have found nothing yet which requires more courage and independence than to rise a little, but decidedly, above the par of the religious world around us."

It need scarcely be said that, along with the desire to escape the Divine condemnation and the self-reproach which laxity of parental control, like that of Eli, may bring with it, there is need of much care lest we drift into the accompanying peril of a scolding habit. There is, perhaps, no agency better calculated to temper this over-severity or mere censoriousness which an unwatchful state or a forgetfulness of "the hole of the pit whence [we] are digged," may induce, than may be found in a frequent application of those evidences of disingenuousness, disobedience, or ingratitude which we see in our children, to *our own states* as careless, disobedient, or otherwise sinful sons and daughters of a very compassionate Father in heaven. And when we reflect that, in alliance with this loving and forgiving spirit of the Lord, we owe so much to his gentle and continually-repeated admonitions as the inspeaking Director of our paths, we should thence be led to an apprehension of *our duty* not to be negligent—whether in

helpful counsel, in commendation or rebuke (but never in sarcasm)—toward the offspring with whom Providence may have entrusted us.

The several seasons of the year offer, to youth, different temptations to be encountered. With those whose parents have abundant means, and who are not debarred from spending their summers where they may cline—as at the fashionable watering-place there are associations, frequently far from best, and not helpful to the children of Friends in the hotel's dancing hall, music parlor, ca table and ten-pin alley, and, generally, in companionship of those who may have little relish for that simplicity of address and attire which we have been taught to esteem. may hence, with profit, observe the rule Leigh Richmond's—to seek the happiness the children in every reasonable way, affording them the advantage of new scenes, with the qualification that the company, the associations shall be "of the right kind."

By instilling a fondness for natural history pursuits, and similar beneficial employments the young may often be assisted to estimate merely frivolous and time-wasting occupations at their true value. When being shown not long ago, by a Friend of means, a very expensive collection of appliances for natural history study intended for his children, I reflected that, morally speaking, the investment represented probably some of the *best-paying stock* that he possessed; while, addition to that, the actual money cost had been but a tithe of the outlay, which, with different and gayer tastes to indulge, a "gracious piano" would have entailed.

In alluding, in conclusion, to the subject Athletic Sports, I am aware that I go upon ground where I am likely to be, by many, unwelcome. As there is an undoubted propriety in the student devoting a certain portion of his time to the healthful development of the body, I have naught to object to such employment, within reasonable limits, whether it be in the way of running, leaping, ball-playing, rowing, or similar bodily exercises. It is simply to that abuse of skilled athletic practice, which has led to those competitive inter-collegiate and other matches—now to come an acknowledged evil—that exception is taken. Previous to the late war, trials of skill in boat-rowing and ball-playing were, for the most part, confined to impromptu contests between companies of students in the same institution. But the ambition now, we well know, is to participate in formally arranged public matches between picked students of different colleges, with professional players occasionally brought in. The details of these matches being reported in all the daily papers, the participants in them feel that they are men indeed. As proofs of their manliness, betting on races, a liking for sporting papers, smoking, liquor drinking, and other vices or indulgences gain headway, whether party or class feeling grows more intense.

It may not always be that the studies the lads are markedly neglected by reason of this excessive participation in sports. Son of them will naturally be ambitious to excel in their studies as well as in their public gymnastics, and will graduate well-up in the classes. A greater number, however, will be willing to sacrifice excellence in their professional pursuits to a determination to enjoy themselves; whilst all will suffer in their

ious life. As has been shown by dear experience in very many of the 360 colleges of the land (and increasingly so of latter years) the students will be more ready of provocation, less tractable, less willing to come under discipline even where it is judicious and wholesome. Necessarily, the Bible and other religious books will be neglected, and the companionship of those who would be morally helpful will be unsought. Under such a preparation for the active duties of life, the spirit of speculation and worldliness which has so often entered into the life of many churches, will yet, when these students become business men, be their vitality more and more. Great praise for gratitude is it that the students within our borders have been largely preserved from these sporting customs, and from the outlawry and virtual infidelity, which, as many college presidents can tell us, have followed in their train. J. W. L.

For "The Friend."

Religious Views and Tenets.

That life which is the spiritual light of every man, is the only true light. And it is the light that enlighteneth not only the converted ones, but every man that comes into the world; it is by this light shining and operating upon the darkness of our sinful hearts, that we are converted and turned from darkness to light, and from the power that Satan has over us to the converting power of God. But the darkness of itself does not comprehend the light. For David says, "In thy light shall we see light;" and life and immortality are fully brought to light through the inshining of that gospel light which Paul says has appeared to all; and which teaches the ways of salvation to all who will be taught by it. So while we have the light, let us believe in the light that we may become the children of light, and be saved from the wrath to come. Christ himself says, "Ye believe in me, believe also in me." Yes, believe in Him and all his fulness. For it is written: "Cursed be the man that trusteth in man, and maketh his arm his arm; and whose heart departeth from the Lord."

If Christ is indeed our Lord, as many of the professors of religion in their mouth-worship him to be; why are they not more willing that the preparation of the heart and the answer of the tongue should be of Him? If God is a spirit, why should not the worshipping of Him be in spirit and in truth, without the embellishment or ostentations show, or musical display of poor finite man? Without the heavenly spirit we have not the heavenly life or light; and without this, how can we reach or speak of heavenly things to the profit of the hearers? We must first receive the Spirit before we can hand it out to others. If we have it not ourselves, how can we be ministers of the gospel? We may be ministers of the letter by the spirit of man that is in us; but we cannot be ministers of the Spirit until we receive it from Him who is a Spirit, and who must be worshipped in spirit and in truth—that is, without mockery or hypocrisy. We must receive before we can give: because we cannot give that which we have not. But there is a spirit in man; and the inspiration of the Almighty giveth them understanding; and how can we understand the deep things of God but by the inspiration from Him? Christ says, without me ye can do

nothing—nothing that will advance his cause, without his assisting and enlightening grace. So there is a spiritual ministry, coming from the Spirit of the Lord, which tends to lead the hearers from earth to heaven; and there is an intellectual ministry, proceeding from the spirit of man, which, with all its eloquence, tends to lead the hearers no higher than earth. The one is from the earth, and is earthly, the other is from heaven, and is heavenly in its nature. The one kills, while the other makes alive.

We read that the sons of Aaron through negligence or inwatchfulness had suffered the fire that had been divinely kindled upon the altar to go out; but they continued to show their activity in offerings to the Lord. Although He had said, "I will be sanctified in them that come nigh to me; and before all the people I will be glorified;" yet they "offered strange fire before the Lord, which He commanded them not;" and so they suffered the penalty of death. This was under the outward law, and for outward transgressions. But now, under the law of the Spirit of life in Christ Jesus, is not spiritual death the penalty for spiritual disobedience? Spiritual death to those who offer a strange fire on the altar of the heart, which the Lord has not kindled nor commanded. How can He be sanctified in us unless his pure Spirit prevails in the soul, quickening it by his Divine energy, and causing the heavenly fire to burn on the altar of the heart?

"O for a closer walk with God!
A calm and heavenly frame,
A light to shine upon the road
That leads us to the Lamb."

The heavenly-minded man longs for the light of the Spirit of life to shine upon the road that leads from earth to heaven; and he often finds it to be a marvellous light. Though clouds of darkness may at times be permitted to intervene to try his faith, yet it is an everlasting and unchangeable light, causing the darkness in due time to give place to the arising of the Sun of Righteousness with that healing and restoring virtue which spreads over and heals all who patiently wait the brightness of his coming. But the man of the world, who believes not in the light of spiritual life, is striving to content himself with a worldly light—the light of reason—the light of a cultivated intellect—a light comparable to the changeable moon that rules in the darkness of this changeable world, but shines no higher; neither has it the crown of twelve stars upon it; but is kept under foot by the true church, which is clothed with the unchangeable Sun of righteousness.

As the outward visible world could not subsist without the outward visible sun to warm and enlighten it; so the spiritual or invisible world cannot subsist without the Sun of Righteousness shines upon it to warm and enlighten it, and to make it fruitful in the heavenly kingdom.

If under the old dispensation, the ministers of the outward sanctuary had to be cleansed from the filthiness of the flesh before they could minister of holy things; how much more now under the ministry of the sanctuary and of the true tabernacle which the Lord has pitched, and not man, should the ministers be purged from the filthiness of the spirit, by the washing of regeneration, before ministering of the law of the Spirit of life? The old ministry was under that law which made nothing

perfect; and which was only figurative of the new, which is established upon better promises. But now Christ is head over all things unto his church; and has become the minister of ministers; and is willing and able to furnish all, who in faith humbly rely on Him, with that ability which God alone through Him can give. He is able to bless and hand forth the bread and water of life to all the hungering and thirsting ones, who patiently wait in the silence of all flesh for that refreshment which comes alone through Him. But we have to hunger and thirst after righteousness before we can relish heavenly food; and we must have the carnal mind, which is enmity with God, silenced in us before we can hear the still small voice; and we must have the spiritual eye opened before we can see heavenly things. One of the many wonderful things our Saviour did while outwardly among men, was to open the eyes of the blind. And Paul's mission, when he was sent by Him among the Gentiles, was to open the eyes of the spiritually blind, and to turn them from darkness to light, &c. And so it is with all true ministers who are sent out by Him. And they are to do it in the ability that God giveth, that He alone may be glorified and not man.

D. H.

Dublin, Ind., 6th mo. 5th, 1883.

For "The Friend."

A curious Marriage Certificate, which has been preserved in John Woolman's handwriting.

Whereas, William Boin, a negro man now employed in the affairs of Moses Haines, of Springfield, who by an agreement with the said Moses Haines, set forth in writing and signed, expects to enjoy the full benefit of his labors on the first day of the Fourth month, in the year of our Lord one thousand seven hundred and sixty-five: And Dido, a negro woman, of late servant to Joseph Burr, who now enjoys the whole benefit of her labor, having for some time manifested an inclination to join in marriage with each other, and on enquiry no difficulty appearing in respects to marriage engagements with any others.

They, the said William Boin and Dido, on the third of the Fifth month, in the year of our Lord one thousand seven hundred and sixty-three, at a little meeting held in a dwelling house, on that occasion did publicly inform us, the witnesses to this instrument, that they took each other as husband and wife, and mutually proposed to use their best endeavors, through Divine assistance, to be faithful and true to each other until death should separate them. And in confirmation thereof have hereunto their hands,

WILLIAM BOIN,
DIDO BOIN.

Joseph Burr, for negro Catharine, mother of Dido.

Patience Haines, by her order, for negro London, her father-in-law.

John Woolman,	Hager,
Josiah White,	Dapha,
Benjamin Jones,	George Juleter,
Thomas Antrim,	Cesar Morry,
David Ridgway,	Simus Bustill,
Amey Strattan,	Elizabeth Merton,
Ann Brooks,	Primas,
Sarah Fennimore,	Hager Ridgway,
Sarah Woolman,	Susanna Fennimore,
David Haines,	Catron Fennimore,
Amey Antram,	James Hage.

The Opening of the Congo.

The question whether the great Congo river is to be dominated by French or Portuguese influence or is to be free to the world involves political and business interests of great importance; but with these interests are bound up very closely the higher interests of civilization and Christianity. The grandest civilization attainable is Christian civilization, and Christianity prepares the way more thoroughly for the commerce and other elements of civilization, as even a distinguished French atheist has recently admitted, than any other agency. Africa has been regarded, until the present generation, as an inaccessible continent. Along its wonderful extent of coast-line, trading stations, towns, even colonies might be formed to gather up important articles of trade from the interior; but no thought, until in recent years, of even communication with the vast unreachd interior was entertained. And yet the great unexplored regions lying immediately to the west of the great lakes can be reached by one of the most wonderful water-courses in the world. When Stanley descended the great Congo, which he rechristened the Livingstone, a few years ago, it was considered the greatest feat ever accomplished by an African traveller. Now, after some months' work and a considerable outlay, a pathway extending nearly fifteen hundred miles across the continent is open to travel and trade. Four steamers, under the auspices of the African International Association of Belgium, ply on the river. Three occupy the navigable waters between the cataracts around which Stanley has built good roads, below Stanley Pool, which is about 350 miles from the coast; and one is for the navigation of the stream above the Pool, a magnificent stretch of 1,000 miles being open to it. From Stanley Pool to the coast many trading and missionary stations have been established, and colonies are growing up around them; and the journey to the Pool, which the English Baptist missionaries made a year or two ago with the greatest danger and difficulty, will soon become as common as the trip up the Nile to the Second Cataract.

Stanley's mission is an international one. He is opening the way to the interior, not for Belgium, whose sovereign has generously assisted the enterprise from his own private purse to the extent of \$100,000; not for Germany, not for England, but for the world. It is a noble, a humane, a generous undertaking, designed to develop trade, introduce civilization, advance science, let Christianity into the heart of savage heathendom, and relieve human oppression and degradation. The flags which Stanley has raised over his stations are non-national. On the other hand de Brazza, as the envoy of France, is on the Congo to make French territory. He has raised the French tricolor at Stanley Pool, and in many other places, and claimed for the Republic a vast amount of territory. A conflict with Stanley seems more than probable; but we hope, for the sake of Africa, and humanity and civilization, and Christian missions, that the tricolor will not triumph.

The great struggle, however, will be for the mouth of the river. Whoever controls the outlet controls, as a matter of course, the whole stream. Portugal lays claim to it, and asks England's support, on the ground of

occupation of the whole territory in the seventeenth century. Portugal still holds the Congo and Angola districts to the south of the river, and would be glad to annex Loango to the North. France proposes to seize all the territory it can lay hands on south of the equator, and French gun-boats and Portuguese have aroused the natives to a high pitch of excitement. England at first seemed inclined to listen to Portugal, on the ground that a more stable government was needed along the coast than the native chiefs could provide; but public sentiment in England sets strongly against this policy, and the Government must heed it. Portugal's colonial policy is selfish, if not rapacious. So little of beneficence has there been in its rule in Congo and Angola that improvement cannot be found anywhere. Even the Catholic religion has well-nigh died out. France's designs are quite as ungenerous. At home the Republic is tolerant of all religions; in its colonies it is generally rigidly intolerant. If it obtains control of the Congo the great Protestant missionary enterprises will probably be suppressed, or be greatly hindered.

Because, therefore, of the grand possibilities which the Congo opens to Christianity, civilization, and commerce; because it is the key to the great interior regions and population of the continent, we do not want to see it under the control of France or Portugal. Its importance to Europe is such as would justify its being internationalized, as the Danube is, in Europe. Let no national flag predominate on it. Let it be free as the ocean is, and let no flag be excluded except the slaver's flag.—*Chr. Adv.*

Character as a Commentator.—Whether we use the old Version, or the Bible Union, or the Canterbury Revision, or the Greek Testament, it is well to bear in mind that we read and interpret the [Bible] very largely in the light of our own character. He who is most spiritual, finds the New Testament spiritual. He who is material, finds it material. Thus the words of our Lord: "One thing is needful," a German scholar has interpreted as meaning: "one dish is sufficient for supper." A man of Christian experience sees in the words something far different. One man sees in the conversion of Paul nothing but a change of intellectual conviction from Judaism to a logical belief in the divine mission of Christ. Another man realizes that the change was something vastly beyond a mere intellectual transition.

It is true of all moral and spiritual, æsthetic and affectional truth, that we know only what we have experienced. He who has never held in his arms a child of his own, does not know, cannot know, what it is to love his child, or what it is to lose his child. Napoleon might receive the intellectual proposition that it is wrong to be ambitious and selfish; but he could not know the excellence of unselfish devotion to the good of humanity. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them; because they are spiritually discerned." Our knowledge of the Bible is no broader, no deeper than our experience of the Bible. What to one is the most exalted spirituality and wisdom, to another is merely the expression of an unreasonable enthusiasm.—*Nat. Baptist.*

For "The Friend"

Gather the Fragments.

CHRISTOPHER HEALY'S FATHER'S TESTIMONY AGAINST BEARING ARMS AND WAR.

Christopher Healy said that his grandfather died when quite young, and that his father was placed as an apprentice with a worthy friend to learn the trade of a shoemaker. I have no doubt that it was from some of the Seed of life, which was then sown in his heart, that he was led in mature age to join in membership with the Society of Friends. He was a sedate and quiet man, and I think I may say, that he was of a temperate peaceable spirit; and perhaps his worst failing as a father, was, that he let his child do pretty much as they pleased, and let them go to meeting where they pleased. It is true, there was no great choice of meetings to which we could go, in my young years, as there were few except Presbyterians and Baptists in the neighborhood. During the earlier part of the war of the revolution, he suffered much account of his refusal to bear arms; and it is a little remarkable that he was strengthened to bear a consistent and faithful testimony against war—though too weak to live up to the doctrines of the gospel in other respects. The colonel of the local militia and all his subordinates were very much prejudiced against him; and it seemed to be the pretty unanimous judgment of the neighborhood, that he ought to be hanged if he would not fight. To such an extent was this prejudice carried, that they would employ him, so that it was likely to go hard with his family. On a particular occasion there came an order from the governor's council, to organize a party to guard the neighboring coast against the English. The colonel called upon my father, and told him that he should go with his party, dead or alive. My father knew very well from the officer's determination of character that he would go hard with him, if he could not obtain protection from some higher power. Upon solidly weighing the subject, he found it most easy to seek that relief from the Governor of Connecticut which he had sought in vain from lower officers of government. As soon as night set in he started for Lebanon, where the governor, Jonathan Trumbull, lived; arrived pretty early in the morning, and found the council assembled, but the governor was not then with them. My father was but poorly dressed, for he was a poor man, and dress as became one—and his clothes were not then in their best order—for both he and his garments were travel-worn and travel-soiled. His long walk of thirty miles of a dark night. When he entered the council chamber, he saw so many men in big wigs, and covered with powder, he felt considerably tried, but thought it would never do to give out then. So he told them he wished to speak with the governor. The councillors looked at the poor rustic before them with considerable haughtiness for some time; at last, one of them asked him what the nature of his business with the governor was. My father said, I have applied to all the subordinate officers of government in my neighborhood for protection, and have been refused, and I have now come to see if the Lord will not dispose the heart of the governor to grant me succor in my extremity, for unless I receive it, I am likely to lose my life, and leave my family without any protection or means of support.

The speaker requested him to explain himself more fully, saying that whatever the nature of his distress might be, the consideration of it would necessarily claim the attention of the council, and it might expedite the business if he would give them a history of his case while they were waiting for the governor, assuring him that he would lose nothing by letting them hear it at once. Being thus induced and encouraged to proceed, he told them, although he was not a member of the Religious Society of Friends, yet that he had been convinced that war was inconsistent with the religion of Christ, and that in consequence of this belief, he had found himself restrained from bearing arms, and that he had been subjected to much persecution and misery on account of his conscientious scruples in relation to this subject. He told them that his sufferings had been much increased since the order came down to guard the coast; mentioning, that the colonel had threatened him the day before that he should go with them, dead or alive, and added, that he knew the man well enough to be assured that he could fulfil his threat, if the governor did not grant him his protection. He finished his little narrative by detailing the sad condition in which his wife and children were already reduced by the prejudices of their warlike neighbors, and depicted the still more deplorable circumstances under which they would suffer if he was taken from them, without assuring the council that whether life or death were to be his portion, he could not consent to wrong his conscience by bearing arms. The simple earnestness of his appeal had a very reaching effect upon my father's hearers, and when the governor came in, he who had before spoken, introduced my father to the officer, giving him also a short account of the nature of his business, but leaving it to my father to give it more in detail. The governor listened very attentively to his narrative, and asked him many questions about his religious principles, views of government, family, &c., and then requested him to go over to a tavern, which stood on the other side of the street, and get refreshment, and wait till they had finished some important business, which must first be attended to. He declined going to the tavern, but said he would wait outside until they were ready for him. The governor asked him, if he had any scruple about going to a tavern? and when informed that he had not, he further queried if he declined going? So father frankly told him it was because he had no money to pay for refreshments. Upon which the governor nodded to one of the council, who went over to the tavern with him, and directed him to be furnished with whatever he stood in need of.

In about two hours my father was sent for, and the governor handed him a letter, saying, get this to the colonel before he goes to bed to-night, as it is very important for you that he gets it early. Father said, I cannot walk thirty miles between now and bed time, but I will engage, if my health permits, to let it to him before he is up in the morning. My father thanked him for his kindness, and then bid them farewell. They all took hands with him at parting, wishing him a safe journey, and a joyful return to his family.

At sunrise the next morning my father had the colonel called from his bed to receive the

governor's letter, and though at first he seemed displeased, and asked him how he dare go to Lebanon without his permission? yet when he had read the letter, his countenance relaxed, and he said pleasantly, the governor shall be obeyed, and I will take care that you shall not be molested any more on account of your conscientious scruples. And he laughingly added, I hope, Mr. Healy, you have no scruple against making shoes for your fighting neighbors. To which father replied, I am willing to work for any body and every body, according to my ability. Well then, said the colonel, come and make my family some shoes, and I will take care that no one shall molest either you or your family. And Christopher added, he was as good as his word, and we can plainly see the Lord's hand in it, who made way for him to escape, because he was faithful in that which was required of him then, as he was afterwards faithful to further manifestations of duty.

Zuni Indians' Land.—In 1877, President Hayes issued an executive order, setting apart and confirming to the Zuni Pueblo Indians of New Mexico the lands which they have owned, occupied and cultivated from the time of the Spanish invasion of Mexico, 350 years ago, and they claim many centuries before, and to which they hold a legal title from the Mexican Government. A surveyor was sent to run a line around the Zuni reservation, and make a map of it for the U. S. Land Office solely for the protection of the Indians. Either purposely or through a mistake, the surveyor's map leaves all the best portions of the lands of the Zunis, including their principal farms, and the springs from whence they get their supply of water for their cattle, and to irrigate their fields, outside the reservation. This fact seems not to have been discovered until last summer. It also appears that Senator Logan, of Illinois, first discovered it. This honorable Senator did not go to the President and ask him to issue an executive order, supplementing that of President Hayes, and correcting the blunders of the surveyor. But instead he hurried off to New Mexico, visited the Zuni village, spied out the land, and through his son-in-law, Paymaster Tucker, of the army, entered this land under the desert land act and the homestead law. This statement is made on the authority of the *Chicago Inter-Ocean*, a Republican journal of influence. The *Inter-Ocean* says, that a few weeks ago, one Collins, formerly a soldier under General Logan, and now associated with him, recently came to Fort Wingate, and announced that he had come on to take charge of the rancho which General Logan had located in the Nutias Valley, with instructions to build a house and corral, and that in a few weeks he should drive in a large head of cattle and take possession. The officers at Fort Wingate were astonished, as was also Indian Agent Thomas, and the Zunis were almost paralyzed at the threatened robbery, which if consummated would utterly ruin them. The officers of the Fort, Agent Thomas and Professor Cushing, of the Smithsonian Institution, who resides with the Zunis, engaged in studying their manners and customs, wrote to Secretary Teller on the subject, and the Secretary inquired into the matter at once, and prepared an executive order, which corrects the mistake, and laid it before the President who ap-

proved it and ordered it issued.—*The Council Fire.*

For "The Friend."

Incidents and Reflections.

SOFTENING EFFECTS OF DIVINE LOVE.

The sweetness of Divine love, and the softening effects of the gracious visitations of the Lord, have been felt by many; and their influence on the recipient has often been very perceptible to others.

John Churchman relates, that when travelling in Massachusetts, he had a meeting at Ipswich, in the house of Benjamin Hoeg, "none professing with us," he says, "living in that town but himself and family; though a friendly man, as I came late to the town the evening before, invited me to lodge at his house, which I accepted, and being weary, slept well. In the morning I heard a noise of high words in the street, and getting up I opened the door of the parlor where I lodged, and through a passage into the kitchen, saw a woman whom I took to be the mistress of the house, and went toward her; but with a look of exceeding displeasure she immediately shut the door. I turned into my room again; and after a while my landlord came to me, and told me he had been with the Burgess, who had given leave that a meeting might be held in the town-hall; but the priest and his two sons had since been with the Burgess and forbade him, and that rather than displease them, he had withdrawn the leave. The priest asserted that the Quakers were heretics, and had gone about the town to forewarn his hearers against going to the meeting, which was the meaning of the noise I had heard in the street. I felt very easy, and desired he would not trouble himself any further than to inform them, that the meeting would be held at the house of Benjamin Hoeg; for I did believe the railing of the priest would raise the curiosity of the people to come, and so it proved. I asked him to show me the way to the house, that I might assist in making provision for seats if occasion required. He said I must take breakfast with him, which was soon brought in by the woman who had shut the door as before mentioned. I asked him if she was his wife; he told me she was, on which I arose from my seat and offered her my hand, asking her how she did, but she in displeasure refused, and saying not a word, directly left the room. After breakfast we went to the house where the meeting was to be held, and there soon came a great number of the people, and the priest also very near the door, where he stood cautioning his hearers; but several came by an alley to the back door, and others seemed little to regard him. After a time he went away, and through the goodness of the Lord we had a solid profitable meeting. I believe many were there whose hearts were reached and tendered by the love and power of the Gospel of Christ, and among them I saw my scornful landlady; a woman whom she valued having persuaded her to come with her. Before the meeting ended, I perceived her countenance was changed and her stont heart tendered, and after it she came to me with her husband, and kindly invited me to dine with them. I owned their love, and desired them to mind the truth by which they had been reached. So, in humble thankfulness of heart to the great Author of all mercies, I left them."

One of the most marvellous instances of the

transforming power of Divine Grace is that related by John B. Gough, of a woman whom he encountered in Edinburgh, Scotland, where he had gone to labor in the interests of temperance. He attended a meeting in the wickedest part of that city. He had never before witnessed such degradation, misery and filth, as were visible among the outcasts there assembled. Among the audience was one of the most desperate characters known to the city authorities. She had served fifty-four terms in prison. Not one of the police force would attempt to arrest her without help, and when she was excited by rum or passion, the thieves and outlaws among whom she lived would flee from her.

Some one on the platform pointed her out to J. B. Gough, and was telling him her character, when she noticed that they were looking at her. She immediately arose, went on to the platform, and in a defiant manner asked Gough whether he would give the temperance pledge to such an one as she. His companion greatly feared a scene of fighting and confusion, and whispered to Gough not to notice her—that she would never keep a pledge to abstain from liquor. She demanded in a threatening way, Is he ready to give me the pledge? He replied, yes; but there is a man here that says you will not keep it. Terribly excited at this, she screamed at the top of her voice, and demanded to know who and where he was that had so said. Her excitement was calmed by Gough who again said he would give her the pledge, and that he would take her word to keep it as quick as he would the word of any woman in Edinburgh. Touched by his confidence, she stood quiet and thoughtful for a minute, and yielding to the visitation of Divine love to her soul, afresh extended at that critical moment, she promised to give up her drinking habits.

Four years after, J. B. Gough held another meeting in Edinburgh. Two women sat in front of the platform, listening attentively. The tears and emotion of one of them touched his heart deeply. When the meeting closed, one of the women came up to the platform and asked him if he knew the woman that sat sobbing in front of him. He said no. "Well," she said, "that is my mother. And oh, how proud I am of her. But the fire and rum is all taken out of her now, wherein the neighbors were all afraid of her when she drank. Now, when they have trouble or sickness, the worst of them will say, bring me the good angel, for she has got the comfort that serves all." There she sat clothed, and in her right mind. She that was as ferocious as a tiger sits with streams of joyful tears, rubbing her cheeks, so subdued and humbled that she shrinks from making herself known even to the man that dare trust her word when no living creature would believe her. Gough asked her how she got along. "Oh, sir, the struggle was hard, hard, hard, very hard. Often I have dreamed that I had gone back to drink, and that I was fighting with the neighbors with a worse nature than ever before. The dreams have been so real to me that I have often awakened out of sleep and rolled out of bed unto my knees, crying at the top of my voice for God to save me, and I would never drink or fight again.

The voice of my daughter has often called me to consciousness, in times of such despair. She would cry, 'Mother, mother—you are safe; it is only a dream you had.' As I passed

from that anguish, at the thought of falling, I had some idea of the misery of a lost soul. And when I threw myself on the floor of my little quiet, clean room, with my saved daughter by my side, Oh how the joy of a heaven on earth flooded through my soul. Praise God, I am not only saved, from drink, but saved from sinning against such a merciful and loving God as I have found in Jesus."

J. B. Gough made inquiry from others how she got along and spent her time. He found that she hired a little shop and sold eatables, such as the poor around her used, at a lower price than they could buy at other places. Her daughter and she made common sacks. They lived on thirty cents a day, and were able to help scores of poor families. As soon as the drink got out of her own system, she began to labor with others like herself. Her first effort was with a woman that was counted the next hardest case in Edinburgh. She never left her until she was reclaimed. When she went after such ones, she was never known to fail. She believed when she felt for them, God felt for them, and had laid the burden on her for them. There was no sacrifice too great for her to make, in view of rescuing another immortal soul. She generally brought them to her house, and kept them there, until she broke up their hardened hearts with her love. She would watch every move that they would make. She would wait on them, wash their feet, comb their hair, pat their cheeks, and kiss them as but few mothers can. She knew her work, and had the assurance that she was successfully wooing them for Christ. She was never idle in her new Master's work. Many were lifted up from the lowest depths of sin through her instrumentality.

She lived to the honor of her Redeemer, Jesus Christ, over twenty-seven years. She died in great joy, praising God for his power to save to the uttermost all that come to Him through Jesus Christ, the only mediator between God and man.

The mayor of Edinburgh, with the city officers, and ministers of the gospel, and Christians of every denomination, together with thousands of the citizens, mourned with a heartfelt grief as her remains were lowered into the grave.

Hat-Honor.—A testimony which gave the early Friends much trouble and, indirectly at least, sent many of them to prison, was their refusal to take off their hat in deference to the presence of others, or to the place where they then were. Doubtless it has often suggested itself to you, as it often has to me, that as the hat was made to protect the head from the heat or the cold, it was very unnecessary for them to seem to court punishment by wearing it in the house. William Penn says "religion makes no man discourteous, uncivil or unkind."

The early Friends, however, were among the first to proclaim the equality of men, and they regarded the bowing of the body and the taking off the hat to their fellows as inconsistent with this great principle. But during all rightly authorized prayer in their religious meetings, in which each member is regarded as participating, they devoutly took off the hat, and remained uncovered. They could not in conscience, they thought, pay the same mark of respect to man that they did to God. For the wearing of the hat had

an especial significance in those days. The historian Bancroft, whose associations certainly were not such as to prepossess him in favor of any of the peculiar practices of early Friends, thus writes on this subject "The Quaker bows to God and not to fellow-man. The fendal nobility [in the 17th Century] still nourished its pride. The Quakers knew that the hat was the symbol of enfranchisement [full citizenship], and worn by the Norman nobility in the presence of the king as a proclamation that they were peers of the realm, equal with their sovereign. When Cromwell assumed the power of prince he covered his head, all the others remaining uncovered."

"After more than a century and a quarter when in the first great scene of the French revolution, at the opening of the States General, the clergy and the nobility, according to established privilege, had, like the king, put on their square caps and plumed bonnets the representatives of the commons, imitating the Quaker precedent, covered their heads also with their hats, that had neither plume nor ribands; thus explaining to the Bourbons the meaning of the Quaker symbol."—*Dr. J. Leveick's Early Friends and their Service in America.*

For "The Friend"

Natural History, Science, &c.

Masking of Crabs.—Certain species of sea coast crabs are covered during much of their lives with a superficial growth of sea-weed, sponges and other forms of life, such as are found on the surrounding stones, &c. It has been supposed that these parasitical growths found their way to the shell of the crab by accident. DuRoi de Trieste finds that the presence is due solely to the intelligent action of the crab, who intentionally places them in position with its feet, for the purpose of concealing itself from the gaze of its enemies. The selection for the covering, moreover, consists of such forms as most strictly partake in the coloring with the colors of the surrounding objects, and consequently of such as will be least likely to attract attention. The species of crab thus disguising themselves are provided on the back with a peculiar growth of hooked bristles, which tends to secure the objects placed there, and to retain them until they shall have become firmly united or rooted to the mass.

Report of Sanitary Commissioner of Bombay.—The report for 1881 shows the number of deaths from snake-bite in Bombay to be 12, which is about 100 more than the average of the preceding five years. The greatest mortality is in the warmer months of the year when the snakes are probably the most active and aggressive. The deaths from fever in 1881 were 272,403—probably much of the mortality being due to miasmatic causes. The efforts of the sanitary authorities in India will probably lead to beneficial results on the public health.—*Nature.*

A Forest of Stone.—A petrified forest near Corizzo, on the Little Colorado River, has been recently visited by scientific explorers and a graphic description of its appearance given in the *Albuquerque (N. M.) Journal*. The road at a distance of ten miles from Corizzo enters an immense basin, the slope being nearly a semicircle, and this inclosed by high banks of shale and white fine clay. Half an hour's good driving from this point

es one to the heart of the forest. The rified stumps, limbs, and, in fact, whole es lie about on all sides, the action of the ters for hundreds of years has gradually shed away the high hills roundabout, and trees that once covered the high table ds now lie in the valley beneath. Immense nks, some of which measure over five feet diameter, are broken and scattered over a face of 300 acres. Limbs and twigs cover sand in every direction, and the visitor is zled as to where he shall begin to gather beautiful specimens that lie within easy ch. There are numerous blocks or trunks his petrified wood which have the appear- e of having been just cut down by the dman's axe, and the chips are thrown and on the ground so that one instinctively es them up as he would in the log camps Michigan and Pennsylvania. Many of the ll particles, and even the whole heart, of e trees have now become thoroughly crys- zed, and the beautiful colored cubes sparkle he sunshine like so many diamonds. Every or of the rainbow is duplicated in these stals. The grain of the wood is plainly wn in nearly every specimen.—*Chr. Adv.*

Insects as Food for Man.—Max Buchner's ontribution to the Ethnography of the ntus," contains the following interesting es, which show that insects are by no ns despised as food by this tribe of negroes, ch inhabit a large portion of South-eastern eia. "Toward the end of the rainy season, April, when the white ants are swarming, conical buildings of the insects are covered h a dense matting of banana leaves, while, hin this cover, vessels are placed with nel-shaped entrances. In these vessels a number of white ants, males and females, caught and roasted on the spot. They considered a great delicacy, even M. chner finding them palatable. A large, subterranean cricket, as well as a large eopterous larvæ, living in hollow trees, are ally sought for and roasted over fire. But especially a large caterpillar called 'ugomn,' which is harvested by the natives like a d crop. It is about five centimeters long, ck, with yellow rings, occurs on the savan-, and 'belongs perhaps, to the butterfly nis.' Whenever it appears in large num- s the negroes march out in full force from ir villages, camping out for weeks in the derness to gather and cure the crop. After intestines have been pressed out, the erpillars are dried before the fire, and rolled in packages of fresh leaves."

An Earthquake-Shock.—During my stay at rinkan in the Island of Celebes, in 1859, curiosity was satisfied by experiencing a tly sharp earthquake-shock. One even-, as I was sitting reading, the house began king with a very gentle, but rapidly in- asing motion. I sat still enjoying the el sensation for some seconds; but in less n half a minute it became strong enough shake me in my chair, and to make the se visibly rock about, and to creak and ek as if it would fall to pieces. Then be- a ery throughout the village of "Tana rang! tanagoyang!" (Earthquake! earth- akel) Everybody rushed out of their houses women screamed and children cried—and I ight it prudent to get out too. On get- g up I found my head giddy and my steps eadly, and could hardly walk without ing. The shock continued about a minute,

during which time I felt as if I had been turned round and round, and was almost sea-sick. Going into the house again, I found a lamp and a bottle of arrack upset. The tumbler which formed the lamp had been thrown out of the saucer in which it had stood. The shock appeared to be nearly vertical, rapid, vibratory, and jerking. It was sufficient, I have no doubt, to have thrown down brick chimneys and walls and church towers; but as the houses here are all low, and strongly framed of timber, it is impossible for them to be much injured, except by a shock that would utterly destroy a European city. The people told me it was ten years since they had had a stronger shock than this, at which time many houses had been thrown down and some people killed.

At intervals of ten minutes to half an hour, slight shocks and tremors were felt, some- times strong enough to send us all out again. There was a strange mixture of the terrible and ludicrous in our situation. We might at any moment have a much stronger shock, which would bring down the house over us, or—what I feared more—cause a landslip and send us down into the deep ravine on the very edge of which the village is built; yet I could not help laughing each time we ran out at a slight shock, and then in a few moments ran in again. The sublime and the ridenous were here but a step apart. On the one hand, the most terrible and destruc- tive of natural phenomena was in action around us—the rocks, the mountains, the solid earth were trembling and convulsed, and we were utterly impotent to guard against the danger that might at any moment over- whelm us. On the other hand was the spec- tacle of a number of men, women and children running in and out of their houses, on what each time proved a very unnecessary alarm, as each shock ceased just as it became strong enough to frighten us. It seemed really very much like "playing at earthquakes," and made many of the people join me in a hearty laugh, even while reminding each other that it might really be no laughing matter.

At length the evening got very cold, and I became very sleepy, and determined to turn in, leaving orders to my boys, who slept nearer the door, to wake me in case the house was in danger of falling. But I miscalculated my apathy, for I could not sleep much. The shocks continued at intervals of half an hour or an hour all night, just strong enough to wake me thoroughly each time and keep me on the alert ready to jump up in case of dan- ger. I was therefore very glad when morn- ing came. Most of the inhabitants had not been to bed at all, and some had staid out-of- doors all night. For the next two days and nights shocks still continued at short inter- vals; and several times a day for a week, showing that there was some very extensive disturbance beneath our portion of the earth's crust. How vast the forces at work really are can only be properly appreciated when, after feeling their effects, we look abroad over the wide expanse of hill and valley, plain and mountain, and thus realize in a slight de- gree the immense mass of matter heaved and shaken.

The sensation produced by an earthquake is never to be forgotten. We feel ourselves in the grasp of a power to which the wildest fury of the winds and waves is as nothing; yet the effect is more a thrill of awe than the

terror which the more boisterous war of the elements produces. There is a mystery and an uncertainty as to the amount of danger we incur, which gives greater play to the imagination, and to the influences of hope and fear. These remarks apply only to a moderate earthquake. A severe one is the most destruc- tive and most horrible catastrophe to which human beings can be exposed.—*Wallace's Malay Archipelago.*

1787. When I take my seat in the upper gallery in our meeting-house, and cast my eyes over the meeting beholding the poor lads toward the far side of the house, and remem- ber how it was with me of their age and cir- cumstance, my heart is often filled with ten- derness and melted with contrition. Under these feelings fervent cries ascend in my heart to the Lord Almighty, that He may be gra- ciously pleased to extend the visitations of his love unto the souls of the poor youth, as He did to mine, and that He may bring them by his out-stretched arm to know Him to be their Saviour.—*H. J.*

THE FRIEND.

SIXTH MONTH 30, 1883.

There is often a feeling of weariness, in sitting through a silent meeting, in those who are not under religious concern either for themselves or others. There are times, when a solemn covering spreads over an assembly almost from their entering the place of gather- ing, in which the soul is nourished; but there are other seasons when a painful strug- gle has to be maintained against intruding thoughts of a worldly nature, drowsiness or restlessness; and the seeking after spiritual food seems for a long time almost like the labor of the apostles who toiled all night and caught nothing. It is not therefore surpris- ing that some, who feel no especial anxiety about their spiritual condition, are induced to leave these meetings, where there is so little of an outward nature to amuse the mind, and frequent assemblages where they may be relieved of the labor of seeking spiritual food for themselves, and where they hope to be fed by the efforts of another.

We do not doubt that there are true Chris- tians in all the different denominations; but those who are such have been made so by the very same process by which any of our own people are brought into the Heavenly fold. Christ is the author of salvation; and He it is whose baptism of Spirit and of fire must cleanse the heart, and perform that thorough work which is spoken of in Scrip- ture as being born again of the incorruptible Seed and Word of God. We must all pass through this experience, whether we be Jew or Gentile, bond or free, must learn to hun- ger and thirst after righteousness, and to seek with earnestness after the kingdom of Heaven and the righteousness thereof. Those who have been brought into this condition will be willing to wrestle for a blessing, and will wel- come the hour for religious meetings, where they may wait upon the Lord and seek after a feeling of his presence.

Israel Hall has been appointed Agent for "The Friend," in the place of James Woody, released at his own request: address Thorn- town, Boone Co., Indiana.

SUMMARY OF EVENTS.

UNITED STATES.—Captain Crawford, with four companies of cavalry and 250 Indian captives, arrived at the San Carlos Agency, in Arizona, on the 23d instant. Chiefs Loco, Nana and Bonito talked freely with the reservation Indians with whom they were acquainted. Nana said he "was too old for further operations," and he was glad he "had arrived at a safe place." The telegram reporting the arrival of the Indians at San Carlos adds: "Rumors had reached the Indians that in case of capture they would be put in irons and killed, hence, they say, their delay in coming in. While the Indians generally do not distrust General Crook, these rumors have had effect on his plans. There are people willing to see the hostiles on the war path as then more military would be brought into the territory, making business better. As an evidence of what General Crook has to contend with, it may be stated that six miles from Wilcox several persons approached the hostiles with the intention of selling ammunition to them."

General Crook has been ordered to Washington for consultation in regard to the final disposition to be made of the captured Apaches. A telegram from Agent Wilcox, dated the 24th, has been received by the Interior Department, announcing that "the renegade Indians were forced on the reservation" the day before. Secretary Lincoln's attention having been called to the matter, he said that "the agent must be in error, as he had given positive orders to General Crook to keep the renegades apart from the other Indians." He added, that he "would reiterate the orders to General Crook."

Chief Moses and two subordinate chiefs have arrived in Washington, to confer with the Secretary of the Interior in reference to a proposed relinquishment of part of their reservation in Washington Territory.

The steamer Nevada, which sailed from Queenstown for New York on the 21st, had on board 671 Mormons, 171 of whom are British and 500 Scandinavians.

Disastrous breaks have occurred in the levees near St. Louis. On the night of the 22d, the Fish Lake levee, which protected fifteen square miles of rich farming land, on the Illinois side of the river, below East Carondelet, gave way and 10,000 acres of land were overflowed. The damage to crops and other property is estimated at \$100,000. The Madison Dyke, between St. Louis and Alton, also on the Illinois side, broke in two places the next morning, and it was expected that all the bottom land north of East St. Louis, covering 50 to 60 square miles, would be inundated.

Following a terrific thunder storm, a tornado struck a tract of country near Omaha, Nebraska, on the morning of the 23d, causing a loss of property estimated at \$10,000. The people along the path of the tornado, seeing its approach, saved their lives by taking refuge in their cellars, where "a number of families saw their houses turned about over their heads."

A heavy rain storm visited the neighborhood of Bedford, Pa., on the 26th inst. Bridges, fences and a part of the tracks of the Bedford Division of the Pennsylvania Railroad were washed away. The low-lying part of the town was inundated, the water rushing into the houses and rising to a height of several feet. Great damage was done to crops in the western part of the county.

The mortality among cows in the neighborhood of Joliet, Illinois, is increasing, and many people are afraid to use milk. It is supposed the cows are sickened by eating a small bug which appears on the grass, and is said to be very poisonous.

It is reported that "a destructive bug" is destroying the fruit in Berks county, Penna. "Wherever it stings the fruit falls unripe, and branches of trees die when penetrated by the bug. Farmers are applying various remedies without success."

The Kaaterskill Railroad was opened on the 25th inst. for business. With its connections it forms an all rail route from Rondout to the top of the Catskill mountains.

Construction trains on the Northern Pacific Railroad reached Missoula on Seventh-day the 23d of last month. A gap of 120 miles remains to be closed between Missoula and Helena, and work is progressing from both ends.

The deaths in this city last week numbered 307, which was 84 less than during the previous week, and 2 more than during the corresponding period last year. Of the whole number 156 were males, and 151 females: 36 died of consumption; 21 of cholera infantum; 14 of diphtheria; 12 of old age; 13 of scarlet fever, and 8 of marasmus.

Markets, &c.—U. S. 3's, 104½; 3½'s, 104½; 4½'s, 113; 4's, registered, 119½; coupon, 120½; currency 6's, 128 a 132.

Cotton.—There was no essential change to notice in price or demand. Sales of middlings are reported at

10½ a 11 cts. per pound for uplands and New Orleans. Petroleum.—Standard white, 7½ a 7¾ cts. for export, and 8½ a 8¾ cts. per gallon for home use.

Flour continues dull, but prices were unchanged. Sales of 1900 barrels, including Minnesota extras, at \$5.25 a \$6.25; Pennsylvania family at \$5 a \$5 12½; western do. at \$5.75 a \$6.25, and patents at \$6.50 a \$7.25. Rye flour is dull at \$3.70 a \$3.75 per barrel.

Grain.—Wheat was unsettled and ¼ a 1c. per bushel lower. Sales of 3600 bushels red, in ear lots, at \$1.09 a \$1.22. Rye is nominal at 65 cts. for Pennsylvania. Corn is quiet and futures are easier. Ear lots are fairly held. Sales of 10,000 bushels in ear lots, at 56 a 66 cts. Oats are dull and lower. Sales of 9000 bushels, in ear lots, at 45 a 47 cts.

Hay and Straw Market, for week ending 6th mo. 23d, 1883.—Loads of hay, 279; loads of straw, 46. Average price during the week—Prime timothy, 80 to 90 cts. per 100 pounds; mixed, 70 to 80 cts.; straw, 55 a 65 cts. per 100 pounds.

Beef cattle were in fair demand and prices were firmer: 3000 head arrived and sold at the different yards at 5½ a 6½ cts. per lb., as to quality.

Sheep were in fair demand and firmly held: 10,000 head arrived and sold at the different yards at 3½ a 6 cts. per lb., and lambs at 4 a 9½ cts. per lb., as to quality.

Hogs were a fraction lower: 4000 head arrived and sold at 8½ a 9½ cts. per lb., as to condition.

FOREIGN.—The British passenger vessels Hurunui and Waitara, belonging to the New Zealand Shipping Company, came into collision off Portland on the night of the 22d inst., and the Waitara sunk in two minutes. Twenty-five persons were drowned. The Hurunui immediately launched her boats, which rescued sixteen persons struggling in the waves. Among these was a lady, a saloon passenger, to whom a sailor, who was saved, had given up his life-belt. Two other saloon passengers were also saved. All the second-class and steerage passengers were lost. The captain of the Waitara was dragged aboard the Hurunui with the aid of ropes. The two vessels left London together. The Hurunui struck the Waitara, end on, just in front of the saloon, on the starboard side. The survivors state that no crash was heard, but that the side of the Waitara gave way like cardboard. They say that more of the passengers might have been saved had a bark and a steamer, which were seen near by, heeded the Waitara's signals of distress. The Waitara was an iron ship, of 833 tons. She was built in 1863. The Hurunui is also an iron ship.

This week's *Truth* prints the following statement in regard to the condition of the Queen: "The Queen has for two months been in a state of mild melancholia, which, in the course of time, if not relieved, would probably become very difficult to treat. Her condition has naturally caused great anxiety because of the tendencies of her family. Her majesty and Princess Beatrice, will, in the autumn, go to the vicinity of Florence, Italy, where they will remain two months."

John William Colenso, Bishop of Natal, South Africa, died at Durban on the 20th of 6th month.

Intelligence of a dreadful calamity at a place of amusement in the town of Dervio, on the shore of Lake Como, has been received in London. While a performance was in progress at a puppet theatre, at that place, the structure took fire and was entirely destroyed. Forty-seven persons lost their lives, and twelve others were injured.

A fire broke out in the Woodstores in Lyons, on the morning of the 19th instant, and, despite strenuous efforts to extinguish or prevent the spread of the flames, now covers two acres. Forty railway cars have been burned. Train service between Lyons and Geneva was interfered with.

With reference to Admiral Pierre's despatch announcing the capture of Tamatave, the Malagassy Envoys state that the demands of the French were preposterous. They knew that the ultimatum would be rejected. The Queen of Madagascar gave stringent orders not to return the French fire. She recalled most of her troops to the capital, and only 200 remained at Tamatave to maintain order. Tamatave is defended by merely one mud fort, mounting four old muzzle loading guns. The Queen is now shut off from foreign Powers. It will take the French at least five months to march to the capital, and there is sufficient food in the capital for a siege of several months. The Hovas have there over 6000 disciplined troops, most of whom are armed with Remington rifles. The nation will fight to the bitter end, meanwhile it is hoped that the Powers will intervene.

The envoys regard the bombardment of Tamatave as a wanton and cruel act. They fear that many of the foreign residents of Tamatave were killed. The am-

bassadors, having failed to obtain any terms from French Government, have again implored the assistance of Lord Granville. He, however, declines to mediate, and advises Madagascar to concede the demands of France.

The arrest of the Polish author Krazewsky and other persons, charged with giving information to Russian revolutionists regarding the movements of Russian troops, will lead to their trial on charges of high treason. Important evidence has been obtained against the A Polish journalist, named Adler, has handed to the German Ambassador at Vienna important papers bearing on their case, which have been forwarded to Prince Bismarck.

The floods now prevailing in Silesia were attended by waterspouts. A large part of the town of Hirschberg is submerged, and houses in the adjacent villages are flooded. A railway near Salzbrunn was washed away. A number of cattle perished. Despatches received from Breslau state that the rise of the river Neisse at the town of that name has been most alarming, the water having reached a higher mark than has attained since 1829. The Evangelical school and church building, two barracks and part of the post-office are submerged. Disastrous floods are also reported in Bohemia and Moravia. The Danube is expected to overflow its banks shortly, as the river Inn and its mountain streams are rising rapidly. The quay at Linz is already flooded.

Of 42 deaths which occurred in Damietta on the 2d inst., 28 were known to be from cholera, and the rest was suspected were from the same malady.

It is thought from the reports made by whalers, who have arrived recently in London from Iceland, that will not impede the progress of the steamer *Sophia* having on board Professor Nordenskjöld and his Arctic expedition.

The difficulty between China and France has been adjusted. Li Hung Chang is expected to return to Peking immediately.

Payta, 6th mo. 19th.—The Chilean Commandant day gave orders that if the Peruvian authorities acknowledge General Iglesias as President, Chili is prepared to withdraw her troops immediately. The *Diario Oficial* to-day prints an editorial from the Valparaiso *Mercurio* of 6th mo. 4th, on the President's Message, arguing that he always desired peace, but had had one to treat with. Now he hopes it may be consummated with General Iglesias.

Great distress is reported among the fishing population along the coast of Labrador, owing to the detention of their supplies by the ice jam along the shore. It is feared that several deaths from starvation have occurred. Great distress for want of provisions is also reported in the neighborhood of Natashquan, in the Saguenay district of Quebec.

WESTTOWN BOARDING SCHOOL.

Until further notice the Stage will be at Westtown Station on the arrival of the 7.09 and 9.05 A. M. train from Philadelphia, to convey passengers to the school.

BOARDING SCHOOL FOR INDIAN CHILDREN AT TUNESASSA.

Wanted, a woman Friend to assist the Matron in household duties. Apply to Joseph S. Elkinton, 325 Pine street, John Sharpless, Chester, Penna., Ephraim Smith, 1110 Pine street.

WANTED,

An efficient person to assist in household duties, and be companion for an invalid. Address Box 666, West Chester P. O., Chester Co. Pennsylvania.

FRIENDS' ASYLUM FOR THE INSANE, Near Frankford, (Twenty third Ward,) Philadelphia. Physician and Superintendent—JOHN C. HALL, M. D. Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

MARRIED, at an appointed meeting held 6th mo. 5 near Monroe, Orange county, New York, JOHN BEY of San Jose, Cal., to HANNAH B. COOPER, of the former place.

WILLIAM H. PILE, PRINTER,
No. 422 Walnut Street.

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For "The Friend."

Letters and Memoranda of William Scattergood.

(Continued from page 370.)

Letter from Ann Jones.

"Stockport, England, 12th mo. 31st, 1834.

My dear friend, William Scattergood, * * * was very pleasant to my dear G. J. and I myself to receive a written testimonial from you, of thy continued remembrance of us. Although thy plaintive language of almost ceaseless lamentation over thyself, might induce an entire stranger to conclude there was need little or no hope for thee, yet this is the case with me. 'Thou tells me, thou art in secret sheds tears of sorrow over thy present condition, but they are not the tears of true repentance. I would ask, who is it that whispers *this* to thee? Is it not the old serpent of the brethren? who would if he could stir thee up to impatience, and lead thee to conclude, that it is in vain to seek and try to serve God. Ah! believe him not, for he is liar from the beginning; endeavor in patience to possess thy soul, and righteously to 'perme, 'all the days of my appointed time I wait till my change come.' For, assuredly, He who appointeth the bounds of our habitation, also setteth bounds and limits to the power of the enemy; as well as appointeth the seasons of summer and winter, and time and harvest, both in the outward and spiritual creation. Then 'fear not, worm, nor be utterly cast down. Though tarry, wait for Him; for his reward is with Him, and his work before Him. He has not said to the wrestling seed of Jacob, 'I will seek ye in vain.' Oh! how many gracious and precious promises are there to the waiting, seeking, wrestling soul! Remember the patriarch already alluded to, who wrestled through the night season with the angel of the Lord, and nobly determined, 'I will not let thee go, except thou bless me.' This was a promise to him of great strait and difficulty and yet: but the Lord blessed him. Suffer not the enemy to suggest to thee, that thou art not of the Lord's chosen as Jacob was. I believe that He who visited and preserved him in and through many tribulations, has also in mercy visited and called thee to his service; and that as thou endeavors to bear the chastening of his hand in

patient dependence upon his mercy, determining 'Though thou slay me, yet will I trust in thee;' and, 'If I perish it shall be at thy footstool,' that in his own good time, which must be waited for, He will hear from heaven his holy habitation, and send thee help from his sanctuary and make thy way prosperous; yea, He will enlighten thy darkness, and cause thee to go on thy way rejoicing.

Hast thou not this evidence of life remaining, that thou lovest the brethren? that thou also lovest the Holy Head and High Priest of our profession? Then remember his gracious promise: 'Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you.'

* * * We are much obliged for thy kind remembrance of us in the book way. The Testament I prize much; though we have a variety, we had not one of that kind before. We wish thee to accept a copy of the 2d edition of John Barclay's life of Alexander Jaffray. It contains an interesting history of the rise of Friends in Scotland; and some of us old-fashioned Quakers are glad of it. In this day when so many are deserting the standard of primitive Christianity, and are going back to the weak and beggarly elements, it is some consolation to see a lineal descendant of the able Apologist come forward and openly espouse the cause of Truth, for which his worthy predecessors suffered much. John Barclay is the fifth in descent from the Apologist. He is a plain man; of much primitive simplicity in appearance and manners; and a preacher of the *same* gospel with R. B. Though born a member of the Society, he was by education as remote from true Quakerism as his noted ancestor Robert Barclay.

Our united dear love awaits the acceptance of thyself and thy dear E. I am in near sympathy, and with desires that thou mayest put on strength in the name of the Lord, and rise above every unprofitable discouragement the enemy would cast in thy way.

Thy affectionate friend in gospel fellowship,
ANN JONES."

"2nd mo. 22d, 1835.—Have felt to-day in meeting as I often feel of latter times, very little capacity even to look towards 'the quiet habitation.' * * * I would fain enter the house of prayer, but alas, my unstable hard heart! Am I to experience a miracle to save me out of my present condition? Oh for the spirit of availing prayer! whereby I might enter into the presence of the Most High through Him who bore our sins and carried our sorrows, and who ever liveth to make intercession for us. My tears are at times poured out in secret, upon reviewing my present state. But alas! the cross, the weeping cross is in the way. Oh for a little of that holy magnanimity, which would enable me to put the month in the dust before Him in whom we live and move and have our being, if so be there may be hope."

To E. C. S.

"Millville, 8th mo. 30th, 1835.

[Written while at M. on business, before going there to reside.]

* * * I can truly say that my feelings have been stirred up at times in looking at my present prospects, and at the change which has taken place in my situation within a short time past. Sincere desires prevail in moments of retirement, that we may be preserved on the right hand and on the left. We are embarked in a business, which I perceive will involve us in many temptations, such as we have not been accustomed to encounter. Fears often prevail that we, or rather I, may become a castaway amid the shoals and quicksands, which are continually to be found in our passage through this busy world. We have need of prayer; not only for preservation, but I, for restoration: for truly my tears are often shed in secret, when I look upon myself. Here there is ample room for reflection; and I am perhaps better qualified, than when mingling in the midst of society and of my friends, to look into the doings of my own heart. Farewell; affectionately thy

W. S."

To the same.

"Millville, 7th mo. 6th, 1836.

My dear E. * * * I truly feel the want of congenial society, and of thy company with our little flock. I sometimes feel almost discouraged in being engaged in such a business requiring so much absence from the endearments of home.

* * * I have been to Greenwich to-day to meeting. It is a long road; the distance being 17 miles. I find it requires some resolution to accomplish it, especially when business is pressing.*

We have succeeded in accomplishing most of the matters we had in hand, and I think I shall feel hereafter as though I could manage a glass factory: but should much prefer it being within easier reach of dear home. Perhaps we may have things different sometime. Meanwhile I hope thou wilt be sustained by Best Help a little longer.

Bless me thy affectionate W. S."

* William Scattergood was remarkably regular and punctual in the attendance of all the meetings at Greenwich while within its limits though so far away, except the first one after going to Millville. The writer well remembers hearing him say, that upon said occasion, he thought he had so much business in hand he could not go: whereupon he was tempted to stay from meeting to attend to it. But, he added, he never had so much trouble to keep himself employed as during that day. This conflict and uneasiness of mind from the apprehension that he was not in his right place, so decided the point of not letting temporal business interfere with religious obligations, that he never afterwards neglected, on account of any business engagement, this Christian and "reasonable service."

He has now gone where sacrifices and crosses for the Truth can no more help nor hinder. But his commendable diligence and faithfulness herein, may prompt all to similar dedication in this very important religious duty; whereby the Scripture concerning one of old will be verified: "He being dead, yet speaketh."

Memorandum, "6th mo. 1837.—I am still through mercy spared with life and health, and many earthly blessings. But alas! my leanness, my leanness! O how unwatchful! how careless! My soul at times looks toward the quiet habitation; but faith is wanting to lay hold on that, which entereth within the veil."

During the year 1837, he removed with his family to Millville.

(To be continued.)

For "The Friend."

Let Brotherly Love Continue.

The subjoined epistles, being interchanges of thought and feeling and Christian regard, between the co-ordinate Yearly Meetings of London and Philadelphia—the first in 1808, the other in 1825—are herewith offered for insertion in "The Friend."

When will the harmony again prevail, which existed at the time these communications were written? It is truly to be desired that the period may again come when these two Bodies shall alike "Stand in the ways and see, and ask for the old paths, and walk therein;" shall again see eye to eye; again seek to strengthen each others' hands in the Truth and in the Lord; and again "in word, in conversation, in charity, in spirit, in faith, and in purity," harmoniously labor for Truth's honor.

To the Yearly Meeting of Friends of Philadelphia.

Dear Friends,—Your very encouraging and intelligent epistle of last year has been read in this our large Yearly Meeting, in which we trust we have been enabled to come to divers satisfactory results in cases of importance which have come before us. We fully unite with you in desire that the several talents and gifts, with which the Author of creation and of grace, has indued his rational workmanship of the present and rising generation, may be improved to his praise, so will it also be to the further building of us up, a people, who, both by word, and by the still more expressive language of conduct, will be advocates of his righteous cause, and we shall clearly show forth to beholders, that the happiness of man is inseparable from the holy will of the Lord—that his suffering, life and ignominious death for our sakes, is a proof of it; and that obedience to his commands are his appointed means of our becoming partakers of his transcendent love.

We can also rejoice with you in observing the probability of a succession of laborers in the Yearly Meeting. Many of us have lived to see most of those who were active when we set out in life, removed from this state of being. We trust that they are removed from the trials of time to the security, peace and joy, of an everlasting union with that God whom it had been their chief object, whilst here, to serve in the Gospel of his Son; yet we dare not say they are wanted, or that their places are not supplied.

The aspect of things may be somewhat different from that of former times. We are bereft of many who once labored in word and doctrine with great acceptance. Of public general admonition, therefore, there is less; but we are much mistaken if, low as things are in many places, there be not more of labor extended from brother to brother; and more close inspection exercised, not only by this, but by Quarterly Meetings. In many in-

stances indeed we have chiefly, as it were, to arrest and confine an ebbing stream, which, unless the spring break out afresh, must ultimately fail; for in various places the number of faithful Friends is much reduced. In others we are comforted with hoping that it has already afresh bubbled up, and that the Lord will not be left without witnesses to the truth of those testimonies which, we humbly trust, He has called us to bear. But, notwithstanding the calamities which overspread the civilized world, this is still comparatively, a day of ease to many; and this Society you know as well as we do, has long found that to be at ease lulls the mind asleep, and diverts it from the duties of the Christian warfare. Nevertheless we believe there are those among us who see the necessity of being unincumbered with the cares of this life, and prepared for any storm which infinite Wisdom may yet permit to overtake this long favored and too ungrateful kingdom.

Your concern for the few under our name in Germany, is peculiarly acceptable, both because we know their distresses have been great, and because we are much cut off from the channel by which relief can be extended; nevertheless our Meeting for Sufferings did find means, near a year ago, to send them the supply of an hundred pounds.

We find our said Meeting for Sufferings has lately largely written to yours, and their letter has been communicated to us. We approve of its contents, and join you in considering it a source of mutual strength when meetings are enabled to convey to each other their reciprocal feelings of brotherly love. At the same time it renders it the less needful for us now to enlarge. Yet we may just mention two of the concerns of this present meeting: One has been to recommend to Monthly Meetings a visit by appointment to heads of families, to excite them to more diligence as to the religious care of their children, specified in our (4th) Query on that subject. The other is attending to the settlement of a school for several Quarterly Meetings in the West of England, which we hope will be a benefit to Friends in that part and a relief to Ackworth.

We salute you, dear friends, as brethren united in the same cause, and endeavoring to serve the same Lord; and we desire that your hands may be strong in Him, and that his all-sufficient blessing may rest on your endeavors.

Signed in and on behalf of the Yearly Meeting held in London, by adjournments from the 18th to the 27th of the 5th mo. 1808.

JOHN WILKINSON,

Clerk to the meeting this year.

From our Yearly Meeting held in Philadelphia by adjournments from the 18th of the 4th month to the 22nd of the same, inclusive, 1825. To the Yearly Meeting of our friends and brethren in London.

Dear Friends,—That our correspondence has frequently had an animating effect we have thankfully to acknowledge; and when the anointing oil is felt to descend from our holy Head upon the members of the body in their diversified allotments, producing that travail of spirit by which the prosperity of Zion and the enlargement of her borders are promoted, its effect is strengthening and cementing. Under a lively sense of this gracious vouchsafement afresh extended to us, we now cordially salute you.

In this our large solemn gathering we have the acceptable company of brethren from the Yearly Meetings on this continent but one, and an evident increase of weight in our deliberations has from time to time been experienced—inducing a hope and belief that many are concerned to dig deeper and deeper in order to an establishment upon the true foundation, where in quietude and stillness of mind, the voice of Truth is heard, and of several duties are discerned.

This necessary preparation for services the Church we desire the rightly concerned may everywhere be encouraged diligently to press after, as that on which our individual advancement in righteousness, and the success of our endeavors to promote a belief in the power of Christ depend. Thus, too, you may know the name of the Lord to be our hiding-place in the time of trouble, and be instrumental in directing the seeking minds of others to it. But dear friends, let us bear in mind that, for want of this experience much loss has been sustained in our religious Society, both in a general and particular relation; too many, even of those who have apprehended themselves qualified to be active in religious concerns, having by a zeal without knowledge rather contributed to bring the Gospel of light and life, by which we profess to be governed, into question with others and for want of its support been themselves betrayed first into an indifference, and then an open violation of its precious testimonies to the injury of the cause they have espoused and an exposure of their own weakness and unsoundness. But while we reflect on these dangers, we are not unmindful that we are all exposed to them, and desire to unite with the sincere hearts in prayer to Him who still graciously sustains the character of the Healer of breaches and Restorer of paths to dwell in that He may be pleased, by his effectual baptism, to winnow away our chaff, and purge away our dross, our tin and reprobate silver, that our judges and counsellors may be as in the beginning, and the great end for which this our favored Society was raised up, may be answered, in its becoming a city of righteousness, a faithful city, to the praise of its ever adorable Founder!

Your general epistle of last year, with that particularly addressed to us, have been read in this meeting to our satisfaction and encouragement, evidencing that our continued endeavor for the promotion of the great cause of universal righteousness and peace are still owned by the Master of our assemblies.

The abolition of slavery, the civilization of the Indian natives, and the guarded education of our youth, with other subjects pointed out in the queries, continue to engage our solid, and we hope our increasing attention, persuaded as we are that these concerns originated in Best Wisdom, and that the labors of those who have (through many difficulties and discouragements) been exercised in them, have been blessed.

In considering the circumstance of our fellow-members in Upper Canada, some difficulties appear to attend them; these are referred to the care of our Meeting for Sufferings, which will probably represent them to yours if there should be occasion for your assistance. With desires for our mutual preservation in the unity of the Spirit, which is the bond of peace, and that the grace of our Lord and Saviour Jesus Christ may be multiplied

increased in the churches every where, again salute you in the fellowship of the spel, and remain your friends and brethren.

For "The Friend."

Gather the Fragments.

When William Kennard, of Ohio, was lying the bed of death, after his labors in the spel of the Redeemer were nearly finished, thus addressed a beloved friend who had come to visit him: "I have been desirous to see thee once more, having felt the fresh workings of Gospel love toward thee.

"I am very sensible of the preciousness of thy gift, that, in the pourings forth of the Holy Spirit thou hast received. I know thou hast thy trials. Cross-occurrences are to be met with; but hold fast that thou hast received, that no man take thy crown; keep a single eye to the blessed Master in this day of great out-pouring of words without life, in which many have foolishly run into; hold fast that thou hast even unto the end, it shall be thy crown of rejoicing. Be faithful unto death, and thou shalt have a crown of life." After a time of much solemnity, he said that when he was a young man, before he was first married, he was in the practice of walking out daily into the woods to pray and give thanks. At one time, in returning, as he had got over the fence into the road, he was suddenly taken, as in a vision, into exceeding brightness, and enjoyed such a precious, overwhelming sense of Heavenly goodness as the tongue of mortals could not describe. In this condition he remained for some time, but at length he was sensible of an internal struggle, and found himself as he was before the vision. He remarked that he had never mentioned this occurrence before, but that it came from the Lord.

Not long before his death, Lloyd Milfin, of Germantown, near Philadelphia, referred to somewhat similar experience, of which he said he had never before spoken. In early life, he had been favored with a remarkable presentation or sight of the Saviour, which was very precious to him at the time, precious to refer to through life, and precious in his old age. He spoke of it as a sacred thing to him.

The visitations of the Lord's Holy Spirit—the overshadowings of his Divine power—ought to be sacred to all of us, and to be prized to whatever degree they are ministered to us for our comfort or help.

Shortly before the death of Ellen Cozens, of Philadelphia, a friend called in to see her, whom she had told of a heavenly opening or sight which she had had, in which it appeared to her that she had crossed the river of death, and proceeded up to a bright mansion. The door opened on her approach, and as she entered she found it all light and glorious within.

The last time William Scattergood spoke of public ministry, he used the text, "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which the Lord hath prepared for them that love Him." Whilst speaking, his countenance changed, and it soon became evident that the time of his departure was at hand. He died, it is believed, on the following day. Those who are sensible that their earthly existence is drawing near to its close, in looking over their past lives, often regard its incidents with feelings very different from those with which they were animated at the time.

A valued friend many years ago related to me an occurrence in his own early experience, which illustrates this, and also shows how great is the responsibility which rests upon all for the influence they exert over others.

When a boy he was placed in the employment of a mercantile firm, one of whose partners was a Presbyterian. My friend had been brought up to the regular attendance of meetings on week-days as well as First-days, and conscientiously believed it his duty to be faithful in this matter. But he soon found that his new master was unwilling to spare him from his store duties for that purpose, telling him he might go to meetings on First-days and in the evenings, but that business hours belonged to his employer, and must not be diverted from attention to his interests. The boy was thus brought under deep trial and conflict to know his real duty in the position in which he was placed, and earnestly prayed to his Heavenly Father for light and strength.

On the morning of week-day meeting, he was told to unpack an invoice of goods recently received from China, evidently with the intention on the part of his employer, that there should be no opportunity for going to the place of worship; and soon after received a sample card of a case of Chinese buttons which was in the invoice, and a list of persons in the city who dealt in such goods; and was sent out to endeavor to effect a sale.

Pleased with the commission with which he was entrusted, our young friend went from one store to another, but met with no success—none were in want of the article, and he was told that a new style of buttons had been lately introduced which had largely superseded the Chinese article. Somewhat discouraged by these continued rebuffs, he found himself at the end of his list of names, at the store of a merchant, as I think, in Second street, near Vine, and close to the meeting of Friends, then held in New Street (or Key's Alley) below Second street. This last merchant was, like the others, unwilling to purchase, but gave permission to the boy to leave his card on the store counter, while he went to the meeting to wait upon the Lord, and receive from Him comfort and help in his troubles.

While he was thus communing with his Creator, a person entered the store of the merchant, picked up the sample-card of buttons, was pleased with some of the patterns, and asked the storekeeper if he had those buttons in stock. The storekeeper replied that he could furnish him with any of those represented on the card; and accepted an order for some of them which was given him by his customer.

On the return of the boy from meeting, to claim his card, the merchant told him that he had changed his mind, and would take part of the case offered him. He was told that the case was not to be divided; so, as he had already sold a part, he agreed to purchase the whole, and our friend returned to his own establishment, much gratified with the events of the morning.

On entering the store, he said to his employer, that he had sold the case of buttons. He was pleased to hear it, and remarked, "That was much better than going to meeting." "I did go to meeting," was the reply, "and if I had not gone, I would not have sold the buttons." From that time forward, the subject of meeting was never mentioned,

nor was any allusion made to what had occurred, but it was well understood that no opposition should be made to the performance of his religious duty in this respect.

Years rolled on, and the time came in which his former master felt that he was drawing near to the dark valley of the shadow of death. He lingered for some months in declining health; and during this time, his former boy, now his faithful friend, was often with him, nursing and caring for him. At this period, for the first time, he referred to their former conflict, saying, in substance, to my friend—"I cannot tell you how thankful I feel that you were faithful to your convictions, and did what you believed to be right. If you had given up your meetings in deference to my wishes, and violated your conscience, it might have been the beginning of a downward course for you; and now, with the prospect of death before me, I might feel that your blood was required at my hands."

J. W.

Stanch Principles.

The late Bishop E. S. Janes was distinguished for that immovable firmness with which he adhered to his convictions. This eminent quality was most clearly shown in reference to total abstinence, and the liquor traffic in all its forms. His convictions were so deep and well-settled, that it was not possible for him to conceal them whenever the occasion justified. While residing at his summer home, Bernardsville, N. J., a few years ago, he had occasion to purchase of a neighbor a farm wagon for immediate use. The bargain had been satisfactorily made, but when the bishop was about to leave the neighbor asked the privilege of retaining the wagon a few days, incidentally remarking that he wished to transport a few barrels before finally disposing of it. The bishop, with his usually quick discernment, suspected what might be the object, and promptly said, "What barrels?" "I have a few barrels of apple whisky yet to remove," he responded. "Has that wagon ever carted barrels of whisky?" inquired the good bishop. "O, yes," was the reply. "Well, then, I don't want it; I have no use for it," was the immediate response. "That is only a mere matter of opinion," said the neighbor; not measuring the profound convictions that moved the bishop, though holding him in common with the entire community in great esteem. "No, no, my friend," responded Bishop Janes; that is not mere opinion; that is conviction, sir, that is conviction."

It is needless to say that not only was the intended purchase not made, but that this act produced an impression in that community for good, an impression abiding to this day in many minds. This manly avowal of his convictions on temperance was in accordance with his entire policy in practical life. During a certain autumn, when his orchards were loaded with fruit, it was suggested that it would be well to manufacture vinegar for sale, and that this could easily be done at the cider-mill in that vicinity. "Never! never!" he promptly replied. "Some one might be injured by seeing our apples carted to a whisky-mill; we must avoid in all things the very appearance of evil." Visiting Europe on several different occasions, his hosts became so fully conversant with his temperance principles that, in many instances, and out of deference to his convictions, wine was banished

from the table, a token of respect that must have borne fruit—in some quarters, as we have reason to know, and is yet bearing fruit in favor of total abstinence. On all questions this noble man was wont to say, "It may sometimes be up-hill business to be honest and true, but it pays, *pays well always*, and it always comes out right in the end."—*Christian Advocate*.

The Outer Hebrides.—One mile from Mingalay lies South Bernera, the southernmost of the isles, a bold mass of gneiss, about a mile in length and a half a mile in width, sloping gradually downward toward the east, but presenting to the western waves a precipitous front of about seven hundred feet in height, crowned with a magnificent lighthouse of granite and iron, such as may defy the wildest storm and warn all mariners to keep as far as possible from this deadly coast. It is said that this light can be discerned at a distance of upward of thirty miles, but practically the height of the crag on which it has been placed is found to be a disadvantage, as its light is often shrouded in mist, while all is clear below.

Lonely, indeed, is the lot of the men in charge of this beacon light, left to their own resources on this uttermost isle, their only communication with the outer world being when, twice a year, the lighthouse stores are brought by a steamer, which can only lie to for a few hours, for there is no manner of anchorage, and the only possible landing-place is a shelving ledge of rock, on which he who would go ashore must spring at the moment when his boat rises on the crest of a wave, and then make the best of his way to the summit by scrambling up a slippery shelving rock.

Once a year, too, a priest from Barra comes here to visit his little flock, numbering about two score—a fine, hardy, self-reliant race. Their isle supplies pasture for cows and goats, so they have the blessing of good milk; otherwise the sea-birds who congregate on the cliffs—puffins and auks, guillemots and kittiwakes—supply their larder with fresh meat in summer and salt meat for winter use; also with oil for their lamps and feathers for bedding. When fishing is possible, the boats go off to wrest a harvest from the sea—cuddies, haddock, herring, flounders, lythe and sythe, rock-codlings, and skate. Eels they will not touch, but dog-fish are welcome, and are salted and dried for winter store.

In the spring time thousands of eggs are taken by bold cragsmen, who venture and sometimes sacrifice their lives in this quest.—*All the Year Round*.

'Tis sin that Christ is come to save man from, and death and wrath as the wages of it; but those that are not saved, that is, delivered, by the power of Christ in their souls, from the power that sin has had over them, can never be saved from the death and wrath that are the assured wages of the sin they live in.—*Wm. Penn*.

The man who strives to put something into the world that shall make it better, not simply seeking to get the most possible out of it, never has his head bothered over the question whether life is worth living. It is the greedy life, and not the generous one, that has doubt as to the worth of existence.

LINES.

Selected.

Saviour, beneath thy yoke,
My wayward heart doth pine,
All unaccustomed to the stroke
Of love divine:
Thy chastisements, my God, are hard to bear;
Thy cross is heavy for frail flesh to wear.

Perishing child of clay!
Thy sighing I have heard:
Long have I marked thy evil way,
How thou hast err'd:
Yet fear not: by my own most holy name,
I will shed healing thro' thy sin-sick frame.

Praise to thee, Gracious Lord!
I fain would be at rest,
Oh now fulfil thy faithful word,
And make me blest!
My soul would lay her heavy burden down
And take with joyfulness the promised crown.

Stay, thou short-sighted child,
There is much first to do,
Thy heart so long by sin defiled,
I must renew.
Thy will must here be taught to bend to mine,
Or the sweet peace of heaven can ne'er be thine.

Yea, Lord, but thou canst soon
Perfect thy work in me,
Till like the pure, calm, summer noon,
I shine by thee.
A moment shine, that all thy power may trace,
Then pass in stillness to my heavenly place.

Ah, coward soul, confess
Thou shrinkest from my cure;
Thou tremblest at the sharp distress
Thou must endure,
The foes on every hand for war array'd,
The thorny path in tribulation laid,

The process slow of years,
The discipline of life,—
Of outward woes and silent tears,
Sickness and strife;
The idols taken from thee one by one,
Till thou canst dare to live with me alone.

Some gentle souls there are
Who yield unto my love,
Who ripening fast beneath my care,
I soon remove.
But thou stiff-necked art, and hard to rule,
Thou must stay longer in affliction's school.

My Maker and my King!
Is this thy love to me?
Oh that I had the lightning wing
From earth to flee.
How can I bear the heavy weight of woes
Thine indignation on thy creature throws?

Thou canst not, oh, my child!
So hear my voice again;
I will bear all thy anguish wild,
Thy grief, thy pain.
My arms shall be around thee day by day,
My smile shall cheer thee in thy heaven-ward way.

In sickness, I will be
Watching beside thy bed:
In sorrow, thou shall lean on me
Thy aching head,
In every struggle, thou shall conqueror prove,
Nor death itself shall sever from my love.

Oh grace beyond compare,
Oh love most high and pure!
Saviour, begin, no longer spare,
I can endure.
Only vouchsafe thy grace that I may live
Unto thy glory, who canst so forgive.

"Each cloud has of silver a lining,
Though we may not see its light;
The sun has not ceased its shining,
Though hidden awhile from our sight.
Our way through the world may be cheerless,
Our feet may be bleeding and torn,
Yet sharp tho' the wild blast, He tempers
The wind to the lamb that is shorn."

FORGIVING JENNY.

Selected.

A little cripple passed along
The quiet village street—
The clothes she wore were patched and old,
Yet very clean and neat.
Though she was sickly and deformed,
Her face was sweet and fair;
And the glossy curls around her brow
Proclaimed a mother's care.

Ere long she passed the village school,
As from the open door
A train of boys came shouting forth,
Glad that their tasks were o'er.
A few, more boisterous than the rest,
Themselves erect and strong,
Began to mock the humpbacked girl
Who slowly walked along.

Once Jenny uttered sharp retorts,
When jests like these she heard:
But now that grace had changed her heart
She answered not a word.
Only the blush that dyed her cheek,
And the tear that down it stole,
Showed that the coarse, unfeeling taunts
Had sunk into her soul.

Arrived at home, poor Jenny sought
Her chamber small and bare—
Methinks those thoughtless lads had wept
If they had seen her there.
Beside her lowly bed she knelt,
And sent this prayer to heaven—
"O Father, help me to forgive
As I have been forgiven!"

Dear children, 'tis from God above
Health, strength and beauty come,
And He in wisdom hath withheld
These precious gifts from some:
Be kind to such, and learn to keep
The golden rule in view,
Nor ever let a cripple hear
A cruel taunt from you.

For "The Friend.

Incidents and Reflections.

"WATCH."

Every experienced Christian has found necessary to observe the emphatic caution given by our Saviour to his disciples—"Watch and pray lest ye enter into temptation," as many have known what it is to suffer grief and loss and to be involved in serious difficulties from a neglect of this holy watchfulness. We propose, in the present article, to collect a few testimonies on this point.

John Richardson in his journal mentions his return home from a religious visit to America, and says, "And now I was under a thoughtfulness how to walk and demean myself so as that I might be preserved near to God, and in due reverence and true fear before Him; that, inasmuch as I found there was something of 'Holiness unto the Lord' imprinted or engraven upon the fleshly tab of my heart, that now in this time, when was not so particularly and immediately concerned in the like daily travel on Truth's account, I might not lose the savor, relish and sensation of heavenly things. * * * No in this careful and watchful frame of mind, have found preservation from time to time this day, by retaining the salt of the kingdom in the soul of the inward man, which is of preserving quality, with which the vessel and can only be kept fit for the Master's use."

In another place, he pens this caution: "Now my tender and well-beloved Friend watch against and strive to keep out the enemy that he enter not; for what way soever he enters and gets footing, he defiles God's temple; and before thou witnesses the Lord to destroy him and cast him out again, the

st have many a sore combat and some warfare (perhaps more than thou art aware of) before thou gainest all the ground thou hast lost, by giving way to the adversary of thy soul; therefore keep upon thy watch-tower, watch unto the end, watch and pray continually, that ye enter not into temptation, said our great Lord unto his followers." This watchful care is as essential for those who minister unto others as it is for their arers; indeed there are peculiar dangers in the path of those who are eminently gifted, and who attract the admiration of others. Henry, in his History of Friends in Ireland, relates the case of Abigail Boles, afterwards Smith, who was convinced about the year 1755, and about eight years afterwards came forth as a minister. He says: "She was an eloquent woman, of a majestic presence, much admired and followed. She travelled on her account both in Ireland and England, and did acceptable service in many places, and several persons were convinced by her ministry. She was greatly applauded by many, and, not being strong enough to bear praise, was transported into pride thereby, lost her self and fellowship with Friends, and from the highest pitch of applause fell into as low a degree of contempt. It is certain, however, that she became sensible of the fall, and suffered many bitter agonies on that account, passing the latter years of her life in retirement, great sorrow and mortification. She has left behind her a pathetic paper of self-condemnation, as a caution to all who think they stand, although in the highest station, to take heed lest they fall."

In a paper which she prepared, she "warned those concerned in the ministry to watch against that Luciferian spirit which would seek and adorn itself with the gifts and graces of the Holy Spirit, and not to value themselves upon any gift which God bestows on them; because that opens a wide door for temptation."

One of the most successful stratagems of the enemy of all righteousness, is to delude mankind with the idea that if they yield to the temptation which is presented it will matter little, for it is a small thing, a very slight departure from the right way, and that they need go no further than they choose in the path of self-indulgence. But it is by grace only that we are able to stand, and he who leaves his only sure Helper, and follows the enemy, has no power of his own to return to the fold from which he has wandered. It can only be through the fresh extension of that Divine love, whose pleadings he has rejected. It is recorded of a man who was confined in prison under sentence of death for murder, that he was visited there by two young men who manifested an interest in his condition, one of whom asked him how the sad occurrence happened.

"It did not all happen at once, young man," was the slow reply. "Sit down in that chair and I'll tell you about it. It did not all happen at once," he repeated, "it did not all happen in a day or a month or even in a year. It was true that I sent an axe crashing into the brains of a fellow man—that happened in a moment of time, but I was many years in getting to that moment. Once, young man," and here the speaker's voice trembled, "I was as pure as you are—vice had not then left its fearful stain upon my face, and I would not then have harmed the meanest

of God's creatures. But the tempter whispered to me, just as he does to all, and I unconsciously yielded. He whispered again and again and I yielded, each time resolving in my heart never to yield again. But I trusted in my own strength, and so when temptation came again I was like a reed shaken in the wind. Little by little I gave up the contested ground to my enemy, and little by little I drifted away from right and truth—away from honor and manhood—away from God and heaven. The tempter whispered in louder tones, until he shrieked in awful tones, 'Murder that man,' and I did the awful deed. Young man, in God's name, don't yield to the first temptation. If an evil thought comes to you, crush it as you would a viper—turn away the very first suggestion of the tempter and then you are safe."

The rough-looking prisoner was trembling like a leaf when he ceased speaking, and the two young men were almost as deeply agitated. It was a lesson that they never forgot.

A boy from the country obtained a position in a banking-house in a city. Before leaving him in the counting room his father took him aside, and gave him this advice: "My son, be obedient, obliging, civil and respectful; be attentive to business, be honest, be trustworthy. Above all, remember the motto, 'Thou, God, seest me.'"

He promised he would, and kept his pledge for a time. He followed as closely as possible his father's advice, and gained the esteem of his equals and the confidence of his superiors. He rose step by step till he occupied one of the most responsible positions in the place.

But he was not to live always a stranger to temptation. At any moment he might have laid his hand on hundreds or thousands of dollars, and walked away with the money. At first he reproached himself for permitting the thought of such covetousness to enter his mind; but the temptation grew stronger, and he grew weaker. The plans by which the wicked act could be carried out opened before him. Everything arranged itself with the nicest harmony and precision. The evening was set, the money was where he could lay his hand on it in a moment. Through all the preceding day he was fearfully tried. At last the fearful moment came. All the others had left. He remained, under the pretence of finishing some business. He walked to the vault, and swung open the heavy door. As he reached out his hand to grasp the money, it fell from his fingers as if it had been a bar of red hot iron. He trembled as if in convulsions, for then the burning thought flashed across his excited mind, "Thou, God, seest me." He felt the eye of God gazing upon him, and, with a reproving glance, warning him of his guilt. He fell upon the floor and groaned aloud. The money he had dropped seemed to answer, "Thou, God, seest him." He cried out aloud, "O God of my mother, save me from this crime!"

And God did save him. In uttering the prayer he had passed the crisis. He replaced the package of money, closed the vault, and repairing at once to the house of the president of the bank, related to him all that had transpired, and begged to be dismissed from his position. The president was a good and wise man, and promised that he would keep the matter secret, assured him that his confidence in him was not destroyed, and that he would keep him in his place. But he advised

him to retire for a month from the bank to recover his shattered energies, and to reflect upon the past and prepare himself for the future.

At the end of that time he came back, with a deep sense of his own weakness, but with a firm reliance on the grace of God as his only true safeguard, and with a more abiding sense than ever of the great truth, "Thou, God, seest me."

It is many years since this occurred. It is a lesson from the life of an experienced banker; but, with some modifications, it is a history of the temptations that beset scores of boys and young men in city life. May the result be also the history of every one that is tempted to do what is not right in the sight of God!

In one of the Methodist Journals I find a narrative written by R. H. Howard, which illustrates the danger there is of going backward in religious condition, if the holy watch against evil is not maintained. The person of whom he speaks was the son of a wealthy and influential physician in Connecticut. When about 22 years of age he united himself with the Methodist Episcopal Church and became a zealous worker in that denomination. But a fondness for the wine-cup led him astray, as it has many others. Through neglect of the warnings of Divine Grace in his own heart, which would have preserved him from this snare, he became finally so enslaved by his passion for strong drink that he lost property and friends, and, sinking from one degradation to another, at length father and brothers cast him off, and finally his wife felt compelled to abandon him and seek a refuge in her own father's home.

Rendered reckless and desperate by the depths to which this habit had brought him, he enlisted in the United States army, then engaged in subduing the Indian tribes of Florida and the Western frontier. For eight years thereafter he continued to lead that half-civilized life that soldiers then led amid the Florida swamps and the Western prairies. Meantime, surrounded by the hardships and privations of such a life, he learned to prize the home he had so recklessly broken up, and to curse the habit which had caused all his bitter woe.

With the breaking, however, of the chain that bound him, strange, to say, came no revival of his olden love to God. On the contrary, he seemed, rather, only to harden his heart and to sear his conscience by adopting every infidel doctrine he had ever known. The consequence was, that when his term of service was completed, and he had returned to home and friends, and had become a temperate man, and so a kind husband and father, and a respected citizen once more, he had also become a confirmed infidel—a bitter contemner and opposer of every thing connected with God and religion. The very talent which had once made him an effective worker in a good cause now made him no less successful in a bad one, and he who had once written of a Saviour's love, now not only utterly denied his divinity, but gave himself, with pestilent activity, to the destruction of the faith of others in that Saviour's lordship and Godhead.

Some twelve years after his return his wife died. It was a terrible blow to him, for notwithstanding his previous faults, they were devotedly attached to each other. This affliction

tion, however, severe as it was, did not yet seem in any degree to soften his heart. Instead, indeed, he seemed only the more rapidly to rebel against the hand that had chastened him.

Two years later consumption laid its remorseless hand upon him. Slowly he failed, until at length he knew he must die. At first he gave no sign of relenting. About two weeks, however, before his death, his stubborn heart, his pride of intellect that had so long upheld him, utterly gave way, and, like a poor, broken-hearted child, he came back to the foot of the cross, supplicating with a truly despairing earnestness and energy for the peace and pardon he had once enjoyed. He was one of the saddest, the most wretched, heart-broken of human beings. "I have sinned against such light!" he would say; "I have crucified the Saviour afresh—counted the blood of the covenant wherewith I was sanctified an unholy thing; there remains for me, therefore, no more atonement for sin."

He conversed freely about his former Christian experience, always closing with remarks like these: "I am worse than Judas. I sold my Master for nothing. Like Peter, I denied him, but, unlike Peter, I did it without provocation. Like Saul of Tarsus, I persecuted Him, but, unlike Saul, I did it," he said bitterly, "with a full knowledge that he was the Messiah."

In this despairing frame of mind he remained until his death, earnestly entreating every one around him to pray for him, and with the publican's prayer ever upon his lips.

The last words he ever uttered were, "Lord Jesus, have mercy!"

Whatever hopes we may entertain, that this prayer was heard and answered, yet the narrative is one that strongly enforces the need of obeying the command of our Saviour—"Watch and pray lest ye enter into temptation;" and of following the example of the Apostle Paul, who said, "I keep my body under and bring it into subjection, lest by any means, after I have preached to others, I myself should be a castaway."

The New Heart.—There is in every righteous man a new vital principle. The spirit of grace is the spirit of wisdom, and teaches us by secret inspirations, by proper arguments, by actual persuasions, by personal applications, by effects and energies; and as the soul of man is the cause of all his vital operations, so is the Spirit of God the life of that life, and cause of all actions and productions spiritual; and the consequence of this is what St. John tells us of, viz: Ye have received the unction from above, and that anointing teacheth you all things that pertain to life and godliness; all that by which a man is made truly wise and happy.

Unless the soul have a new life put into it, unless there be a vital principle within; unless the Spirit of life be the informer of the spirit of man, the word of Scripture will be as dead in operation, as the body in its powers and possibilities. Unless there be in our hearts a secret conviction by the Spirit of God, the gospel itself is a dead letter.—*Christian Philosophy by Vicessimus Knox.*

Grace teaches us, in the midst of life's greatest comforts, to be willing to die, and in the midst of its greatest crosses to be willing to live.

For "The Friend."

The Scourge of War.

In W. S. Lovell's Personal Narrative of Events from 1799 to 1815, may be found some slight glimpses of the evils of war. The author entered the navy when scarcely ten years of age, and during his whole life was trained to look upon military pursuits as an honorable occupation; yet, when speaking of the conflicts between the French and English in Spain and Portugal, during the time of Napoleon Bonaparte, he says: "God forbid, old England ever should be the scene of warfare. Contending armies are one of the greatest scourges with which Divine Providence can afflict a nation. Even your allies cannot avoid bringing with them desolation for a time, by destroying crops of all kinds, to prevent their falling into the hands of the enemy. In short, ruin and devastation follow in the train of an army, whether friend or foe."

"Being near the town of Usagree, in Estremadura, with a brigade of dragoons, I remember seeing whole fields of wheat, &c., cut down and given as green food to the horses of our army. The French being expected almost immediately to occupy the position we were then in, the commanding officer very properly thought it better to secure the grain for ourselves than leave it to fall into the hands of the enemy. A poor old Spaniard came up to the gallant colonel, the late Sir Felton Harvey, and, shaking his grey locks, implored him to spare his only field, which was to preserve himself and family from starving, and which he beheld our troops cutting to feed their horses. The reply was, that we were his friends; that we were obliged to take the corn, since our horses must not starve; that, if they did not eat it, those of the French, his mortal enemies, would. The colonel concluded by giving the poor man an order on the commissary to pay him in dollars equal to what had been taken away."

"The constant state of alarm and anxiety that the whole of Spain and Portugal suffered, while the contending armies were hovering about, was extreme."

For "The Friend."

Natural History, Science, &c.

Microscopic Organisms as Destroyers of Building Materials.—In examining some mould that had vegetated on a brick partition in a damp department, Parize noticed some small blisters or bubbles on the plastering. On puncturing one of these there came out a very fine red dust that had resulted from the powdering of the bricks. An examination of this showed the presence of an immense number of living organisms, belonging to the algae, which were moving with extreme rapidity. Having cleaned the surface of the bricks with a stiff brush and drilled a hole about an inch into one of them, the dust from the bottom of this was found to contain the same organisms though not in such great numbers. This shows that the germs or spores of these minute forms of life may exist and be preserved almost indefinitely in surroundings where we would scarcely think of looking for them.

Hence is explained the utility of the disinfecting processes that are employed in apartments, hospitals or stables where cases of contagious disease have occurred; and the

importance of scraping the walls to remove the layer of material in which parasitic germs may have been able to establish themselves.—*La Nature.*

Iron and Steel.—The annual production of pig iron is now 20,000,000 tons and of steel 5,000,000. Owing to the improvements in its manufacture the cost of steel has greatly diminished, which is undoubtedly one of the causes which has led to the wonderful increase in its use.

Spontaneous Combustion.—The Mutual Fire Ins. Co. of New York calls the attention of its customers to the increase of fires arising from spontaneous combustion. The most common cause of this is oily waste—whether in cotton waste, animal fibre as silk and wool or vegetable fibre as raw cotton, jute or celsior. All such greasy material should be kept carefully cleaned up and not be allowed to remain about a building.

Gas from Iron Cement.—In building a railway bridge over the Forth, a number of cylinders were sunk into the bed of the river. They were built of iron rings six feet in diameter and several feet high, and made of total height of 60 feet. The space round the sections was filled from the inside by a mixture of iron turnings, sal ammoniac and sulphur. When wet this oxidizes and swells up so as to fill the spaces into which it was thrust. One day when there was a perfectly still atmosphere, the man at work inside the cylinder was observed to become overpowered by some "mysterious influence," and a companion descended by a windlass to his assistance. The first man was hauled up into the air and recovered, but the second succumbed to the same influence and fell into the water at the bottom and was drowned. The effect was traced to the absorption of oxygen from the air in the cylinder by the iron and sulphur of the mixture, until it would no longer support life. The state of the atmosphere prevented the free circulation of the outer air.—*Scientific American.*

Bee-hunting in Timor.—The bees-wax is an important and reliable product, formed by the wild bees, which build huge honey-combs suspended in the open air from the underside of the lofty branches of the highest trees. These are of a semi circular form, and often three or four feet in diameter. I once saw the natives taking a bees' nest, and a very interesting sight it was. In the valley where I used to collect insects I one day saw three or four Timorese men and boys under a high tree; and looking up, saw on a very lofty horizontal branch three large bees' combs. The tree was straight and smooth-barked and without a branch, till at 70 or 80 feet from the ground it gave out the limb which the bees had chosen for their home. As the men were evidently looking after the bees I waited to watch their operations. One of them first produced a long piece of wood apparently the stem of a small tree or creeper which he had brought with him, and began splitting it through in several directions which showed that it was very tough and stringy. He then wrapped it in palm leaves which were secured by twisting a slender creeper round them. The wood-torch thus made was fastened to one end of a strong creeper or bush rope 8 or 10 yards long, which one of his companions had cut, and lighted at the bottom, emitting a steady stream of smoke. Cloths were wrapped round his head, neck

body, leaving his face, arms and legs completely bare.

The bee-hunter now took hold of the bush just above the torch and passed the other round the trunk of the tree, holding one in each hand. Jerking it up the tree a little above his head, he set his feet against the trunk, and leaning back, began walking it. It was wonderful to see the skill with which he took advantage of the slightest irregularities of the bark or obliquity of the trunk to aid his ascent, jerking the stiff creeper a few feet higher when he had found a firm hold with his bare feet. It almost made me giddy to look at him as he rapidly got up—30, 40, 50 feet above the ground, and I kept wondering how he could possibly mount the next few feet of straight smooth trunk. Still, however, he kept on with as much coolness and apparent certainty as if he were going up a ladder, till he got within 10 or 15 feet of the bees. Then he stopped a moment, and took care to swing the torch (which hung just above his feet) a little toward these dangerous insects, so as to send up the stream of smoke between him and them. Still going on, in a minute more he brought himself under the comb, and, in a manner quite unintelligible to me, seeing that both hands were occupied in supporting himself by the creeper, managed to get upon it.

By this time the bees began to be alarmed, and formed a dense buzzing swarm just over his head, but he brought the torch up close to them, and coolly brushed away those that settled on his arms or legs. Then stretching himself along the limb, he crept towards the nearest comb and swung the torch just under it. The moment the smoke touched it, its color changed in a most curious manner from black to white, the myriads of bees that had covered it flying off and forming a dense cloud above and around. The man then lay at full length along the limb, and brushed off the remaining bees with his hand, and then drawing his knife off the comb at one slice close to the tree, attaching a thin cord to it, let it down to his companions below. He was all this time enveloped in a crowd of angry bees, and how he bore their stings so coolly and went on with his work at that giddy height so deliberately, was more than I could understand. The bees were evidently not stupefied by the smoke or driven away far by it, and it was possible that the small stream from the torch could protect his whole body when at work. There were three other combs on the same tree, and all were successively taken, and furnished the whole party with a luscious store of honey and young bees, as well as a valuable lot of wax.

After two of the combs had been let down, the bees became rather numerous below, flying about wildly and stinging viciously. Several got about me, and I was soon stung, and I ran away, beating them off with my hands and capturing them for specimens. Several of them followed me for at least half a mile, getting into my hair and persecuting me most pertinaciously, so that I was more annoyed than ever at the immunity of the bees. I am inclined to think that slow deliberate motion, and no attempt at speed, are perhaps the best safeguards. A settling on a passive native probably becomes as it would on a tree or other inanimate substance, which it does not attempt to sting. Still they must often suffer, but they

are used to the pain, and learn to bear it passively, as without doing so no man could be a bee-hunter.—*Wallace's Malay Archipelago.*

God feeds the wild flowers on the lonely mountain side without the help of man, and they are as fresh and lovely as those that are daily watched over in our gardens. So God can feed his own planted ones without the help of man, by the sweetly falling dew of his Spirit.

THE FRIEND.

SEVENTH MONTH 7, 1883.

We have received some extracts from a book entitled, the "Inner Life of the Religious Societies of the Commonwealth," written by the late Robert Barclay, of England—a descendant of the Apologist, but holding very different views from his honored ancestor. These extracts are designed to show that the views of George Fox and our Early Friends on Hireling Ministry were not so fully opposed to the system as those which have prevailed in our Society since his day.

Most of the extracts sent to us, with some others on this subject from the same work, are quoted and commented on by the late Dr. Charles Evans, in his able and fair review of the "Inner Life," entitled "An Examen," &c.

In this review, C. E. shows on what slender foundations the author rests his assumptions; the remarkable facility with which he takes for granted, as undoubted facts, the suggestions of his own imagination; and, that the narrative contained in his book, as relates to Friends, is "formulated to suit pre-conceived opinions."

The extracts referred to commence with the statement, that "it is a great mistake . . . to suppose that Fox in protesting against a 'hireling ministry,' protested against all payments to the ministers of the Gospel. What he opposed was a ministry which was the creature of the civil power, and hired by it." The assumption here—that it was only a ministry which was "hired by the civil power," to which Friends objected, is one of those imaginary suggestions taken for a fact, of which the book contains many specimens. The views of the Society of Friends on this subject are shown in the following passages:

"They who have received this holy and unspotted gift [of the ministry], as they have freely received it, so are they freely to give it, without hire or bargaining; far less to use it as a trade to get money by; yet if God hath called any one from their employments or trades, by which they acquire their livelihood, it may be lawful for such, according to the liberty which they feel given to them in the Lord, to receive such temporals (to wit, what may be needful for them for meat and clothing), as are given them freely and cordially by those to whom they have communicated spirituals."—*Barclay's Apology*, Prop. X.

"The ministers we plead for, are such as having freely received, freely give . . . whose hands supply their own necessities, working honestly for bread for themselves and families. And if at any time they be called of God, so as the work of the Lord hinder them

from the use of their trades, take what is freely given them by such to whom they have communicated spirituals; and having food and raiment are therewith content."

"[The ministers who are called and sent of God] when they stay in a place, being immediately furnished by God, and not needing to borrow and steal what they preach, from books, and take up their time that way, fall a working at their lawful employments and labor with their hands, as Paul did when he gathered the Church at Corinth."—*Id.*

In 1695, George Whitehead and some other Friends had an interview with King William III., in which the king inquired of them, "What places we belonged to, or to what congregations we did minister?" To which they replied, "They were not pastors or ministers over any particular congregations, but visited Friends' meetings in divers places as the Lord inclined us. For we do not make a gain of our ministry; we do not take stipends or hire of our ministry, but preach the Gospel freely, according to Christ's command to his ministers; freely ye have received, freely give."—*Friends' Library*, vol. 8, p. 431.

In the same year, a law, which imposed a fine on every minister who had not taken orders according to the Church of England, being about to be renewed, Friends called on some of the members of Parliament, and, as G. Whitehead states, "Acquainted them how undeservedly many of our Friends had suffered as preachers, by a maladministration of the said Poll-act, when they have no profit, gain or contribution on that account."—*Id.* p. 442.

The case of John Banks, who was an eminent minister in the early days of our Society, may be taken as an example of the practice of his brethren in the work of the Gospel. He says: "In my native county in Cumberland, and also in many places elsewhere, it is well known to Friends, with what diligence I labored among them in the work of the Gospel, early and late, far and near, through much hardship to my body, in heat and cold; and yet, through the strength and ability given me of God, I was preserved in and through all, having faith therein. And with all diligence, when I was at home, I labored with my hands, with honest endeavors and lawful employments, for the maintenance of my family."—*Friends' Library*, vol. 2, p. 16.

In conclusion, we are fully prepared to unite in the judgment arrived at by Charles Evans, after a discussion of this question:—"From all this it may be safely asserted, that the testimony which the early Friends bore, openly and unremittingly, against a hireling ministry, was not restricted, as represented in the 'Inner Life' to those who took the compensation provided by the State." The disposition which has been manifested of late years to set aside our ancient testimony on this point, we regard as one of the accompaniments of that unsettlement which has been introduced into the Society of Friends, and which is leading some into the doctrines and practices out of which our early Friends were led by the power and Spirit of God, and which all sound Friends since their day have been concerned to bear their testimony against.

We believe it is not out of place to express in "The Friend," the satisfaction we feel at the progress thus far made in Civil Service

Reform, both by the General Government and in some of the States. So great are the demoralizing effects of the system which considers the officers under governments as the rewards of partizan politics, and which enforces a change of subordinate officers with every change of the party in power; that any blow to this system must be regarded as a step in the direction of public morality as well as economy.

What has been already done in this direction is but the *beginning* of a reform, which we hope will continue and extend.

SUMMARY OF EVENTS.

UNITED STATES.—General Crook arrived in Denver on the 1st instant, on his way to Washington. He firmly believes the troubles with the Apache Indians is settled.

The effect of the executive order consolidating various internal revenue districts, is to reduce the number of such districts 46, or from 126 to 80. It will probably take until the 1st of 8th month to carry the order into final effect. The saving effected by the consolidation is estimated at \$200,000 a year.

Sixteen hundred and thirty-nine new post-offices were established in the United States during the fiscal year just closed.

The steamship Nevada arrived at New York last week with 680 Mormon converts, from Sweden, Denmark, Wales, England and Norway.

Professor Brooks, of the Red House Observatory, at Phelps, New York, reports a telescopic observation on First-day morning, of an enormous group of spots now central upon the sun's disc. The diameter of the group is 50,000 miles, and the spots are visible to the naked eye. They exhibit violent cyclonic action, electrical storms and aurora accompanying this solar outbreak. A brilliant aurora was witnessed at Phelps all Seventh-day night.

On the 28th ultimo, the Supreme Court of Ohio gave out its decision in support of the Scott liquor tax law. The Court holds the law to be "valid and constitutional, except the second section, wherein it is held not to apply to leases executed prior to the passage of the act, as no contracts made can be violated." The point is made that "declaring one section partially null and void does not destroy the validity of the law as a whole, and its legality is not thereby affected."

The total assessed valuation of real and personal estate in the city of New York for 1883, is \$1,276,677,164, an increase of \$43,200,765 on the valuation for 1882.

The total debt of the city of Boston is reported at \$41,281,000, an increase of \$1,118,000 since last year.

Dangerous counterfeits of dimes and five-cent nickels have appeared in New Orleans. The dimes, which are of brass plated with nickel, are well calculated to deceive.

The trade dollar, which is not a legal tender, is being refused as a circulating medium at face value, and is rapidly disappearing.

Florida has 630 factories, employing 2749 hands and about \$1,680,000 in capital.

A special meeting of the New York State Board of Health was held on the 29th ult. in Albany, at which Erastus Brooks called attention to an alarming increase of pleuro-pneumonia among milch cows on Staten Island. A resolution was adopted calling the attention of the National Commission on Cattle Diseases to the increase of pleuro-pneumonia in New York State, "with a view to investigation of its origin and growth, and to securing its eradication, if possible, and the punishment of those responsible for its introduction."

The Delaware river was higher at Trenton on the 29th ult., than it has been for many years. The streams which empty into the Upper Delaware are swollen to a height unknown for twenty-four years.

The recent rain storm flooded collieries and damaged towns throughout the Schuylkill coal regions. In some places whole fields had grain washed out of them by the roots.

It is reported from various sections of Berks county that, in addition to the Hessian fly, a small green worm has appeared, "which eats off the grain at the head, the latter then dropping to the ground and rotting." Old farmers say the same worm devastated the wheat twenty-five years ago.

The deaths in this city last week numbered 430,

which was 123 more than during the previous week, and 58 more than during the corresponding period last year. Of the foregoing, 228 were males, and 202 females: 52 died of consumption; 28 of convulsions; 25 of marasmus; 21 of scarlet fever; 16 of old age; 17 of inflammation of the stomach and bowels, and 11 of pneumonia.

Markets, &c.—U. S. 3's, 104½; 3½'s, 103½; 4½'s, 113; 4's, registered, 119½; coupon, 120½; currency 6's, 127 a 131.

Cotton.—There was no essential change to notice in price or demand. Sales of middlings are reported at 10½ a 11 cts. per pound for uplands and New Orleans.

Petroleum.—Standard white, 7½ a 7¾ cts. for export, and 8½ a 8¾ cts. per gallon for home use.

Flour.—The demand for flour continues limited, both for export and home use, but prices were unchanged: 2100 barrels sold, including Minnesota extras, clear, at \$5.37½ a \$5.50; small lots do. straight, at \$5.75 a \$6.25; Pennsylvania extra family at \$4.90; do. do., choice, at \$5; Ohio do. do., at \$5.50 a \$6; do. do. do., new process, at \$6.25; Southern Illinois do. do., at \$5.75 a \$6; Wisconsin winter family at \$5.25; Ohio patent, at \$6.50 a \$6.75; Minnesota do., at \$7 a \$7.25, and 1000 barrels City Mills on secret terms: Western and Pennsylvania super at \$3.50 a \$3.75; do. do. extras, at \$4 a \$4.25; Pennsylvania extra family, at \$4.87½ a \$5; Ohio do. do. \$5.25 a \$6; Indiana do. do., at \$5.25 a \$6; St. Louis and Southern Illinois do. do., at \$5.37½ a \$6.50; Minnesota, bakers' clear, at \$5.25 a \$5.50; do. do. straight, at \$5.75 a \$6.25; patents, winter wheat, at \$6.50 a \$7; do. spring, at \$7 a \$7.25. Rye flour sells at \$3.62½ a \$3.75 per barrel. Feed.—Winter bran sells at \$15 a \$15.50, and spring at \$14 a \$14.50 per ton.

Grain.—Wheat was rather firmer: Sales of 3200 bushels red and amber, at \$1.07 a \$1.19; 2800 bushels do. track, at \$1.14; 2400 bushels No. 2 red, in elevator, at \$1.13½; 2000 bushels rejected at \$1.07 a \$1.10. Rye, 65 a 67 cts. Corn was unsettled. Sales of 9000 bushels sail, at 55 a 63 cts., as to condition. Oats were also unsettled. About 8500 bushels sold in lots 42 a 44 cts. for white, and 39 a 41 cts. per bushel for rejected and mixed.

Hay and Straw Market, for week ending 6th mo. 30th, 1883.—Loads of hay, 177; loads of straw, 23. Average price during the week—Prime timothy, 95 cts. to \$1.05 per 100 pounds; mixed, 85 to 95 cts.; straw, 65 a 75 cts. per 100 pounds.

Beef cattle were in fair demand and prices were a fraction higher: 3000 head arrived and sold at the different yards at 4½ a 7 cts. per lb., as to quality.

Sheep were dull and lower: 12,000 head arrived and sold at the different yards at 3½ a 5½ cts. and lambs at 4 a 9 cts. per lb., as to condition.

Hogs were dull and rather lower: 3700 head arrived and sold at the different yards at 8½ a 9½ cts. per lb., as to quality.

FOREIGN.—The Old Testament company of revisers have now finished the last revision of the Old Testament, and are making up the appendix, which contains the unadjusted differences between the American and English revisers. The committee will meet again in 7th mo. for several days, and resume work in 9th mo. next. It is expected that the revision will be completed before the end of this year, and published by the University presses of Oxford and Cambridge before next spring.

The House of Lords on the 28th ult. rejected the bill permitting marriage with a deceased wife's sister on its third reading by a vote of 145 nays to 140 yeas. Lord Derby, the Colonial Secretary, said that the Government was not prepared to annex New Guinea, owing to the enormous extent of the territory, the unknown character of the interior of that country, and the certainty that the natives would object to annexation.

Gladstone made a similar statement in the House of Commons. He said: A despatch will shortly be forwarded to Queensland stating the view of Her Majesty's Government on this question. The annexation of New Guinea is clearly and legally null and is not warranted by policy. We are not prepared to confirm the action of the Queensland Government. We think the particular colony of Queensland is not well suited for the function which it has undertaken to perform. The home Government alone will assume the responsibility if such a step would be necessary. There is no reason to believe that other powers wish to annex New Guinea. The despatch will refer to our intention to strengthen the hand of the High Commissioner in regard to police of the neighboring seas.

Earl Spencer, Lord Lieutenant of Ireland, speaking at Limerick, said he saw signs of a better future for Ireland. He advocated technical training, leading to an improved style of farming, before the people entered upon the task of reclaiming waste lands. He main-

tained that the Land act worked well, and asked classes to co-operate for the material advancement of Ireland.

The chairman of the Loughrea Union has declared that he never knew the out-door relief list to be so high as it is now, and that it has become necessary to increase the relieving staff.

At a recent meeting of British ship-owners, opinion was received from eminent English counsel who were decidedly against Count de Lessep's monopoly of the work of constructing canals across the Isthmus of Suez. A committee of the ship-owners will forthwith demand power to construct a second canal.

The cholera continues to prevail in Damietta, Egypt more than five hundred deaths having occurred in five days. It has been decided in Cyprus to allow no refugees from Egypt to land on the island, because of the lack of quarantine stations there. The Spanish authorities have imposed ten days' quarantine upon all vessels arriving at Spanish ports which have left Egypt since 6th mo. 22d, and a fortnight's quarantine upon vessels with sickness on board. The Italian Government has ordered that all vessels arriving at Italian ports from Egypt be quarantined ten days. The French Government has issued a similar order.

The spectrum line of helium, an element heretofore recognized only in the sun's spectrum, has been found by Dr. Palmieri in an examination of lava from Vesuvius.

At St. Petersburg the Government announces that the negotiations between Russia and the Vatican have been concluded. The hierarchy will be allowed freedom of matters of faith, but interference in questions in regard to the temporal power is forbidden. The Government retains the right of inspecting seminaries. The Czar recognizes the right of the Government to exercise control over the education of Catholic children in the Russian language, literature and history. Appointments of teachers are to be first submitted for the approval of the Government. In regard to instruction in the canonical branches, the rights of the bishops remain untouched. The power is restored to the bishops removing clergymen. The Government intend to renege the exceptional measures against the Catholics issued in 1864.

The damage by the great fire which broke out on the Island of Gutujewsky is now estimated at 10,000,000 roubles.

The tribes in revolt near Bagdad have had a battle with the Turkish troops. Two hundred and fifty men were killed. It is not yet known which side was victorious.

Fears are entertained at Sourabaya and Remban Java, of a rice famine. Disease has destroyed 200,000 acres of the crop.

Through the exertions of the Geographical Society of Quebec a survey is about to be made of the country lying between Lake St. John and Hudson Bay. The Dominion and Quebec Government will bear a large proportion of the cost.

Lima, 6th mo. 28th.—The *Tribune*, a new Iglesias organ, says that a meeting at La Union, in the department of Huanuco, on 6th mo. 14th, resolved to adhere to the conditions of peace, and to recognize Iglesias as President. The same paper prints a certificate from Juan T. Demarini, dated Talma, 6th month 22nd, that similar resolutions were passed there on 6th month 1st and at Palpa, in the province of Ica, on the 19th.

WESTTOWN BOARDING SCHOOL.

Until further notice the Stage will be at Westtown Station on the arrival of the 7.09 and 9.05 A. M. train from Philadelphia, to convey passengers to the school.

BOARDING SCHOOL FOR INDIAN CHILDREN AT TUNESASSA.

Wanted, a woman Friend to assist the Matron in household duties. Apply to Joseph S. Elkinton, 325 Pine street, John Sharpless, Chester, Penna., Ephraim Smith, 1110 Pine street.

FRIENDS' ASYLUM FOR THE INSANE, Near Frankford, (Twenty third Ward,) Philadelphia. Physician and Superintendent—JOHN C. HALL, M. D. Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

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JOHN S. STOKES,
T. NO. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

For "The Friend."

Letters and Memoranda of William Scattergood.

(Continued from page 378.)

"Are ye able to drink of the cup that I drink of, and to be baptized with the baptism that I am baptized with?" was the query of our dear Master to two of his first disciples. Thus showing that it was, in measure, to be a tried and humiliating experience of every one who, like them, enlisted under his banner, recognized Him as their Captain unto becoming his disciples, through filial adoption, and the fellowship of his suffering. To such as these, chastenings, trials, conflicts, with baptisms as into the depths of Jordan, become as part of the way to prepare for usefulness in the Church of Christ, as well as that

"Ordained to guide the ransomed spirit home,
From toilsome life to never ending rest."

We have witnessed in the case of the tribulated author of these Letters and Memoranda, at though almost ready at times to cast away the shield of faith, and to "be swallowed with overmuch sorrow," he was nevertheless in mercy supported through deep and arduous conflicts; and that over all the assaults of the enemy, the desire was kept alive to devote himself, body, soul and spirit, to the work and service of Him who had visited him in his tender years; who had preserved him from many temptations; and who had again and again returned to bless, as promised, His name recorded in the heart of every one of His loving children. To be made willing to accept the Saviour in his meek and lowly appearance, to walk by faith, to let patience perfect its perfect work under the Lord's chastening, and to profit duly by the things which we have suffered, are perhaps as hard Christian lessons as any that we are called to, or permitted to learn in the training, transformation-school of Christ.

W. S., as set forth in the following memorandum, was now to enter upon the great work of the ministry. For which service, we can doubt, the foregoing recorded exercises were, in part, the preparatory discipline. As under the Law, they were to be "clean to bear the vessels of the Lord;" so under the new covenant dispensation the soul must come "as a weaned child," and the lips be washed with the live coal from off the holy altar, before power from on high, or the anointing oil, would by the Omniscient, be

poured forth unto the praise, in this line of service, of his ever-excellent and adorable name.

"9th mo. 23d, 1838.—Last Fourth-day, in our little meeting at Greenwich, I opened my mouth in a few words, commencing with: 'Who will show us any good?' And oh! the feeling experienced since then till to-day. It truly seemed as if my soul had found rest, and my foot once more a firm place to stand upon. To day in meeting an impression of duty to bend the knee in public prayer was reasoned away, and emptiness is my portion this evening. It seems now as if the path was plainly pointed out in which I ought to walk, if I expected peace with God.*

Truly the fleece is turned enough in the experience of these days, to give courage to my fearful soul, which has held back, dreading the cross; and saying, I am unfit for this great work. Truly, indeed, I am unfit. But the Lord can qualify the meanest for his service; and if He see proper to strengthen me for this work, I have great occasion to bow in submission, and say: 'Thy will be done.' O! may my trembling knees be confirmed, and may I be enabled to put forward the work of the day which has been too fearfully neglected of late years."

"10th mo. 15th, 1838.—My mind, through mercy, is preserved in calmness. The effort to accomplish what appeared my duty, seems afresh to have opened the door of mercy. I am favored with renewed and I trust living desires, to draw near to God; to plead for mercy; for a capacity to walk conformably to his gracious requirements. Oh! that I may improve the favor, and be found diligent in watchfulness unto prayer. True, I am weak; I find myself, through long-continued neglect of duty, weak and prone to earthly sensual thoughts; my heart full of other things—hard, unthankful and irresolute. Nevertheless, in the humbling sense of my many infirmities to be made to feel that help is laid upon one that is mighty, is calculated to animate in prayer, that the Great Master will hear and answer out of his holy habitation.

* From a letter by one since deceased, dated 9th mo. 19th, 1838, we extract the following: "W. Scattergood has appeared both in testimony and supplication in our meeting within a couple of weeks. Thou perhaps knows that he appeared in the same way when a very young man and before his marriage; but a few times only. I believe some of his friends have looked toward him as a laborer in that line ever since. I was not alone in thinking it savored of the right thing—seeming to bring a solemnity over us, not immediately dissipated. I am sure he had my sympathy; and I don't know but my heart almost rejoiced that he could be made willing to be put forth on the Lord's errands. It was not unlooked for by some of our members. They dined with us on First-day. I was struck with a more than usual soberness of countenance and deportment, but did not know what was passing within. I hope he may be preserved faithful; and if called to labor in word and doctrine, do it in humility and sincerity."—From "Selections of Letters and Memoranda of Mary M. Sheppard," p. 110.

May I be strengthened to faithfulness in the appointed path, and to a consistent walk among men. May my conversation be seasoned with salt; and may I be engaged day by day to seek a closer acquaintance with Him, who is the strength of our life, and without whose gracious assistance, we can do nothing acceptable in his eye sight."

From Sarah Hillman to W. S.

"Philada., 11th mo. 18th, 1838.

Dear William,—Thy last letter was truly grateful, as it contained intelligence new to me and desirable. * * * And now, my dear friend, if thou lettest faithfulness to the Lord be the girdle of thy loins, He will assuredly give thee thy wages, as He has in mercy done; and all that He spake to thee of in early days, will He accomplish as thou keepest hold on thy part of the covenant. Oh! that thou mayest follow unreservedly and faithfully the leadings of his Holy Spirit, counting nothing too near or too dear to part with for his blessed name's sake: and when He leadeth again into Jordan, yea, the very depths of Jordan, be willing to abide there until He speaks the word, 'Come up hither.' Ah! then thou wilt bring up thy stones of memorial, living stones to the honor and praise of Him who hath called thee out of darkness, and whose love hath been ever toward thee; yea, I have invariably believed, that in the very darkest times thou hast experienced since I knew thee, thou hast been in his love.

Things here are truly discouraging as relates to the Church, looking with man's unassisted sight: nevertheless, the eye of faith from Pisgah's mount, beholds, at seasons, the good land and better times ahead. Then let us struggle on, my dear friend, and cast our care for time and for eternity, on Christ Jesus; He, who has in mercy never to be forgotten, visited us in infant years, and kept us in an humbling sense of our inability to save ourselves, and whose gracious promise even in our darkest moments has been realized, 'Lo, I am with you always,' or we had long are this fallen a prey to the enemy. Ah! and He will be with his own, as I believe, to the very end of the world. 'The mountains may depart, and hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord, that hath mercy on thee.' Pray for us in this great city, this tumultuous city; that our faith fail not. Great are our conflicts; wrestling not against flesh and blood only, but against spiritual wickedness in high places. Our meetings very large (a great assemblage of gay people,) and often interrupted (I speak in fear) by offerings whereupon the impresses of the hand of the High Priest—the great Apostle of our profession—is not seen, or any of the living virtue—the smell of the ointment made after his art—discernable. May we learn to be content. When the Seed suffers, we must suffer. My heart is full; but

it is near meeting time, and must affectionately commend us to the keeping of Israel's Shepherd, and say farewell.

Thine in sincerity, S. HILLMAN."

"1st mo. 13th, 1839.—I find that conflict is still to be my portion; and that the struggle with the enemy is still to be maintained. The condition of my mind in meeting is often trying beyond expression. So little capacity to draw near to the Fountain! Such a preponderance of earthly sensual cares and wandering thoughts? How is this to be avoided! How shall I overcome in this matter! O Lord! look down in pity upon me; and so clothe with the covering of thy Spirit that I may know an arising with thee unto eternal life. In my daily converse among men, may I experience a more watchful frame of spirit, that my words may be few and savory, ministering grace to the hearers.* Oh! that I may experience a fervent concern, morning by morning, to walk in thy fear; that so I may know thy favor and presence extended for my consolation and strength in the needful time. My mouth of late has not been opened in meeting; but I have had to mourn when there, under a sense of my utter unfitness for so weighty a work, and to desire preservation from the hands of my cruel enemy."

"1st mo. 20th.—Went to meeting to-day under a feeling of earnest desire that I might profit by it, and know a little of the lifting up of the Lord's countenance. Through mercy, I was in some measure favored to struggle for the blessing; but do not find the light and joy which I so much desire to feel. May I deeply ponder and enquire the reason. Is it because I desire the reward without the labor? and do I wish to enjoy rest and satisfaction short of a complete victory over sin and the corruptions of my hard heart? It is my fervent prayer at times, that the Lord would purge me with hyssop, that I may be clean; and wash me that I might be whiter than snow. That He would 'restore unto me the joy of his salvation; and uphold me by his free spirit.'"

(To be continued.)

For "The Friend."

In a recent examination of the old records of Concord Quarterly Meeting, the following was found on a loose sheet:

Some of the last words of counsel and exhortation spoken by Walter Fausit to his wife, children and friends, about twelve hours before his departure out of this life.

"I desire to have my love remembered to all friends, and especially to Samuel Bownas, if you live to see him again, and more I would name particularly, but for reason of weakness of body I cannot. He then desired his wife might be called, and when she came his first words to her were, I am laboring for my long home, and then how brave it is to be before the Lord with a clear conscience; what a happy state is such; what a joy is there for

* A testimony left us from another hand is: "His serious and weighty deportment, and a kind attention to the numerous persons employed in the establishment under his care, with his diligence in attending, mostly accompanied by his family, all his religious meetings—a distance of twice 17½ miles—caused him to be much esteemed by those with whom he became acquainted. So that, it is believed, his influence and example had a restraining and salutary effect upon those with whom he had intercourse."

them. And on the other hand the woe and misery that attends for the disobedient. Speaking again to his wife, said, If thou keep to God and his truth, He will be a husband to thee and a father to my children, and the poorer and lower thou seems to be in thine own eyes, the nearer the Lord will be unto thee and work for thy deliverance beyond thy expectation. And then speaking to his children, said: I desire you may keep to the Truth and then the Lord will do wonderfully for you; and speaking particularly to his son John, said, My soul hath often travailed in secret to God for thy preservation, and if thou wilt but leave off thine own willing and be more faithful to God than thou hast been, He will make of thee a noble plant, but if thou refuse to be obedient to God's teachings, and do thy own will and not his, then thou wilt become a vagabond; and then he uttered some words in prayer to God, which were in this wise:

'O Lord! keep thy people in unity one with another, and affect their hearts more and more with thee, and prosper thy truth in their assemblies, that thou may have the praise of thine own works,' and many such like words he uttered in prayer and exhortation, which are not remembered. And when he delivered these things his spirit was much raised and the power of the Lord was eminently with him and flowed through him to the tendering of the hearts of those that were present in an extraordinary manner; and so he continued patient in mind, perfect in speech, and quick of apprehension to the last moment—it being the 29th day of 1st mo. 1704."

From Dr. Smith's History of Delaware Co. we learn, that as early as 1684, Walter Fausit (as it was then spelled) settled on the northeast side of Ridley Creek, in the township of Ridley. "He was a man of great industry and energy of character, for while he attended strictly to his religious duties as a preacher and member of the Society of Friends, he was equally diligent in the service of the community as a good citizen. In 1695 he was appointed one of the Peace Makers for Chester county, then an office of considerable responsibility, and also served one year as a member of the Assembly.

For many years Chester Monthly Meeting was held at his house. His wife Grace having died in 1686, he was married to Rebecca Frame, of Darby, in 1694. He died 1704, leaving two sons—John, who married Grace Crook, and Nathan by his first wife—and three daughters, Rebecca, Mary and Sarah, by his second wife, to survive him."

W. F. was one of the signers of the testimony against Geo. Keith. In 1698 he paid a religious visit to England.

Of W. F.'s son John, who was addressed so earnestly by his father on his death-bed, we find by minute of Chester Monthly Meeting of 4th mo. 1708, that "Chester Meeting laid before this meeting the great grief and trouble occasioned by J. H. and John Fausit's missteps in their conversations and the labor of love to reclaim them." At a meeting in the 6th mo., J. F. appeared and gave in a paper of condemnation to the satisfaction of the meeting. There does not appear to be any further mention of his name in the minutes of Chester Monthly Meeting. W. P. T.

Whatever our trials are, the strength of the conflict lies between faith and unbelief.

For "The Friend"

Gather the Fragments.

12th mo. 31st, 1869.—An acquaintance related to me a remark made by his grandfather, John Tatum, probably many years before. When an old man he was in the course of some religious service, and dined, as I understood, at the house of the parents of an informant. On parting, the family said he supposed he would soon be with them again as the time for the convening of the Meeting for Sufferings was approaching. John spoke doubtfully, and thought his time of service was nearly over. As they seemed surprised he explained, that when at a meeting not long before, he had expressed a concern which did not seem to meet with much acceptance among his friends, and he found his mind little disturbed by the circumstance; and concluded that if such an occurrence could produce such an effect upon him, it was evidence of the weakness of advancing years and a warning not to be disregarded.

3d mo. 27th, 1870.—An anecdote was related of Abraham Griffith, a minister of Rollinson Meeting, which contained some instruction. When looking towards marrying, he felt some difficulty in deciding, to which of two women his addresses should be paid. One was rich and the other poor. He thought the poor woman was the one whom he ought to marry, but being tempted by the wealth of the other, passed by the lane leading to her house, concluding that if the rich one refused him, he would try the other. His suit was accepted and he married the rich woman who proved a thorn in his side. In riding up hill on horseback behind him, she would hold on by the hair of his head. He bore his domestic trials patiently, regarding them as of his own procuring, since he had married the wife of his own choosing, and not the one whom his Heavenly Father had pointed out.

11th mo. 1870.—A friend related an incident which had been mentioned by our late friend Thomas Evans, as an encouragement to those having charge of children to be faithful in the discharge of their duty in watching over and instructing them. Sometimes such labors are like bread cast on the water and "found after many days."

One of the scholars at Westtown School years ago, was a bad boy. After leaving school he was sent to sea, but was so troublesome on ship-board, that he was landed on a desolate island, and there left. Here he had an opportunity to reflect on his course of life and on the good instructions he had received, and the efforts of his friends for his welfare. He was led to repent of his sins. After time he was taken from the island by another vessel, and came home a changed man.

The person who gave me the narrative said that his father was acquainted with the person referred to.

The following anecdote of Christopher Healy was narrated by Nathaniel N. Stokes.

He was at a meeting in Richmond, Indiana, at a time when Henry Clay, John J. Crittenden, and Governor Moorhead of Kentucky, three noted politicians and statesmen, were in the city. They wished to attend a Friend meeting, and accordingly were present.

In the course of the meeting a concern spread over the mind of Christopher, and he arose with the words, "This world is not our home," and proceeded to address the audience at some length. Henry Clay and J. J. Crittenden

For "The Friend."

nden sat in a very solid manner, but Moorhead appeared to be more unconcerned.

When the meeting closed, Clay arose, shook hands with Christopher, and expressed his satisfaction with the sermon, saying he should never forget the sentence—"This world is not our home."

Moorhead said there was not a man in all Kentucky that could cause such a solemnity at a meeting, as "that little white-haired man."

N. N. Stokes also spoke of a visit which Richard Jordan paid to Westfield Meeting, about the year 1825. It was a rainy morning, and Nathaniel had felt somewhat tempted to remain at home; but shaking off the suggestion, he put on his great coat and went through the woods. On entering the house he found no one there but Richard, who had come early, and he was greatly rejoiced that he had persevered.

After the meeting gathered, Richard arose and spoke on the divinity of our Saviour. Some of those present had imbibed Unitarian sentiments, and afterwards left the Society at the separation which followed. As Richard went on with his discourse, he was very close, and spoke of some there who were counting the blood of the covenant an unholy thing. Towards the close he addressed in very comforting language those who retained their truth and integrity, quoting the language of the prophet, "They that feared the Lord shall not be ashamed; and the Lord shall be remembered and heard of, and a book of remembrance was written before Him for them that feared the Lord and thought on his name. And they shall be mine, saith the Lord, that day when I make up my jewels, and will spare them as a man spareth his only son that serveth him."

The remembrance of this favored opportunity was evidently fresh on the mind of my friend, and he appeared to have a comforting hope, that at the end of his days, he would realize the fulfilment of the gracious promise.

J. W.

A True Story of Florence Nightingale.

When the celebrated philanthropist, Florence Nightingale, was a little girl and living in Derbyshire, England, everybody was struck with her thoughtfulness for people and animals. She even made friends with the shy partridges. When persons were ill she would sit up nurse them, saving nice things from her own meals for them.

There lived near the village an old shepherd named Roger, who had a favorite sheep-dog called Cap. This dog was the old man's only companion, and helped in looking after the flock by day and kept him company at night. Cap was a very sensible dog, and kept the sheep in such good order that he saved his master a deal of trouble.

One day Florence was riding out with a friend, and saw the shepherd giving the sheep their night feed; but Cap was not there, and the sheep knew it, for they were scampering out in all directions. Florence and her friend stopped to ask Roger why he was so sad, and what had become of his dog.

"O," he replied, "Cap will never be of any more use to me; I'll have to hang him, poor fellow, as soon as I go home to-night."

"Hang him!" said Florence. "O Roger! how wicked of you. What has poor old Cap done?"

"He has done nothing," replied Roger, "but he will never be of any more use to me, and I cannot afford to keep him. One of the mischievous schoolboys threw a stone at him yesterday and broke one of his legs." And the old shepherd wiped away the tears which filled his eyes. "Poor Cap!" he said, "he was as knowing as a human being."

"But are you sure his leg is broken?" asked Florence.

"O! yes, miss, it is broken, sure enough; he has not put his foot to the ground since."

Then Florence and her friend rode on.

"We will go and see poor Cap," said the gentleman. "I don't believe the leg is really broken. It would take a big stone and a hard blow to break the leg of a great dog like Cap."

"O, if we could but cure him, how glad Roger would be!" exclaimed Florence.

When they got in the cottage the poor dog lay there on the bare brick floor, his hair disheveled and his eyes sparkling with anger at the intruders. But when the little girl called him "poor Cap" he grew pacified, and began to wag his short tail; then he crept from under the table and lay down at her feet. She took hold of one of his paws, patted his rough head, and talked to him while the gentleman examined the injured leg. It was badly swollen, and hurt him very much to have it examined; but the dog knew it was meant kindly, and, though he moaned and winced with pain, he licked the hands that were hurting him.

"It's only a bad bruise; no bones are broken," said the gentleman; "rest is all Cap needs; he will soon be well again."

"I am so glad!" exclaimed Florence. "But can we do nothing for him? He seems in such pain."

"Plenty of hot water to foment the part would both ease and help to cure him."

"Well, then," said the little girl, "I will foment poor Cap's leg."

Florence lighted the fire, tore up an old flannel petticoat into strips, which she wrung out in hot water and laid on the poor dog's bruise. It was not long before he began to feel the benefit of the application, and to show his gratitude in looks and wagging his tail. On their way home they met the old shepherd coming slowly along with a piece of rope in his hands.

"O Roger!" cried Florence, "you are not to hang poor old Cap. We have found that his leg is not broken after all."

"No, he will serve you yet," said the gentleman.

"Well, I am most glad to hear it," said the old man, "and many thanks to you for going to see him."

The next morning Florence was up early to bathe Cap. On visiting the dog she found the swelling much gone down. She bathed it again, and Cap was as grateful as before.

Two or three days later, when Florence and her friend were riding together, they came up to Roger and his sheep. Cap was there, too, watching the sheep. When he heard the voice of the little girl his tail wagged and his eyes sparkled.

"Do look at the dog, miss," said the shepherd, "he's so pleased to hear your voice. But for you I would have hanged the best dog I ever had in my life."—*Youth's Temperance Banner*.

Incidents and Reflections.

YOUTHFUL CHRISTIANS.

There are few things that bring more true pleasure to the heart of the sincere Christian, than to see those young in years bending their necks to the yoke of Christ; and becoming followers of the Saviour. He can rejoice over such, because he knows they have entered on the only path in life which leads to pure and unmixed felicity. It is sweet indeed to trace the dealings of the Lord with those who yield their hearts to Him in early life. Such are often made a blessing to others in a far higher degree than they themselves can know.

There are many witnesses to the truth, that the Grace of God which bringeth salvation, which is the Spirit of Christ our Redeemer shining in the heart, visits the minds of young children, causing them to fear their Creator, and pointing out what they must do and leave undone.

John Churchman thus relates his experience: "I early felt reproof for bad words and actions, yet knew not whence it came, until about the age of eight years, as I sat in a small meeting, the Lord by his heavenly love and goodness, overcame and tendered my heart, and by his glorious light discovered to me the knowledge of Himself. I saw myself and what I had been doing, and what it was which had reproved me for evil; and was made in the secret of my heart to confess that childhood and youth, and the foolish actions and words to which they are prone, are truly vanity. Yet, blessed forever be the name of the Lord! in his infinite mercy and goodness, He clearly informed me, that if I would mind the discoveries of his pure light for the future, what I had done in the time of my ignorance, He would wink at and forgive; and the stream of love which filled my heart with solid joy at that time, and lasted for many days, is beyond all expression."

Job Scott says: "I can well remember the serious impressions and contemplations which, at that early period of life, [ten years of age] and for some years before my mother's decease, attended my mind, as I sat in meeting with her and on my way home. I even had longing desires to become truly religious, and to serve and fear God, as Abraham, Isaac and Jacob did, and others that I read or heard of."

I am fully persuaded of the great advantage, and spiritual usefulness to children and others, resulting from frequent silent waiting on the Lord. I have seen lively and convincing evidence of it, even in children very young in years; and fully believe the impressions of Divine goodness have been such to their minds at some such seasons, even when there has not been a word uttered vocally, as have lastingly remained and powerfully tended to beget the true fear and love of God in their young and tender hearts. And oh! that parents were more generally concerned to do all they could towards leading their tender offspring into an early acquaintance with, and relish of Divine things; best learned, and most livingly and experimentally sealed upon the soul, in a state of silent introversion, and feeling after God.

Almost as early as I can remember anything, I can well remember the Lord's secret workings in my heart, by his grace or Holy Spirit; very sensibly bringing me under condemnation for my evil thoughts and actions, rudeness and bad words; (though not fre-

quent in the use of them); disobedience to parents; inwardly wishing, in moments of anger, some evil to such as offended me; and such like childish and corrupt dispositions and practices; which over and beyond all outward instruction I was made sensible were evil, and sprang from a real root of evil in me."

Anna Shipton relates that when travelling in Italy, she stopped at a large hotel. She says: "Great was my astonishment in the evening, when I descended to the table d'hôte, to find a small table spread for me alone in a large and magnificent saloon, lighted by one solitary lamp and warmed by the faint flame of a wood-fire recently ignited.

The rain poured in torrents; the wind howled through the long corridors, and echoed through the solitary saloon, with its fresco paintings and gorgeous decorations.

At the close of my dinner, a lady in deep mourning, enveloped in a mantle and shawl, entered the room. Supposing from her appearance that she had just arrived in that tempestuous weather, I hastened to offer her the seat I had occupied, and stirred the pine wood into a cheerful blaze.

As the pale face of the stranger became lighted up by the kindling flame, I was struck by the deep dejection of her countenance, that told of some recent sorrow.

She was lately a widow, and now mourning an only child, a fair, promising daughter of seventeen, in the dawn of life's morning given to God. She had returned for the last time from the seminary where her education was completed, and the still youthful mother welcomed her companionship, to be no more interrupted; both had awaited this day with impatience.

On the first evening of her return, with her arm clasped around the waist of her mother, and her blooming face pillowed on her breast, the young daughter told forth her happiness. And then there was a long pause, as if some perplexing thought had entered her mind and shadowed the face that seemed to have known no cloud of care; and then she said slowly,

'Mother! - Are we Christians?'

'Yes,' replied the widow, a little startled at the earnest tone of the question, 'Christians! Yes, I hope so.'

'Then,' continued the daughter, 'we do not live like Christians. We are just like other people. We take the same amusements, do the same things. If we are Christians, should we not live for Christ?'

These words from the lips of her child, who had never known the trials and sorrows of her own life, awakened in the mother new views of a future, which she had imagined was to be one of social enjoyment and cultivated talents. Mother and daughter took counsel together how Christians could serve Christ, and both personally desired to know how this new life could be lived.

They had not long to wait to know the way of God more perfectly. Fever broke out in the neighborhood, and the widow's only child was one of the first to sicken and fade.

It was the messenger of the Lord to prepare the way before Him. Six long, anxious weeks of hope and fear passed by for the mother, marked by an amount of heaven-taught wisdom in the child that I never before traced in one of her years,—so much of the trial and temptation more common to

riper age was comprised in her experience. The Lord was moulding and maturing the young spirit for its eternal home.

'I only wish to live to serve Christ!' was the expression on her lips, whenever a dawn of hope brightened the heart of those who watched beside her. And the Lord heard it.

A lady left her own family of five children to help the mother to nurse her only child; and when remonstrated with on the danger and cruelty of incurring the risk of infection to her children, she meekly replied that she had obeyed the Lord in coming, and she trusted her children to his care, who bade her leave all to Him. Her family and herself were preserved from the fever. The words and example of this young disciple, 'whom Jesus loved,' were made instrumental in the religious awakening of the eldest son of her nurse and of several other persons.

A physician of great eminence, who was also a friend of her family, was called in to see her. She inquired of him if he thought she would recover. He replied that most assuredly she would. On which she reproved him with a sternness which startled him, telling him that he knew the falsehood that he had spoken; and with a power and clearness that came from the Holy Spirit's teaching alone, she set before him the Saviour whom he rejected, and the wisdom and power of God which he despised.

During these six weeks this girl of seventeen, with so little [outward] instruction in the things of God, but with a heart that longed to serve Him, lay down upon a bed of fever and suffering to accomplish the desire of her heart in ways she knew not; and died to live with and serve Christ forever, where neither tears nor death can come."

BLUE FLOWERS.

Selected.

You ask which flowers I love the best,
When spring calls forth her pretty train,
And each in pretty garments dressed,
She sends them forth o'er hill and plain?

Give me blue flowers
To grace my bowers,
"The perfect color"—heaven's own blue,
Meek violet,
In emerald set,
And glistening with the fragrant dew;
Or by the brook,
With downcast look,
The nodding harebell's fairy form
I love to see,
Where lowly she
Doth bend her head to meet the storm.

Blue flowers! Oh, give me fair blue flowers,
So pleadingly their azure eyes
Uplook to mine at morning hours,
Taking their color from the skies;
Of heaven they learn,
To heaven they turn
Their opening bells at break of day;
And heaven doth shed
On each fair head
A blessing on them where they lay—
A blessing meet,
For flowers so sweet,
A portion of her glory bright,
Our prayer should be,
Oh, thus may we
Be "clothed upon" with robes of light.

Let others boast of mansions bright,
Of power, or wealth, or fame;
Or seek ambition's giddy height,
To win an honored name;
Let all who choose take foreign tours,
And all who wish to roam;
But leave to me the sacred walls,
And sheltering roof of home.

CHRIST'S WAY OF BLESSING.

Selected

Oh! not in strange portentous way
Christ's miracles were wrought of old,
The common thing, the common clay
He touched and tintured, and straightway
It grew to glory manifold.

The barley loaves were daily bread,
Kneaded and mixed with usual skill;
No care was given, no spell was said,
But when the Lord had blessed, they fed
The multitude upon the hill.

The hemp was sown 'neath common sun,
Watered by common dews and rain,
Of which the fishers' nets were spun;
Nothing was prophesied or done
To mark it from the other grain.

Coarse, brawny hands let down the net
When the Lord spake and ordered so;
They hauled the meshes, heavy-wet,
Just as in other days, and set
Their backs to labor, bending low;

But quivering, leaping from the lake,
The marvellous, shining burdens rise,
Until the laden meshes break,
And all amazed, no man spake,
But gazed with wonder in his eyes.

So still, dear Lord, in every place
Thou standest by the toiling folk
With love and pity in thy face,
And givest of thy help and grace
To those who meekly bear the yoke.

Not by strange sudden change and spell,
Baffling and darkening nature's face;
Thou tak'st the things we know so well
And buildst there thy miracle—
The heavenly on the common-place.

The lives which seem so poor, so low,
The hearts which are so cramped and dull,
The baffled hopes, the impulse slow,
Thou takest, touchest all, and lo!
They blossom to the beautiful.

We need not wait for thunder-peal
Resounding from a mount of fire,
While round our daily paths we feel
Thy sweet love and thy power to heal
Working in us thy full desire.

—S. Coolidge.

Selected

LITTLE PATTERING FEET.

The dear little feet, oh! how busy,
From morning till night to and fro,
All over the house they are running,
Nor stopping to rest as they go.
Sometimes 'tis an errand for mamma,
Sometimes it is papa to meet;
Oh! who does not love it, the music
Of these little pattering feet.

To mothers o'er-burdened with labor,
And weary with watching and care,
It sometimes may seem that their music
Is more than a mother can bear.
But when the day's labors are over,
Then her's is a pleasure most sweet,
As she holds them and prays God to bless them,
These dear, little pattering feet.

But there are some homes oh, so lonely!
Which have been so happy before;
And there are some hearts which in anguish,
Refuse to be comforted more.
They listen in vain for the music,
So welcome to them and so sweet,
In their homes they shall never more hear it,
For gone are the pattering feet.

For Jesus who loves little children,
Has called to that "beautiful shore,"
Many dear ones, and safe in his presence
Their little feet weary no more.

To pass through life without sorrow would naturally speaking be good; but patiently to bear sorrow, and profit by it, is still better; the former is a temporary good, the latter eternal.

The Dress Parade at West Point.

BY JOSIAH W. LEEDS.

It was with a feeling akin to pain, that I read in a letter from West Point recently printed in the *Episcopal Recorder*, this expression concerning the dress parade at that place, that "there is no more beautiful sight in art or nature" than the display referred to. As our journal has not unfrequently dwelt in terms of dispraise and horror upon engagements in, and preparations for war, I trust that nothing may go out from it calculated to diminish the force of its hitherto expressed testimony against the barbarous practice. I believe it will not be out of place here to consist, in two extracts from the life of the late shop Cummins, the merely mental enthusiasm which such a spectacle as a dress parade excites, with that settled horror which grows from acquaintance with war, and an apprehension of its baneful accompaniments and consequences may engender.

When George D. Cummins was a young man, under thirty years of age, (it being the year 1851,) he was requested to deliver the annual address before the Cadets' Bible Society at the Virginia Military Institute, at Lexington. In a letter written from the spot, he writes:

"(Bishop Meade's) home is near the Institute, and by the lawn where the cadets parade drill. This is very interesting. Both evenings I have been here they have had a drill of flying artillery, and the rapid firing of a cannon is very beautiful. This evening they are to have a battalion drill of the whole corps, and it is said to be a very fine sight. My address is to be delivered at eight o'clock to-night in the Episcopal Church."

In 1864, however, the civil war was nearing its close, but its pernicious results upon society becoming each year more and more apparent to the observant mind, he speaks in a strain which makes it evident that the sad lessons of the time were not lost upon himself; they were rather applied to his spiritual refinement.

"As my life advances," he says, "I feel more profoundly than ever, the utter worthlessness and hollowness of a life of worldliness, and the unspeakable blessedness of a life whose contents are all in Christ—a life of separateness from the world, of an earnest following of Jesus, and of daily growing more like Him. I think the sad discipline of events around us in the past three years has contributed to increase this feeling in me. The prevalence of war and all its horrors—the change in our country to one who has seen it so different—the new aspects of society—the repulsiveness of many social features of our day, all help to open my longing for something better, purer, holier than earth."

When I was last upon the parade-ground at West Point, two or three summers ago, my little boy of nine years, who was with me, was naturally disposed to linger that he might witness the brilliant evolutions of the cadets. I briefly told him why I thought we had better pass on. So, when the youngest son of the excellent Leigh Richmond, inspired by the glitter and show of a military parade, manifested his preference for a soldier's life, the father expressed his dissent in the strongest terms. "Anything but this," said he, "anything but this—the very mention of a military drill fills me with horror; I cannot bear to think

of a child of mine engaging in scenes of bloodshed and destruction. No consideration on earth could extort my consent." And to his eldest daughter he wrote: "There is a subject which often hangs heavy on my spirits,—I mean my poor dear T——'s inclination for a military life. Hating war as I do from my very heart, convinced as I am of the inconsistency of it with real Christianity, and looking on the profession of arms as irreconcilable with the principles of the Gospel, I should mourn greatly if one of my boys chose so cruel, and generally speaking, so profligate a line of life. I could never consent to it, on conscientious grounds, and therefore wish this bias for the profession of arms to be discouraged. I dislike and oppose it with my whole heart."

Whilst I do not forget my own feelings of delight and exhilaration, as a lad, in witnessing with all its 'pomp and circumstance' the soldiers' march, yet I do confess that the Spirit of my God has brought me to a better mind upon the subject, and that now to behold a parade of the military—especially when participated in by the orphan-pupils of a Girard College or Soldiers' Home—will bring moistened eyes, and quivering lips, and an averted face.

I do not deny that Christian men may have been soldiers, but can there be any question that the profession of arms is an occupation which the followers of Him who defended not Himself with the legions which He could have called, and who said that "my kingdom is not of this world, else would my servants fight," are enjoined to come out of. The primitive Christians of the first three centuries saw it so, and one of those best known to us (Tertullian), writing upon the unlawfulness of the military pursuit, pointedly says that "when a man has become a believer, and faith has been sealed, there must either be an immediate abandonment of it, which has been the course with many, or all sorts of quibbling will have to be resorted to in order to avoid offending God."

Strong language indeed was that used by "Fighting Joe Hooker" to Dr. Prime, when the latter spoke of the reconcilability in some cases, of war and Christianity. The General said, with emphasis: "The truth is, a man cannot be good and be a fighting man. He must have the devil in him. To kill one another, men must have their blood up, and then they are just like devils." And herein the hero of Lookout Mountain and Missionary Ridge but echoed the sentiment of the first Napoleon, that "war is the business of barbarians," and of the Duke of Wellington, that "men who have nice notions of religion have no business to be soldiers." Ought we not therefore to unite with the conclusion of the editor of the *Boston Christian*, who, after referring to the vehement expression of Sir Charles Napier, in the midst of his triumphs in India—"Accursed war! May I never see another shot fired!"—aptly says: "What have Christians to do with such cruelties and crimes against humanity and against the God of peace?"

In conclusion, I have remembered those last plaintive words of the lamented Hedley Vicars, when, fatally wounded beneath the tower of the Malakoff, and carried away from the field of blood, he faintly exclaimed—"Cover my face! Cover my face!" We know not the revelation of those last awful moments

in the young soldier's ebbing life, but we may well believe that the penitent thought came powerfully to mind: Had he, and these comrades of his, and those, his enemies, observed the command of the Lord Jesus Christ, to love one another? And had not this same Lord instructed his disciples how they, and all others after them who called Him Master, should effectually conquer their enemies? Coming like a flood to the remembrance of the dying soldier, whilst the roar of cannon and the rattle of musketry mingle with the curses of the combatants, and the moans of the wounded and dying, how appropriate then this last request to his carriers—"Cover my face! Cover my face!"—*Episcopal Recorder*.

Look to Your Influence.—At the close of a recent General Assembly the mother of a grown-up family, whose home had been opened for the entertainment of guests during the Assembly, exclaimed sorrowfully: "I have had such a bitter disappointment. I voluntarily deprived myself of the privilege of attending most of the meetings in order that I might have four ministers of the gospel at my table these two weeks, hoping that my oldest son, who has grown skeptical these later years, might be brought under their godly influence; that their words, their example and their prayers might convince his heart, when arguments had failed to convince his head. But instead of any such result, he has been driven farther away from the truth than ever before, such was the faculty of these ministers for turning all proceedings of the Assembly into ridicule, such their uncharitable remarks and criticisms, such their levity and silly nonsense. My children were simply disgusted, and my poor Charlie said to me this morning, when the door had closed upon the last of our ministerial guests: 'Mother, I have been taught in the Scriptures from my youth up, as you have good reason to know, and I am well informed as to what a professing Christian should be. I have listened to the conversation of these Reverends and D. D.'s three hours each day for two weeks, and I am more than ever confirmed in my unbelief. I have no desire to have any part or lot with such professors, much less to be one of such ministers of the gospel. Skeptic as I am, I would not speak of my mother's church, nor make light of sacred things, as I have heard these men do.'"

Hannah More once said of Wilberforce: "It is impossible to spend an hour in the society of that man and not be the better for it." Let us make sure that the homes we enter shall be the better for our having been in them; that some at least of the children in these homes may look back in after years from honored positions in the Church, and find the date of the turning point in their history coincident with the time of our temporary abode beneath their parent's roof.—*Selected*.

Were the Ancient Hebrews Left-handed?—Dr. Erlenmeyer has just given an interesting and learned lecture to prove that the ancient Hebrews were a left-handed people. Most of the Aryan people, as we know, write from the left to the right of a sheet of paper, and their books are so printed as to be read in this direction. Most of the Semitic people, on the contrary, write from the right to the left of the paper. Hitherto this very emphatic

difference has been simply represented to be a mere characteristic of habit, kept up by the reverence for tradition which is so deeply rooted in the Semitic mind. It has never occurred to any one, so far as we know, that the direction taken by the hand of a Semitic scribe in writing was due to a physiological cause, namely, to the fact that his left hand was his better hand, and was much more ready and "dexterous" than the hand which we Aryans call the dexter.

Dr. Erlenmeyer insists that the writers of the Old Testament, and probably the early Talmudists after them, naturally wrote with their left hands, and would have found it difficult, if not impossible, to write with the other hand. Hence it was only natural that manuscript should travel along a line which started from the right and ended on the left. Dr. Erlenmeyer says that this hypothesis is not a mere happy thought of his own, but that he has found striking confirmation of the theory in the Talmud. For instance, he cites a passage which insists that certain special prayers and inscriptions are always to be written with the right hand, and not with the left. The execution of this exceptional prescription was a work of time, patience, and difficulty, and it is implied that the process of writing with the right hand was a departure from the ordinary, easy and natural way of writing. The learned doctor also cites passages from the Hebrew of the Old Testament in which a particular stress seems to him to be laid upon the "left-handedness" of the old Hebrews. Jacob and Job, he says, preferred to give the pre-eminent benediction with the left hand instead of the right. Jacob, "knowingly and deliberately," laid his left hand upon the head of his eldest grand-child. —*London Echo*.

If we neglect a proper care of our bodies, disorders will hurt them; if we omit to seek for spiritual nourishment, our souls will be in danger of perishing; and if we exercise not our reason, to cultivate and improve our natural understandings, to form us and our manners so as to be pleasing and profitable members of society, our spirits may in our progress through life, contract dispositions which, in course of time, may be inveterate and hard to be removed; dispositions which will much disqualify us for fulfilling our several departments in life with propriety, and with ease and satisfaction to ourselves and others. —*Richard Shackleton*.

Every believer, while on earth, in his several calling, is an ambassador for Christ, though not called to the ministry. He has something of his Master's character and interest to maintain. He derives his supplies, his supports, his instructions, from above: and his great charge and care should be to be faithful to his commission, and every other care he may confidently cast upon the Lord to whom he belongs. In this sense we are to take the state upon ourselves, to remember our dignity, and not to stoop to a conformity to the poor world among whom we live; we are neither to imitate their customs, nor regard their maxims, nor speak their language, nor desire their honors or their favors, nor fear their frowns; for the Lord whom we serve has engaged to maintain and protect us, and has given us his instructions, to which it is both our duty and our honor to conform.

An East Wind in the East.—H. H. Jessup, writes from Beirut to the *Christian Weekly* as follows:

"Have you ever thought what is meant in the Bible by an 'east wind?' Had you been here last week, you would have learned all about it by bitter experience. No wonder that Jonah's head was scorched by it. In the Arabic version we read (Jonah iv. 8:) 'And it happened at the rising of the sun that God prepared a hot east wind and the sun smote on Jonah's head, and he wilted and he asked death for himself and he said, My death is better than my life.'

"An east wind began to rage here on Wednesday, August 22nd. A deadening and oppressive heat settled over the land. The next two days it grew more intense. The air was dry and hot as the breath of a furnace. The birds sat motionless in the thick trees. The green leaves of the fig trees grew crisp and dropped to the ground. Book-covers curled up as though they were being held by a coal grate. Doors, bureaus, and tables cracked with a loud noise, and warped with heat. Even the wooden ceilings cracked as if the boards were in agony. Men and beasts panted as if gasping for breath and parched for want of water. Our children awoke almost every hour of the night, calling for cold water.

"I have rarely enjoyed anything more than I did the sight of a great flock of sparrows, driven by thirst to our yard, where there is a long trough of water. They plunged in, drank and drank again, flew around and fairly exulted with delight at finding in this arid mountain and on such a day an abundance of water. A huge centipede plunged into our washbowl to slake his thirst, and although obliged to dispatch him for fear of his injuring some one of the family, I could not help allowing him to live long enough to enjoy the luxury of a draught of cool water. Writing was almost impossible, as the ink dried on the pen between the inkstand and the paper.

"I had to ride four miles on horseback during the heat. Returning after sunset, I met — Bliss just coming up from Beirut. His first question was, 'Is anybody left alive on the mountain?' The heat in Beirut exceeded anything in the memory of the oldest inhabitant. No wonder Jonah wilted. Thousands of Syrians 'wilted' on Friday, and I doubt not many said in thought if not in words; 'My death is better than my life' if this east wind continues."

For "The Friend."

Natural History, Science, &c.

Animal Remains in the Coal Measures.—An examination of some of the stumps of trees found in the coal measures of Nova Scotia has shown a number of species of fossil frogs, snails and insects entombed in them.

Nitrate of Silver is sometimes used as a remedy in epilepsy, and when used for a considerable time the skin becomes of a peculiar bluish color. This color has sometimes become permanent.

Manufacture of Canes.—Many are of imported wood, some from the tropics, China and the East Indies. The Whongee canes from China are the stems of a species of gigantic grass closely allied to the bamboo. The orange and lemon are highly prized and are imported chiefly from the West Indies. Myrtle sticks are imported from Algeria. The

Rajah stick is the stem of a Borneo palm, and takes its name from the fact that the Rajah will not let any go out of the country without paying a heavy duty. The palm canes are more or less angular and are the leaf-stalks of the date palm. The Malacca canes are the stems of a slender climbing palm.

Many imported sticks have to go through a process of straightening by mechanical means. They are buried in hot sand till they become pliable; then the workman bends them in the direction opposite to its natural bend and so straightens it. To make the crook curl for the handles, one end of the cane is firmly placed in a vise, and a stream of fire from a gas pipe is poured on the part to be bent. When sufficient heat has been applied the cane is pulled slowly and gradually round till the hook is formed. An additional application of heat then serves to bake and permanently fix the curl. —*Scientific American*.

Defective Vision Among Weavers.—It is the business of a weaver to keep his eye upon the work. The shuttle does not require his attention, still the eye, when on the cloth, cannot help following it. The sley moves at right angles, and the eye naturally takes in this motion also. These two motions struggle with each other in their effect upon the eye and produce an unnatural strain which weakens. Let anyone not accustomed to this try to follow the objects near the roadside which he passes in a railway train. He will find it most fatiguing to the eye. The average speed of a railway train is about 20 miles an hour, and a shuttle in a calico loom runs at the rate of 10 miles an hour—but then the objects passed in a railway train are larger and at a greater distance.

It is the suddenness of the motion which tires the nerves, and this is of course increased with the greater velocity of the loom. A hand loom weaver with 60 picks in a minute has not nearly the strain on his eyes which a power loom weaver has with 200 picks in a minute. —*The Textile Manufacturer*.

Corrosion of Iron.—Iron set in sulphur is frequently corroded owing to the presence of commercial sulphur of small portions of sulphuric acids produced during sublimation of the sulphur. In the joint presence of moisture and acids corrosion takes place. The carbonic acid gas of the air acts upon it, and as this and the moisture are always present in the air, iron so exposed is always affected more or less by rusting. Wet coal ashes corrode iron very rapidly.

A manufacturer of fine cutlery found at one time a large portion of his goods being returned to him as in damaged condition. Instead of the bright, clean surfaces for which such articles are noted, he found rusty, deeply oxidized blades. After much anxiety and watching to determine the cause, whether it was damp paper, the ill-will of some of his agents, or other cause, it was located upon the man who sorted and wrapped the knives in packages. Everything he touched was found to rust, from the peculiar acid character of his skin exhalations.

Similarly, it is well known that some persons cannot carry pocket-knives or bright iron articles, as keys, &c., about their persons without their becoming very rusty.

The rusting of iron proceeds with great rapidity after it has once commenced, because the rust of iron is a ready absorber of moisture and gases, and it thus constantly conveys

elements of destruction into the yet un-
 aged metal. It is to this fact that the
 difference in the rusting of used and
 unused rails, machinery and tools is due.

Sympathy in a Dog.—The following touch-
 narrative is from the pen of a lady.

Some years ago we possessed a large watch-
 dog, a mastiff, who, when he became old, was
 waded the free range of the garden. We
 had a little skye terrier, whom he took
 to his especial charge, walking with her,
 apparently showing her the various walks,
 over beds, &c. She had, unfortunately, one
 at vault, *i. e.*, chasing the cat, who was
 a pet. On one occasion she was taken
 to the act, and her master was administering
 little castigation; whereupon the mastiff
 crept up quietly to his master, and took his
 arm in his mouth, not offering to bite,
 asking him to withhold the coming stroke.
 The successor to this dog was a still more
 remarkable animal, belonging to the St. Ber-
 nard breed. She was with us during a season
 of bitter bereavement. Her own altered looks,
 quiet and sad demeanor, told how truly
 she shared in the prevailing sorrow. For
 many weeks she never entered the house
 (except the kitchen), but would often look
 fully up to the windows. At length, when
 she did venture into the dining-room, she
 rarely walked direct to the well-known chair,
 finding it vacant, with saddened look
 crept away and left the room.

Time rolled on, her visits to the house
 were renewed, and then it was that her sym-
 pathetic qualities were so touchingly dis-
 covered. She seemed to realize the change
 that had passed over us. She noticed our
 indications of sorrow when we thought that
 we were sleeping, and, leaving the spot where
 we were lying, she would offer us her paw
 with an expression of countenance which
 told itself felt.

On more than one occasion she rose
 spontaneously from the warm rug, and, with a
 look which conveyed as impressively as words
 could do the sympathy which she felt, she
 pressed her beautiful flaxen breast on the lap
 of the lonely one, clasped her in her arms,
 and licked the tear-bedewed cheeks."

I knew a case where a dog belonged to a
 large family, and, as will be the case in fami-
 lies, one of the children occasionally got into
 disgrace, and was punished. Whenever this
 happened, "Flo" was sure to find out the
 offending child, and, by licking its face and
 giving many caresses, would show her sym-
 pathy.—*J. G. Wood.*

The Spices We Buy.—Those spices like nut-
 mugs, cloves, stick cinnamon, mace and all-
 spice, which we buy by weight, and in the
 manner in which they are gathered, are not
 entirely capable of adulteration. But there
 is a certain deception to be guarded against.
 Inferior or cheaper quality of the same,
 or of a similar kind of spice, may be mixed
 with or substituted for better or more costly
 ones, without any corresponding diminution
 of price. For instance, wild nutmegs are
 sold with cultivated ones, bearing about
 the same relations to the best qualities that
 the wild apple does to a fine Baldwin. It is
 the same with mace and cloves, while cassia
 is substituted for cinnamon, so that it is al-
 most impossible to find stick cinnamon that
 is not mixed with cassia. To learn to know
 genuine spices with certainty is our only
 safeguard. Then, if we choose to buy cassia,

we shall do it with our eyes open, and with-
 out paying the price of the delicate and costly
 cinnamon. The weight of good nutmegs
 should be nearly seven to the ounce, grocers'
 weight. Very fine ones weigh eighty and
 one hundred to the pound, or five or six to
 the ounce. If pricked with a pin, the oil
 exudes visibly, and the pin also penetrates
 readily. Wild nutmegs are small and pointed.
 They are inferior in the amount of oil and in
 the general fragrance.

The best cinnamon comes from Ceylon. It
 is the bark of a tree of the laurel family,
 which gives us, even in this temperate climate,
 such plants as our sassafras and our spice-
 bush. The trees are topped like osier willows,
 and the cinnamon used is the bark from the
 young shoots, which form the bush at the
 top of the tree. It is cut twice a year. A
 tract not more than a quarter of a mile square
 forms the great cinnamon orchard of Ceylon.
 No other countries produce so fine a quality,
 or so great a quantity, as the fertile and
 silicious tracts of Ceylon, and the neighbor-
 ing islands. The character of true cinnamon
 is the splintery, fibrous quality of it. It tears,
 rather than breaks, and is in small, thin rolls.
 The taste is sweet and spicy, and it retains its
 flavor long in the month. Cassia or Chinese
 cinnamon is used to mix with it, being cheap
 and abundant. It is coarser and in thicker
 rolls. It breaks readily, but does not tear,
 and if chewed is granular and mucilaginous.
 It lacks the delicate, sweet taste and smell of
 cinnamon, having a peculiar woody, strong
 flavor of its own.

In ground spices, as a rule, we find much
 reason for dissatisfaction. Their only merit
 now is convenience, not quality. Nutmegs,
 mace and cloves are so oily that to grind
 them easily, some absorbent like sawdust or
 starch is added, and this becomes a part of
 the ground spice as the first step, whatever
 may be added later. There is, however, but
 little demand for ground nutmeg, American
 housekeepers having the good sense to prefer
 the whole nuts.

Twelve specimens of cinnamon were ex-
 amined. Only three of these contained any
 cinnamon at all. Even these were mixed
 with cassia and sawdust. The other nine
 were cassia and sawdust, mahogany sawdust
 being distinctly identified in some of them.
 Three specimens of cassia were examined.
 Two contained a very little cassia and a great
 deal of sawdust, but the third was nothing
 but sawdust, there being no trace of any spice
 in it.

It was quite a pleasure after this to take
 up ginger and find it so comparatively good.
 Of the twenty-eight specimens only seven
 (or twenty-five per cent.) were adulterated.
 Three of these were adulterated with starch
 and turmeric, one with starch and mustard
 husks, one with turmeric, and two with starch
 only. The remaining twenty-one varied in
 color from a tawny white to brown, but were
 all fragrant and good, and some excellent.
 None were at all yellow, except the four to
 which turmeric had been added. The differ-
 ence in color is owing simply to the pre-
 paration. The fleshy roots are scraped of the
 bark, as in whole white ginger root or the
 preserved ginger. Then the ground ginger
 is quite light in color. If the bark is left on,
 the ginger is brown when ground. In whole
 ginger there is often a coating upon the roots.
 This is only lime, into which they have been

dipped to protect them from insects. Nut-
 mugs are imported packed in lime for the
 same reason.—*N. E. Farmer.*

True contentment is absolutely essential
 to happiness. There is a plant called selfish-
 ness, and if you will pull it up by its roots,
 you will find that it grows in the soil of
 misery. Were self completely renounced,
 and Christ fully received as all in all, sorrow
 would be so sweetly accepted by us that the
 sting of it would be taken away. We must
 be satisfied with what God appoints, or else
 we shall be constantly the prey of discom-
 fort, and the victims of disappointment. O
 Christian men and women, will ye not seek
 to be content with such things as ye have?—
Selected.

THE FRIEND.

SEVENTH MONTH 14, 1883.

A letter from a distant correspondent asks
 whether a member of the Society of Friends
 can in harmony with his profession sue at
 law for damages for injury to his character
 through false charges. There is nothing in
 the letter to indicate whether this is simply
 an abstract question, on which our corre-
 spondent is desirous of having his opinions
 settled by comparison with the sentiments of
 others; or whether it has reference to any
 case which has arisen,—and it is satisfactory
 to us that the question is so stated—for it is
 difficult for any of us, however well-inten-
 tioned, to arrive at correct conclusions where
 our sympathies or interests are involved.

The general principle adopted by the So-
 ciety of Friends in all cases where one person
 feels himself wronged by another in any way,
 is that laid down by our Saviour for the guid-
 ance of his followers: "If thy brother shall
 trespass against thee, go and tell him his fault
 between thee and him alone; if he shall hear
 thee, thou hast gained thy brother. But if
 he will not hear thee, then take with thee one
 or two more, that, in the mouth of two or
 three witnesses every word may be estab-
 lished," &c. It is one of the duties of the
overseers, who are under appointment in every
 Monthly Meeting, to attend to such cases, and
 to heal the breaches that might otherwise
 widen, and might disturb the peace of indi-
 viduals and of meetings. If the offender is
 convinced of his error, and willing to make
 suitable acknowledgment for the injury com-
 mitted; then he should be forgiven for what
 he has done, in accordance with the com-
 mands of our Saviour. The exacting of a
 pecuniary fine does not seem consistent with
 that free and full forgiveness which every one
 of us needs at the hands of our Heavenly
 Father for our violations of his laws—nor is
 it favored by such texts as the following:
 "If ye forgive not men their trespasses,
 neither will your Father forgive your tres-
 passes." "With what measure ye mete, it
 shall be measured to you again."

As long ago as 1710, a provision was intro-
 duced into the Discipline, prohibiting Friends
 from entering suits at law against their fellow-
 members, except in cases where it might seem
 necessary to the overseers or other solid and
 judicious friends of the meeting to which the
 latter belonged. This rule was founded on

the principle, that it was one of the duties of the Church to settle disputes among its members, and the duty of members to submit to its decisions, without the exposure and scandal resulting from the publicity of legal proceedings.

Where the offending party is not a member of our Society, and therefore not subject to its discipline, the Friend who is wronged has the right to claim the protection of the courts of law; and, in cases of slander, to demand a legal investigation which may establish his innocence of the charges circulated against him. But this right is one that ought to be cautiously exercised. If the recourse to legal action is stimulated by a feeling of resentment for real or fancied wrong, the effect is almost certain to be injurious to the person who indulges this feeling—for it is inconsistent with the Spirit of the Redeemer, which breathes good-will to all, even to those who have injured us, and inspired the commands, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you."

SUMMARY OF EVENTS.

UNITED STATES.—On the 7th instant a conference was held between the Secretaries of War and of the Interior, the Commissioner of Indian Affairs and General Crook. It was decided that "the Apache Indians recently captured by General Crook, and all such as may be hereafter captured or may surrender themselves to him, shall be kept under the control of the War Department at such points on the San Carlos Reservation as may be determined by the War Department (but not at the agency without the consent of the Indian Agent), to be fed and cared for by the War Department until further orders. For the greater security of the people of Arizona and to ensure peace, the War Department shall be entrusted with the entire police control of all the Indians on the San Carlos Reservation, and charged with the duty of keeping the peace on the reservation and preventing the Indians from leaving it except with the consent of General Crook or the officers who may be authorized to act under him."

Chief Moses and Sar-Sop-kin, of the Columbia Reservation, and Tomaskat Lot, of the Colville Reservation, have had a conference with Secretary Teller and Indian Commissioner Price. Tomaskat requested that there be constructed upon the Colville Reservation a saw and grist mill, a boarding school to be established at Buonaparte Creek, to accommodate 100 pupils, and a physician to reside with them.

Sar-Sop-kin asked to be allowed to remain on the Columbia Reservation, where he now lives, and to be protected in his rights as a settler, or to remove to the Colville Reservation if he so desires. In case he so removes and relinquishes all his claims on the Columbia Reservation, to have a hundred head of cattle for himself and his people. The Secretary agreed to comply with these requests provided Congress shall make sufficient appropriations. The Secretary also agreed to ask Congress to make appropriations to enable him to purchase for Chief Moses a sufficient number of cows to furnish each of his band with two cows: to build a dwelling-house for Chief Moses at a cost of not less than \$1000; to erect a building and maintain a school therein; to construct the saw and grist mill asked for as soon as it shall be required for use, and to furnish each head of a family or male adult person with one wagon, one double set of harness, one grain cradle, one plow, one harrow, one scythe, six hoes, and such other agricultural implements as may be necessary. All this on condition that Chief Moses shall remove to the Colville reservation, and relinquish all claim upon the Government for any land situate elsewhere.

The Secretary further agreed that, if Moses and his people shall keep this agreement faithfully, he is to be paid in cash, in addition to all the above, \$600 per annum during his life. This agreement is, of course, conditional upon Congress making the necessary appropriations, and Chief Moses will not be required to move to the Colville Reservation until the appropriations have been made. The Indians expressed themselves entirely satisfied with the result of their conference.

A telegram from the City of Mexico says the treaty between the United States and Mexico, providing that no troops of either country shall cross into the other in pursuit of Indians has been "prorogued" for one year.

The New York *Commercial and Financial Chronicle* says that this year's cotton crop will be the greatest ever yet produced in the South. It is estimated at 7,100,000 bales, which is more than 1,600,000 bales larger than the crop of last year, and half a million larger than that of 1880-81, the largest hitherto recorded. The present crop, while 30 per cent. larger than that of the preceding season, is produced from an acreage 1.55 per cent. less, the plant of 1882-83 having been 16,590,000 acres and that of 1881-82, 16,851,000. This great difference in yield is attributed to the fact that the season of 1881-82 was exceptionally disastrous to cotton culture, while that of 1882-83 was unusually favorable. The *Chronicle's* estimate of the acreage of the crop just planted—that is, the crop of 1883-84—is 17,449,000 acres, which is the largest yet reported.

The Supreme Court of Missouri has decided that the High License law passed by the last Legislature of that State is constitutional, and applies to St. Louis as well as other parts of the State.

Great forest fires are reported south of Kalama, Oregon; the losses already are estimated at \$200,000. At Oak Point, six miles of railroad and two locomotives have been destroyed.

The Illinois State Entomologist reports that vast numbers of the Hessian fly are now in a dormant condition so low down in the stalk that they are left behind in the stubble when the wheat is cut. This is true of the entire winter wheat region of Illinois. He advises that the stubble be burned at the earliest date possible, or else the infested fields be ploughed deeply and rolled.

The receipts of mackerel at Gloucester, Massachusetts, this season, are 50 per cent. less than last season. The receipts of codfish during the last six months exceeded by over 1,000,000 pounds those of the corresponding season of 1882, while the receipts of halibut have been 1,500,000 pounds below the average.

As was to be expected, the mortality in New York last week shows a very heavy increase, the total deaths being 1051, against 716 the week previous, and of the former 672 were children under five years of age. This is a sad record, but in view of the severe and prolonged heat it can hardly excite surprise.

The deaths in this city last week numbered 504, which was 74 more than during the previous week, and 215 more than during the corresponding period last year. Of the whole number, 257 were males; 245 females, and 234 under two years of age: 101 died of cholera infantum; 39 of consumption; 27 of marasmus; 19 of old age; 17 of inflammation of the stomach and bowels; 14 of scarlet fever, and 10 of diphtheria.

Markets, &c.—U. S. 3's, 103½; 3½'s, 103½; 4½'s, 113; 4's, 119½; currency 6's, 128 a 132.

Cotton.—There was very little movement, but prices remain about the same as last quoted. Sales of midlings are reported at 10½ a 11 cts. per pound for uplands and New Orleans.

Petroleum.—Standard white, 7½ a 7¾ cts. for export, and 8½ a 8¾ cts. per gallon for home use.

Flour.—The demand continues limited, but prices were unchanged. Sales of 1800 barrels, including Minnesota extras, at \$5 a \$6.12½; Pennsylvania family at \$4.87½ a \$5; western do. at \$5.62 a \$6.20, and patents at \$6.25 a \$7.25. Rye flour is dull at \$3.50 per barrel.

Grain.—Wheat is 1c. higher. Sales of 3700 bushels red in car lots at \$1.07 a \$1.17. Rye is nominal. Corn.—Car lots are in fair demand and steady. Futures are higher. Sales of 8500 bushels in lots at 50 a 62 cts. Oats are higher. Sales of 9000 bushels in lots at 40 a 45 cts.

Hay and Straw Market, for week ending 7th mo. 7th, 1883. — Loads of hay, 144; loads of straw, 21. Average price during the week—Prime timothy, \$1 a \$1.10 per 100 pounds; mixed, 90 cts. a \$1 per 100 pounds; straw, 70 a 80 cts. per 100 pounds.

Beef cattle were dull and prices were a fraction lower: 4700 head arrived and sold at the different yards at 4½ a 6½ cts. per lb., the latter rate for a few extra.

Sheep were dull and lower: 16,000 head arrived and sold at the different yards at 3½ a 5½ cts. and lambs at 4 a 9 cts. per lb., as to condition.

Hogs were dull and unsettled: 3700 head arrived and sold at the different yards at 8½ a 9½ cts. per lb., as to quality.

FOREIGN.—The steamship *Daphne* was launched at Glasgow, on the 3d instant. During this operation she fell over on her side, precipitating a number of people in the water. It is estimated that 150 persons were drowned. The *Daphne* turned upside down before sinking. Many persons on board swam ashore, and the

great mortality is attributed to the large number workmen and others who were in the hold.

The returns issued by the Board of Trade show that during the 6th month British imports increased, compared with that month in last year, by £5,200,000, that the exports decreased during the same period £83,000.

The *Post* says, De Lesseps has made a satisfactory arrangement with the British Government in the matter of the Suez Canal.

Judge O'Brien, in addressing the Grand Jury Limerick, declared that the diminution in the number of outrages since the last Assizes amounted to a social revolution.

The decision of the Home Government to repudiate the proposed annexation of New Guinea to Queensland has caused discontent at the latter place. Premier McIlwraith has stated in the Legislative Assembly that Queensland will do her utmost to effect the wishes of the colonies. In the Legislative Assembly at Melbourne the Premier of Victoria declined to accept the decision as final.

It is stated that a treaty has been concluded between Persia and Russia, settling the frontier as far as Afghanistan, and providing that if England protests against it Persia shall refer her to Russia.

Heavy floods have prevailed in Surat, India, causing great damage to property and some loss of life. The waters are now subsiding. Traffic on the railways interrupted. Five hundred houses have fallen at Surat. Many villages have been destroyed by the floods, and thousands of people are homeless.

More than one thousand deaths from cholera are reported for the week ending on First-day last in Egypt. About three-fifths of the number occurred in Damietta. The sanitary cordon around this city stretches in a circle fifteen miles in circumference. The Lazaretto Beyrout is crowded with fugitives from Egypt. The officers of the institution refuse to admit any more prisoners. It is reported in Cairo, that a yacht is being prepared and will be held in readiness to take the Khedive to Naples in the event of the spread of cholera making his departure necessary.

On the 9th instant it was stated that provisions laid out at Damietta, and the people were starving. A number of European residents made an attempt to break the cordon around the town, and several were wounded.

According to advices from Behera, Egypt, the cholera plague has ended with the death of all the cattle in the district. The cotton worm is now doing great damage there.

Advices from Venezuela state that locusts are making havoc in many parts of the country. They have reached Puerto Cabello, Valencia and inland districts on the same longitude. In one night all the vegetation in the neighborhood of Moron was destroyed. It is feared they will soon reach the fertile valleys of Caracas.

The volcano on the Island of Ometepe, in Nicaragua, which has been smoking for some time now reported in active eruption. The inhabitants are leaving the island.

Cajame, Chief of the Yoqui Indians, in Mexico, was assassinated on Fourth-day, last week. It is believed that his death "throws all the rich lands and mines of the Yoqui River district) open to the white men."

WESTTOWN BOARDING SCHOOL.

Until further notice the Stage will be at Westtown Station on the arrival of the 7.09 and 9.05 A. M. train from Philadelphia, to convey passengers to the school.

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For "The Friend."

Letters and Memoranda of William Scattergood.
(Continued from page 386.)

To M. Comfort.*

"Millville, 1st mo. 24th, 1839.

Dear brother M.—In allusion to E. Robson and her husband, I can now say, that so far I have seen of her movements, they appear to be under right influence; and I trust her spiritual labors may be beneficial to the church. Her deportment is solid and serious, being very careful of her words that they may be pure and savory. She is also watchful over her own spirit, in becoming humility and fear. I have been glad to feel with and for her; and to experience unity with her, I trust, in that which is unchangeable; and have been, I hope, benefitted by her services among us. Alluding to a visit of — in this country (at that time) he says: I fear that in many places great inroads will be made, especially on the minds of the young and unstable, whereby the simplicity of our Christian profession will come to be despised, and a disposition creep in to set up the devices of men instead of the Spirit of truth, as the standard of substance of true and vital religion.

I have felt of late a very fervent desire that as well as all others who have been favored to see this snare of the enemy set for our Society, may experience a renewed engagement of mind, not only to maintain the Truth in purity, but more and more to fulfil in our individual capacity all those duties which are laid for at our hands; and that we may go forth by our humble watchful walking, that we are not only engaged for the support of the principles of truth, as a Society, but that we are intent upon having the Lord's standard exalted in our own hearts, subduing every unsanctified propensity, and leading us forward, under the cross, to victory over sin, and to the attainment of 'the measure of the stature of the fulness of Christ.'

Affectionately thy brother, W. S."

Moses Comfort, an esteemed member and elder of the Monthly Meeting, Bucks Co., Penna., deceased 1st of 3d month, 1870, in the 74th year of his age. Elizabeth Robson, a minister, with her husband Thomas Robson, an elder, as companion, arrived in this country on her second visit of gospel love, about the of the Twelfth month, 1838; remaining near 3½ yrs. She died the 11th of 12th mo. 1843, aged 73. obituary notice and testimony concerning her, see "The Friend," vol. xvii. pp. 144 and 152.

To M. M. Sheppard.*

"Millville, 3d mo. 7th, 1839.

My dear friend,—My mind has been so much affected since parting with thyself and brother to-day, with feelings of sweetness, and with something of that which unites in the one bond that, though a little out of the usual way, I have felt a strong inclination to communicate of what I have felt, if so be it may tend to our mutual encouragement in that which is good, and to the strengthening the bonds of Christian fellowship. 'If we walk in the light as God is in the light, we have fellowship one with another,' is the precious testimony of one of the apostles, and well comports with the declaration of our Saviour:—'By this shall all men know that ye are my disciples, if ye have love one to another.' I can truly say, I feel a fervent and affectionate desire that this kind of feeling may more and more prevail among the members of our religious Society: that we may be truly united together in the bond of peace; and that making the profession we do, we may know our fellowship to be with the Father and with his Son, Jesus Christ. Are we not as a people, making a profession of love and unity, and yet in great measure, destitute of that which enables to salute one another as fellow travellers and pilgrims in that heavenly highway, which the vulture's eye hath not seen, nor the lion's whelp gone up thereon? Are we not dwelling too much as in the outward court, unwilling to be stripped of that in which we glory, and to come to the footstool of Him who is able to invest us with robes of righteousness, and in the abasement of self, to appear as a crown of glory and as a diadem of beauty unto us? Is it not because of this that our religious meetings, instead of being times of refreshing from the presence of the Lord, are often found to be seasons of sorrow and mourning to the right minded, and greatly barren of that kind of feeling which is as incense before the throne?

O! it is a precious thing to feel a little evidence in ourselves of being united to Him, the Holy Head, and to partake of the living virtue which flows from Him into every member of his body, let that member be ever so small or insignificant in its own estimation. Such an evidence (and the true Christian is satisfied with nothing short of it) is at times furnished; and when thus favored, we can adopt the language of the Psalmist: 'He hath

* Mary M. Sheppard was a member of, and subsequently to this period was acknowledged as a minister by Greenwich Monthly Meeting, New Jersey. She died there 8th mo. 14th, 1849, in the fortieth year of her age.

Several of her letters were addressed to her friend, William Scattergood; and this epistolary intercourse was, no doubt, mutually helpful at a period when both were passing through preparatory exercises and baptisms to fit them for the great work of the ministry; upon which service, as we have learned, he entered in Ninth mo. 1838—having spoken a few times about ten years before—and she in Fifth mo. of 1840.

set my feet upon a rock and established my goings; and hath put a new song into my mouth, even praises to my God.' May we, my dear friend, be engaged more and more to become acquainted with God; to experience a being united to the root; to be engrafted into Christ the true Vine; and to know all our fresh springs to be in Him, who is the unfailing Fountain of all excellency. May we be brought into a willingness to go down into suffering and baptism for the Body's sake which is the Church; for it is truly given unto us not only to believe in Christ Jesus, but to suffer for his sake. And as we are thus engaged according to our measure, I believe we shall know a growth and an advancement in that which is substantial, and which fadeth not away.

I think I can say, I feel more than I can express, of an affectionate desire that those who love the Lord Jesus Christ in sincerity, may be drawn nearer and nearer to each other in Him; and that there may be an engagement of mind to follow after peace, and those things whereby one may edify another. I believe much may be gained by a rightly timed intercourse with one another in a religious, social way; and that the interchange of mutual exercises tends to strengthen in the most holy faith. This, I trust, has been the motive which has prompted the present effort; and, should it be found to correspond with thy own feelings, thou wilt perhaps excuse the freedom which has prompted me thus to communicate mine.

I am thy affectionate friend,

W. SCATTERGOOD."

To the same.

"Millville, 4th mo. 1st, 1839.

The anxiety I feel to be preserved to do [nothing] against the Truth, [nor] to follow impulses which may not arise from the right source, has prevented me from taking the pen before this time to answer thy touching lines handed me on Fourth-day last. As I read them on my way home, a crowd of recollections came before me, and scenes gone by of which no mortal knew. * * * The time for apology either for this mode of communication or the freedom of its character seems past by; and I may acknowledge it a relief to the mind thus to impart my thoughts to thee, feeling assured as I do, that the exercise into which thy mind has been introduced and has long been laboring under, arises from similar causes with those feelings which for many years kept my poor soul as in the dust of death. There was one part of thy letter which most sensibly touched me—thy allusion to the days of early visitation. * * *

O, my dear friend, ought not the remembrance of those precious, early visitations, in which the kindness of our Heavenly Father was mercifully extended to us, to fill our hearts with thanksgiving, and induce us to trust in Him through every vicissitude? How can we doubt the infiniteness of that compas-

sion, which reached forth to us when we were enemies and strangers to the cross of Christ, and brought us into a nearness to himself and his people! Does not the recollection of these things bring something like an assurance, that with the same merciful Shepherd and Friend, there is still forgiveness that He may be feared? that He still continues to look upon us, poor frail creatures, with tender compassion, and will heal all our backslidings, and love us freely, if we are only humble and faithful unto Him, and willing to receive the bounty from his hand?

Thy reflections upon thyself, might induce a stranger to conclude there was little or no hope for thee. But is not the very sense of death an evidence of life? Can that soul be twice dead to religious susceptibility, that is sick of feeding on husks? Does not that very feeling indicate a hunger for substantial food? and dost thou suppose thou couldst lament thy hardness of heart if it was truly hardened? Ah, no: these are the evidences which convince me, and, I trust, may convince thee, that thou art under the care and protection of the Shepherd of the sheep, who is seeking thee and is extending toward thee his tender compassionate regard, by keeping thy soul from settling down in indifference and carelessness. Dost thou not love the Lord Jesus? Dost thou not love his children and people—his dedicated followers? Are they not still in some little degree a savor of life to thee?

I doubt not for thee as well as myself, that the conflicts through which we may have had, or may yet have to pass, as they tend to subdue and humble us in a sense of our weakness, will be made availing ultimately to our benefit, in the exercise of those gifts dispensed by the Head of the Church; and that in recurring to the wormwood and the gall of these days of sorrow and mourning, we shall find abundant occasion to magnify the name of our merciful Caretaker. * * * As patience is abode in, and a willingness felt to embrace the offers of Divine mercy and deliverance, I have a good hope that thou wilt yet see the salvation of God; and although at present it may seem to thee a great way off, yet remember He comes as 'a thief in the night,' therefore, may we be found watching; and let us not be 'fearful of taking our possessions in the promised land.' * * *

My soul is poured out for thee; and, according to my very little capacity, prays that thou mayest be enabled to cast away the sackcloth and ashes—the doubts, discouragements and conflicts of thy present condition—and be prepared to come up on Mount Zion, and again behold Jerusalem a quiet habitation. * * * Stand still in thy watch and patiently bear his hand upon thee; and by and by the door of sweet relief will open, and out of weakness thou wilt be made strong. We can do nothing for ourselves. If we are delivered, it must be by Him who led captivity captive; neither can we by taking thought, add one cubit to our stature. Let this consideration deeply affect us; and may we be unitedly engaged to patiently wait and quietly hope for the salvation of God.

With feelings of true affection, I am thy friend

W. S."

(To be continued.)

It is better to carry away a little of the life of God in our souls, than to be able to repeat every word of every sermon we have heard.

For "The Friend."

Incidents and Reflections.

REBUKE AND EXHORTATION.

What encouragement for the sincere penitent may be found in the Scripture declaration, "There is forgiveness with the Lord that He may be feared." Those who obey the apostle's exhortation, to bear one another's burdens, have need at times to extend the language of encouragement to a penitent brother, as well as to rebuke offenders.

An illustration of this occurs in the life of "Billy Bray," of Cornwall, England. He says; "At the time I was building Bethel Chapel, I knew a very good man, but who had a very wicked woman for his wife. She persecuted him in various ways; sometimes by throwing water in his face. One day she provoked him so much that he swore. He at once keenly felt that he had grievously sinned. Very earnestly did he ask the Lord to have mercy on him, Satan busily telling him all the while that it was no use to pray, for no one would believe in him again. When I was working about the chapel the Lord spoke to me and said, 'Go up and restore thy brother.' So I threw down the shovel that I was working with, and away I went to his house. When I got there his wife began to curse him, and to tell me what her husband had said. When she had done I asked the husband to walk out with me. I then said, 'Is not the devil telling you that it is no use to pray, and that nobody will believe in you any more?' 'Yes,' he said. Then I told him that the dear Lord had sent me to him, and that He was on his side, and that I was on his side; and while I was talking to him the dear Lord sent another brother to encourage him. And on the following Sunday the darkness was all dispersed, he regained the blessing he had lost, lived and died trusting in the Saviour; while his wife, continuing to harden her heart, and make the path of her husband rough and difficult, was soon removed by death, to answer at the judgment-seat of Christ for all that she had done."

The testimony given to the disciple of the Lord to deliver, is sometimes one of rebuke, which may not be pleasant to those to whom it is addressed, and which the servant would gladly feel excused from uttering. But if it is faithfully proclaimed, the obedience will receive its reward. Anna Shipton mentions that when on shipboard in the Mediterranean, at the dinner-table, her attention was arrested by an Englishman, who, with his bride and some members of her family, was seated on the opposite side. He was drawing amusement for the listeners from the Bible, and she felt constrained to reprove him publicly. She says:

"There was a pause in eating and speaking. Every eye was fixed on me in amazement and scorn, but I heeded it not. He retorted rudely. I only heard the jeer and the laughter which had been called forth by the ridicule he had awakened on the instrument that by the Holy Spirit was given as a revelation of God to make man wise unto salvation; and so I told him.

"Doubtless, some will say, it would have been wiser to have kept silence and prayed for him.

"Nay, it was no time for silence when the Lord had placed me there for testimony.

"When that testimony was given, I had no

more strength left; so that when dinner ended I could with difficulty push my chair from the table to a corner near the door, and wait for the cold sea breeze to revive me, and enable me to descend to my cabin. The Lord had guided all.

"The Englishman would have passed through the door-way to the deck, but his hat and cloak had been placed on the console before which my chair was closely drawn. He paused before me, looking still ruffled. He arose from my seat to enable him to reach the door, and expressed my regret that I had been compelled to rebuke him before others; but that it was my Master's truth that he had assailed with ridicule.

"He who aforetime said unto the temple, 'Peace, be still!' ruled the strong man's head. Others gathered round, although I spoke in a low tone. He listened, and unabashed before observers and listeners, he frankly held forth his hand, in which I placed my own, he said, 'I thank you; I respect you for what you have done. I shall never forget this day. What will you say to me when I tell you I am a Christian? At least,' he added, said, 'a professing Christian.'

"My work was done. I retired to my berth, and there I realized what Paul meant when he wrote, 'The Lord stood by me and strengthened me.' That night I had meat eat that the world knows not of."

John Churchman mentions in his Journal that when a young man he was brought under great concern on account of a Friend who gave way to sleeping in meetings for Divine worship. He says: "I knew not what was best to do; and reasoned after this manner: Lord, thou knowest that I am young, and an elderly man; he will not take it well that I should speak to him, and, perhaps, I may yet fall; and, if so, the more I take upon me the greater my fall will be; besides, though I have spoken in meetings for discipline when Truth hath been strong upon me, yet out of meetings, I am not fit to reprove, or speak to particulars. I was cautious, indeed in those days, of talking about religion, or good things, from a fear I should get a halcyon thereof, and so not know the true motive which I thought I had observed to be the failing of some. In this strait it came in my mind to go to the person in the night, the most private time and manner; for if I took him aside before or after a meeting others might wonder for what, and I might betray my weakness and reproach the good cause, and do no good; and if the Friend should be displeased with me, he might publicly show, what otherwise he would conceal after private deliberation. So, in the evening I went, desiring the Lord to go with a guide me, if it was a motion from Him. When I came to the house, I called, and the Friend came out to see who was there, and invited me in. I told him I was in haste to go home but wanted to speak with him if he pleased and so passed quietly toward home, to draw him from the door, and then told him my concern for him in a close, honest, plain manner; and without staying to reason much left him in a tender, loving disposition, as I believe, and returned home with great peace. When thou doest or givest alms, let not thy left hand know what thy right hand doeth is an excellent precept."

Sometimes a very effective rebuke is administered without a word being uttered.

his is interestingly illustrated by an incident related of a journey across Pennsylvania some years ago, before the completion of the railroads.

"At a certain point on the west side of the mountains in Pennsylvania, the passengers on the west left the cars and went the rest of the journey by canal. The cars rolled up the captain of the boat, a tall, rough, sun-browned man stood by his craft, superintending the labors of his men, when a party of about half a dozen gentlemen went up to the captain and addressed him somewhat in this wise:

"Sir, we wish to go on east, but our further progress to-day depends on you. In the cars we have just left a sick man, whose presence is disagreeable. We have been appointed a committee by the passengers to ask that you give this man a passage in your boat. If he goes, we remain; what say you?"

"Gentlemen," replied the captain, "I have heard the passengers through their committee. As the sick man a representative here?"

To this unexpected interrogatory there was no answer; when, without a moment's pause, the captain crossed over to the car, and entering, beheld in one corner a poor, emaciated, worn out creature, whose life was nearly taken up by consumption. The man's head was bowed in his hands, and he was weeping. The captain advanced and spoke to him kindly.

"Oh! sir," said the shivering invalid, looking up, his face now lit with trembling expectations, "Are you the captain? and will you take me? God help me! The passengers look upon me as a breathing pestilence, and are so unkind! You see, sir, I am dying; but oh! if I am spared to reach my mother, I shall die happy. She lives in Burlington, and my journey is more than half performed. I am a poor painter, and the only child of her whose arms I wish to die!"

"You shall go," replied the captain, "if I use every other passenger for the trip."

By this time the whole crowd of passengers were grouped around the boat, with their baggage piled on the path, and awaiting the decision of the captain before engaging their passage.

A moment more and that decision was made known, as they beheld him coming on the cars with the sick man cradled in his arms. Pushing directly through the crowd with his dying burden, he ordered a mattress to be spread in the choicest part of the boat, where he laid the invalid with all the care of a parent. That done, the captain directed the boat to be prepared for starting.

Now a new feeling seemed to possess the astonished passengers—that of shame and contrition at their inhumanity. With one common impulse they walked aboard the boat, and not long after, another committee was sent to the captain, entreating his presence among the passengers in the cabin.

He went, and from their midst there arose a white-haired man, who with teardrops starting in his eyes told that rough, sun-browned man that he had taught them a lesson, that they felt humbled before him, and they asked his forgiveness. The fountain of true sympathy was broken up, and its waters gushed up. A purse was made up for the sick man, and all vied in their attention to one whose only desire to live was that he might be in the arms of his mother."

Gather the Fragments.

Among the incidents connected with the efforts of our Society to dissuade its members from selling or using ardent spirits for drinking purposes, is one related by Eli Thomas, an elder of Goshen Monthly Meeting, which shows the care that is needed in our business enterprises, that we do not become connected with any transactions which may prove a stumbling block to others, or weaken our testimony on behalf of the Truth.

Many years ago, the farmers in that section of the country were much in the habit of raising barley, which was sold to brewers for the manufacture of beer. The farmers thought that much the larger part of the ultimate profit went into the pockets of the brewers, and that the share which they received for the cultivation of the grain was disproportionately small; and some of the more adventurous among them determined to start a brewery in Philadelphia, which should consume the barley they raised. The project met with favor, and so many of the Friends residing in that neighborhood took shares in the enterprise, that it was popularly known as "Friends' brewery." Eli Thomas steadily declined all solicitations to join the company.

It so turned out that on one occasion, the manager of the works thought proper to convert a quantity of the barley into whiskey, instead of beer, perhaps from the state of the market, or from some accident that occurred in the preliminary stages of the manufacture.

These preliminary statements are needed to show the point of the incident told by Eli Thomas.

Goshen Monthly Meeting in laboring with its members as to the use of spirituous liquors, appointed him and another friend, who was a stockholder in the brewery, on a committee for that purpose. They called on one who was in the way of using them, and stated to him the object of their visit, and the concern felt by the Monthly Meeting for its members. He replied, that it was true he had so indulged in former times, but now he had come to a resolution to reform, and hereafter would confine himself to the use of whiskey *which came from Friends' Brewery*.

Eli may have felt sympathy for his fellow committee man, at whom the retort was aimed; but he was rejoiced that his own hands were clear, and renewedly confirmed in the wisdom of avoiding entangling alliances.

The cultivation of barley in Chester Co., Pa., has been almost entirely given up for many years.

When a similar committee was laboring in the limits of Salem Monthly Meeting, N. J., they found one of their members, J. —, a storekeeper, who sold much spirits to the workmen at the furnaces, &c., and who regarded the action of the meeting as an unwarrantable interference with his private business; and accordingly was prepared to resent their labors, and to express his own views with decision and harshness.

There was an old man who had received the name of "Captain," who was nearly always lounging about, whom J. often employed to attend to his store when he was called away; and who, he had no doubt, would be there to relieve him when the Committee came.

For "The Friend."

Joseph Whitall, who was then attending meetings in the neighborhood, joined the committee, consisting of William F. Miller and others, in their visit. When they arrived at the house, word was sent to the store for J., but the "Captain" could not be found, and he was compelled to lock the door and leave it shut up. He had scarcely reached his dwelling, before a number of workmen from a neighboring furnace arrived with their jugs to have them replenished; and he hastened back to the store. As jug by jug was filled, the men began to treat each other; and considerable delay was occasioned, so that Wm. F. Miller came to see what was the matter. He found J. surrounded by his whiskey-customers, while he was in the act of drawing for those not yet supplied. J. said afterwards, that at the moment he wished the floor would open and let him go through out of sight, especially as some of the men, exhilarated by their potations, backed W. F. Miller into a corner in their fruitless efforts to make him drink with them; and another called out to know whether he had any more of that *excellent gin* he used to keep!

At length all were served, the store-door locked, and J. returned to the house, thoroughly mortified at the exposure of his business. The committee gently opened to him their object in calling, stating in conclusion that he was the only member of the Monthly Meeting who sold liquor. To this he promptly replied, "This exception shall no longer exist, for I will sell no more." The events of the day had disarmed him of his weapons.

When David Ferris entered upon store-keeping as a business, he found it was the practice to sell rum. He says: "I was told that if I did not conform to it, I need not expect to do any business of importance. So without waiting for [Divine] direction, I fell into the practice; and followed it for several years; until it became a subject of uneasiness to me. I found many used that article to the injury, both of body and mind. Some spent their estates to procure it; and thus brought themselves and their families into want and distress; which gave me trouble of mind. But, being unwilling to lose the profits of this branch of business, I adopted an expedient to soothe my pain; which was, to refuse selling it to such as I thought would make an evil use of it. But this did not answer my expectations; for they would send for it by those who were not suspected. At length I was made willing to relinquish the profits on this article; and trust to Providence for the result. I ceased to sell it; which afforded me peace, and made no great diminution of my business." J. W.

Morality in Business.

The recent departure from earth of a Christian friend, distinguished for integrity no less than for his great business capacity, has led us to reflect upon the grounds of that personal influence which he held over a wide circle of acquaintance, and which seemed to strengthen to the very end of life.

We are convinced, after careful consideration, that his influence over others was largely due to one chapter in his business career.

Through an unexpected combination of circumstances, at a certain period—circumstances entirely beyond his control—he was obliged to throw himself upon the generous

confidence of his business creditors. Many discomforts consequent upon this disaster were to him painfully trying. Chief among these was the thought that his misfortunes had brought sorrow to families sorely in need. Hasty criticism, all the more keen because unjust, also formed a part of this severe ordeal. The days were dark, the future gave promise of little that was assuring.

But now, with a profound trust in God, and with a manly self-reliance, he summoned every energy to the task of recovery. The ordering of his household, the frank avowal of his purpose, his diligent application to business, all evinced the sincerity of his heart. "Not one dollar shall be lost by me," was the motto of his life. Beholding that manly aim, friends gathered about him. Unjust opprobrium was silenced. The purpose within was daily strengthened. Opportunities to acquire riches came unexpectedly. Hope covered the sky with a bright bow of promise. At last the hour toward which he had looked with fond anticipation came. He met every obligation, and went forth in conscious integrity to meet the responsibilities of life.

It should not be said that final success in meeting all just demands upon him was the deepest ground of that wide influence which marked his subsequent history. No, indeed. It was his high moral purpose; it was subjecting himself to personal inconvenience to accomplish that purpose; it was the daily exhibition of a royal manhood, vigorously battling for reinstatement; it was a tender interest in all those who temporarily suffered on his account—these were the secret reasons for that personal influence that any one might well covet for a proper use. Many a man has struggled to overcome failure and has never reached the final goal in this life. But though this be denied, the elements of manhood displayed in the mighty effort won for him the fruits of a virtual conquest. His patience, perseverance, and honest aim commanded the sympathy and inspired the confidence of his fellow-men.

Integrity in business, therefore, was the ground of that wide respect with which the name of our Christian friend will long be spoken. Such integrity has its root in the genuine religious life. That life was not demonstrative, but it was true. It was a life of trust in God, and of humble reliance upon Jesus Christ, his Son. Such a life produces such integrity; such integrity is the very best demonstration of our divine religion before the eyes of men, and will have its final commendation from the lips of the Judge of all at the great day.—*Christian Advocate*.

The Way to the Kingdom.—In the house of a settler [in Van Dieman's Land] at whose house we lodged upon the way, we had much interesting conversation on the importance of minding eternal things, and on the manner in which the kingdom of Heaven is brought near to us by the inshining of the Light of Christ, the witness of the Holy Spirit against sin, which, being attended to, enables mankind truly to receive Christ, and gives them power to become the sons of God by adoption; so that they "are no longer strangers and foreigners," in regard to the kingdom of Heaven, but "fellow-citizens with the saints and of the household of God," to whom "they have access by one Spirit, and are built upon the foundation of the apostles and prophets,

Jesus Christ himself being the chief cornerstone."—*James Backhouse*.

THE LEADETH ME.

Selected.

In pastures green? Not always; sometimes He
Who knoweth best, in kindness leadeth me
In weary ways, where heavy shadows be.

Out of the sunshine, warm, and soft, and bright,
Out of the sunshine into darkest night,
I oft would faint with sorrow and affright—

Only for this—I know He holds my hand,
Whether it be in green or desert land
I trust, although I may not understand.

And by still waters? No, not always so;
Oftimes the heavy tempests round me blow,
And o'er my soul the waves and billows go.

But when the storms beat loudest, and I cry
Aloud for help, the Master standeth by,
And whispers to my soul, "Lo, it is I."

Above the tempest wild I hear Him say,
"Beyond this darkness lies the perfect day,
In every path of thine I lead the way."

So, whether on the hill-tops high and fair
I dwell, or in the sunless valleys where
The shadows lie—what matter? He is there.

And more than this; where'er the pathway lead
He gives to me no helpless, broken reed,
But his own hand, sufficient for my need.

So where He leads me I can safely go;
And in the blest hereafter I shall know
Why in his wisdom He hath led me so.

Selected.

WHERE WE WERE BORN.

You'd know the place where we were born
Not by the old well standing by;
Nor yet by fields of waving corn

Which you might see in passing by;
Yet you would guess it night or morn,
The dear old place where we were born!

You'd know it—for in all your ways,
On country road or village street,
Through lengths and lengths of summer days,
You never saw a place so sweet
As ours in May dews, morn or night,
When apple-trees are blossomed white.

For round and round on every side
These trees in friendly grouping grow;
You could not find or far or wide
A place so circled round, I know,
Toward rising sun and closing day,
They stand in watchman-like array.

The ancient orchard on the slope
Is first to catch the warm spring sun,
Its trees are aged beyond hope
And yet they blossom every one,
And such odd apples ne'er were seen,
As fall upon its shady green.

And all along the dear old lane,
They arch their branches over head,
And in a breeze or shower of rain,
They scatter petals white and red.
We held our little aprons high
To catch the sweetness fluttering by.

And when the autumn tints were gay
Upon the landscape every where,
In reckless heaps the apples lay;
We heard them dropping here and there,
And laughed and gaily tossed them high
Beneath the blue, benignant sky.

And when we'd grown beyond the child,
The aspirations that we knew,
Our vivid fancies running wild,
Our learning of the false and true,
Seemed somehow in the light and gloom
To hold a breath of apple bloom.

And now, when May comes yearly round,
And decks the apple-trees again
With blossoms sweetest to be found,
Sometimes, my tears drop down like rain,
So vividly does memory tell
About the home I love so well.

ONLY WAIT.

When the spirit, worn and weary,
'Neath its daily load of care,
Finds the pathway long and dreary,
And the burden hard to bear,
Tired with hoping, faint with fearing,
Sighs to reach the golden gate,
Then in accents soft and cheering,
Patience whispers, "Only wait;"
For a brighter day is dawning,
Joy awaits us in the morning—
In the beauty of the morning—
"Only wait."

O sad hearts, whose soundless sorrow
Dares not let a murmur fall,
Only wait and trust the morrow—
God's great love is over all.
Only wait, O wounded spirit,
By the cross of life weighed down;
Thou shalt surely earth inherit—
Bear the cross and win the crown.
For a brighter day is dawning,
Joy awaits us in the morning—
In the beauty of the morning—
"Only wait."

Margaret Trembath.

The early years of Margaret Trembath were spent at Mousehole, where she was born in the Fourth month, 1800. Her parents were Wesleyans, who educated their children carefully, but it may be said that M. T.'s education was chiefly in the school of Christ.

Mousehole is a scattered village, built on the rocky western shore of Mount's Bay, and derives its name from a peculiar cave in the adjoining rocks. The view from Mousehole across the Bay towards St. Michael's Mount which is about four miles distant, and becomes an island twice every twenty-four hours, one of the most attractive of the many beautiful views in Cornwall. The eastern boundary of that view is The Lizard, a point of special interest to all navigators leaving or approaching the English Channel.

The dwellers on the shores of Mount's Bay are a hardy, active, and independent, yet gentle class, accustomed to associate with various grades, whether their own busy neighbors, or the talented and inquiring tourist, who seeks refreshment and information among the natural objects of interest in this south-west peninsula of England.

The little village of Mousehole is very quiet except during the departure and arrival of its many fishing boats, when every one seems interested in the stir, especially if success has attended the fishermen. Occasionally storm and sad disasters occur, that cast a deep gloom over nearly every house.

The following record of M. T.'s early life given nearly in her own words, is taken from a memorandum penned by herself when about forty years of age:

"In a retrospect of my past life, truly the language of my heart is, where or how shall my wondering soul begin to record, in any degree, the long forbearance and tender mercies of the Almighty with me? Praises forever be ascribed unto Him, who in his unbounded love was graciously pleased to visit and instruct my infant mind, and caused me to hear distinctly his heavenly whisper in my heart in these words: 'The Lord looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God.' I was returning from school with other children, and, as nearly as I can recollect, was about six years old. This Divine, unsought-for visitation so affected me, that I seemed like one amazed at being so

denly stopped in the midst of my mirth, I looked around me to see if there was any person who could have thus whispered in my ear. After a short pause, I was directed to look upward, and was led to believe from that moment that there surely was a God above the skies that knew all things, yea, the most hidden secrets of the heart. This convincing I, as I have ever regarded it, seemed the beginning of days with me, and a measure of holy heavenly fear was from this period implanted in my heart.

Thus did He, who in the days of his flesh, I, 'Suffer little children to come unto me, I forbid them not,' kindly condescend through his holy awakening to show me that there was an heir of bliss or pain, a sinner born to die.

I was fully convinced that I was a naughty child, and a desire to lead a better life was gotten in me. I wept day and night on account of my sins, although I was greatly preserved from many evils, as compared with other children. Never, as I recollect, but once was I severely corrected by my dear Father for telling an untruth.

But the Universal Parent of all good was pleased to lend an attentive ear to my cry, and I renewed desire to offer unto this Holy Father my heart for his instruction was raised in me. I forsook my playful companions for awhile, and sought out places of retirement from the world. I have often with much assurance remembered that a flower, however, 'faintly,' when offered in the bud, is no mean sacrifice. Many, very many precious seasons were afforded me. When quite a child I loved reading such little books as might be profitable to my well-inclined mind, but as yet I had no form of prayer. Simple were my expressions (if any), but oftener did I groan to my Father who knew my heart, the unuttered prayer. Thus was a merciful Father pleased to supply me richly with his love. As I advanced in years many were my inward detestations and backslidings from the living Father, and the enemy of all good suggested that it was time enough to be serious; that I might enjoy myself as others of my age, and be quite good enough. But the compassionate Saviour, knowing my weakness and inability to fall, was pleased to alarm me much with the fear of death, and the awful consequences of being taken in an unprepared state; I was afresh concerned to seek the Father of Him whom I felt I had offended. In my distress I cried unto the Lord that He would be pleased to pardon my many offences; truly I longed for his favor more than for anything earthly. In mercy did He incline his ear to the feeble petition of his unworthy child, and caused me measurably to repose in Him who said, 'I love them that love me,' and they that seek me early shall find me. This was very encouraging, and for a while I was greatly comforted.

Between ten and thirteen years of age I became fond of playing at cards. I often felt convicted for so doing, yet I was pleased to divert myself that this indulgence was more harmless than many other plays practised by children. At length this game introduced me to persons much older, and of more corrupt habits; again did my Heavenly Father visit and rescue me from this snare of the enemy. O wondrous condescension to one so guilty! O wondrous sight of my great Creator! While deterring my wandering from the only true

source of bliss, his word in me was, that if I would follow Him, He would lead and guide me all my journey through life. My heart responded, 'Draw me, and I will run after Thee; unite my heart to love and fear Thee all my days.'

About this time, Twelfth month, 1812, there was a great revival in our village (Mousehole) and neighborhood, and the number of old and young added to the very small Methodist Society was very considerable.

Amongst the first was my eldest sister, then about seventeen years of age. She had been previously visited, and, as I afterwards understood, powerfully reached, whilst reading in one of the Gospels. I silently admired the change in my beloved sister, and was anxious to become acquainted with some good people, and with some sincerity I sought counsel of my Divine Leader, for He alone is to be feared and sought unto, and surely blessed are those whom He teacheth out of his pure law. I was not hasty in joining this religious body, for as yet I knew them by name only. After some deliberation, being satisfied that my doing so might be a preservation from evil, in the Third month of 1813, about my thirteenth year, at the close of a large meeting, with much fear and trembling I offered myself to the notice of the society. The preacher spoke kindly, and signified his approbation at my request. I returned home deeply affected, and the idea of making an open profession of what I hoped would be a serious advantage to my long-exercised mind, seemed a weighty matter. But the unchangeable Jehovah, who alone is worthy of all praise and adoration, ceased not to encourage me to take heed unto that Light, and unto that Grace, which from a child had appeared unto me, with the promise that if faithfully followed it would guide me safely through all the changing scenes of life.

I greatly desired that, as to the outward, I might be preserved blameless, that the good might not be evil spoken of through an inexperienced child. I became increasingly fond of retirement, and fearful of mixing with young people, lest I might lose in any degree the sense of things divine, which had from season to season been graciously afforded me.

In addition to my father's business, he kept a small farm, where I was favored with many opportunities of being alone, and knew of a truth times of refreshing from the presence of the Lord, something of 'the soul's calm sunshine, and heartfelt joy.' I spent many happy hours in the fields, often rising before the sun, that I might enjoy the stillness of the morning, and hear the birds sweetly tune their great Creator's praise.

(To be continued.)

For "The Friend."

Religious Views and Tenets.

The Christian's path is not a gloomy one, though sorrows often intervene. But obedience to known duty leads to happiness, both here and hereafter; for godliness has the promise of the life that now is, and of that which is to come. And while it restrains lightness and vanity, yet through all the varied scenes of good and ill that cross our pathway through this vale of tears, a cheering hope is granted that the arm of Divine Power will preserve us, and eventually carry us through, and land us safe beyond the boundary lines of sin and sorrow. We may,

like Paul, "suffer trouble, as an evil-doer, even unto bonds," (spiritually), but he says, "the word of God is not bound; therefore I endure all things for the elect's sake, that they may also obtain the salvation that is in Christ Jesus with eternal glory."

The prophet, in his aspirations to God says, "Thou wilt keep him in perfect peace whose mind is stayed on Thee; because he trusteth in Thee." So "trust in the Lord and do good, and thou shalt dwell in the land; and verily thou shalt be fed." Yes, thou shalt dwell in the heavenly land, of which Canaan was only a figure; where thy place of defence shall be the munitions of rocks; bread shall be given thee; thy water shall be sure, because it shall be ever with thee as a well of living water, springing up unto everlasting life.

The natural man needs the outward bread and the elementary water, that he may be strong and able for outward things while in this probationary world. And the spiritual man, as he passes through it, wants also heavenly food, to nourish the "inner man," that he may grow strong in the Lord, and be thus enabled to work for his heavenly Master in whatever way He may employ him. And while the outward man retains his bodily health, and receives his natural food, if it is of a wholesome kind, he is by it enabled to go on with the duties of life. So, if the heavenly man retains his spiritual health, and is supplied with wholesome spiritual food, he is, by it, enabled to journey on in the heavenly race, doing his Heavenly Master's work. But it is only as we receive the heavenly food—the bread of life—day by day, that we grow in grace and in the saving knowledge of our Lord. And if we become indifferent, and cease to rely on the true Vine for our support, we become weak, and are easily led astray by the errors of the wicked, and so fall from our own steadfastness. Nothing but the fruit of the Tree of Life (which tree is figurative of Christ Himself), can fully satisfy the cravings of an immortal soul. Nothing but drinking of that pure river of water of life, which flows from the living fountain of God, and the Lamb, can quench the thirst of the heavenly man who is longing for the waters of salvation. And this bread and water of life is freely offered to all mankind, of every nation, kindred, tongue and people, without money and without price. Though we have to give in exchange for it all that pertains to the fallen nature of the sinful man. We have to sacrifice upon the cross all that self-will and fleshly nature which obstructs our journeying forward in the heavenly race. It must all be nailed to the cross, and crucified by the assisting grace of Him who suffered and died for us, that we might live to Him. He gave Himself for us that He might redeem us from all iniquity. And unless we are redeemed from all iniquity, and set free from the law and bondage of sin and death, the full object of this gift of God, through Christ, to a fallen world, is not accomplished in us. He is not our Saviour until He has taken away the sin of the world out of our hearts, and redeemed us from all iniquity. But He stands, as it were, at the door of every heart, and knocks for entrance. And we have to give attention so as to hear the still small voice, and then to open the door of the heart and let Him in. And as He is permitted to enter, and to dwell there, as a refiner with fire, He will purify us unto Himself a peculiar people, zealous of

good works. When we have received this, we have received the new birth—been born again, not of corruptible seed, like the natural man, but we are new creatures. All the old things pertaining to the fallen nature are passed away, and all things become new, and all of God, who hath reconciled us to Himself by Jesus Christ. And “like as He was raised up from the dead by the glory of the Father, even so we should walk in newness of life.”

But how are we to walk in newness of life, only as we are spiritually renewed by Him who is the life and the light of men? “The true light which lighteth every man that cometh into the world.” And if we walk in this true light we have fellowship one with another, and we witness the blood of Jesus Christ to cleanse us from all sin. But if we have not the spirit of Christ we are none of his. And if we are Christ’s, we have crucified the flesh with the affections and lusts. Now these are sound doctrinal views. But Paul told Timothy, that the time would come when they will not endure sound doctrine. I have sorrowfully witnessed of late the fulfilment of this in the head department of my meeting. In relation to the late Philadelphia Address, that body condemned it as pernicious, unsound and unscriptural, and decided against its distribution. So the time has come that they will not endure sound and scriptural doctrine. But having itching ears, they prefer to turn away their ears from the truth and listen to those who teach for doctrine the commandments of impulsive and degenerate men. And many are following their pernicious ways, by reason of whom the way of truth is evil spoken of; who, through covetousness and feigned words of men’s wisdom, are making merchandize of the deluded people, and professing to turn them from darkness to light, before they have been turned themselves; or who, after they have known the truth, have forsaken it, and ran greedily after the error of Baalam for reward, and perished in the gainsaying of Core (or Korah). But I am persuaded better things of a mourning remnant, who weep when they remember our Zion in its primitive purity. Although their harps may be hung for a season as on the willows, in the midst of the troubled waters of confusion, yet thus saith the Lord: “Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.” “When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burnt, neither shall the flame kindle upon thee,” &c. D. H.

Dublin, Ind., 6th mo. 20th, 1883.

For “The Friend.”

Meeting lately with a copy of “A Visit to the Celestial City,” the following selection struck me as being much in harmony with such an allegory, or such a railroad, jocund, pleasure trip: “There was much pleasant conversation about the news of the day, topics of business, politics, or the lighter amusements; while religion, though indubitably the main thing at heart, was thrown tastefully on the back-ground. Even an infidel would have heard little or nothing to shock his sensibility.”

Natural History, Science, &c.

Changes in Dimensions by Change of Temperature.—It has been found that in mercurial thermometers, after being heated to 212°, the freezing point is frequently changed about half a degree, owing probably to change in the size of the bulb. In some recent experiments noted in the *American Journal of Science*, bars of zinc, steel and glass were alternately packed in melting ice, and exposed to the heat of boiling water, and the changes in length carefully noted by a micrometer. The result was that zinc was less reliable than the other substances experimented with; and that bars of steel, copper or brass are not likely to vary in length appreciably at any temperature within the range to which our standards are ordinarily subjected.

The New York Agricultural Experiment Station.—Both field experiments and sprouting trials showed a decided superiority in seeds of corn taken from the tips of the ears over that taken from the butts or the middle.

The terminal eyes of the potato were found to germinate more promptly and vigorously than those at the base. The best crops were obtained by cutting the potatoes to single eyes, and so cutting them that each eye retained a portion of the tuber running as far as possible to the central axis.—*Science*.

African Exploration.—The explorations and settlements on the Congo of H. M. Stanley, under the auspices of the Belgian International Association, and those of S. de Brazza, who is sustained by the French Government, have led to some interference and dispute. An appropriation of 1,275,000 francs was made to de Brazza by the French Government. He plans to enter the interior of Africa from a point on the coast north of the Congo, and hopes to find a valley which will allow of an easy railroad route to the inner stations on the river. The expedition is to be of a peaceful character, and 65,000 francs are to be devoted to buying gifts for the African chiefs who are to be conciliated. In the mean time Stanley has gone up the Congo with 230 men and 3000 tons of merchandize. The claim of de Brazza for French possessions on the Congo, has brought out from the Geographical Society of Lisbon an assertion of prior right on the part of Portugal.

Snails for Food in Spain.—The Spaniards eat not only the large vine-snail which is made use of in South France and Germany, but all kinds which are large enough to be worth the trouble of collection, except a few which are deemed tough and unwholesome. The mountain snail is considered the most delicate of all. Snails are sold in the markets of Valencia at about 40 cents a hundred. They are cooked in a broth with onions, stewed, or steamed with rice. They are so much esteemed in Spain as to be imported for home uses, and exported for the benefit of Spanish colonists in other parts of the Mediterranean.

Numbering the Hours.—The Cleveland, Akron and Columbus Railway, in Ohio, has adopted the plan of numbering the hours on its time-tables from 1 to 24, the latter being midnight. This avoids the confusion which so often exists as to the A. M. and P. M. hours.

Tuckahoe.—This word in the low-lying districts of the Southern States, was applied to various roots and subterranean fungi, which are supposed to have been used by the abo-

rigenes as articles of food. The fungus which it is now principally applied resembles a large yam, with a rough, blackish exterior and a white, cream-colored interior, very soft when first found, and becoming hard as ivory-like when thoroughly dry. It has little or no value as food.—*Science*.

Power of a Steamship.—The Oregon, of the Guion line, is designed to be the most powerful and the fastest of the transatlantic passenger steamers. Her engines are of 13,000 horse power. The boilers consume about 3 tons of coal per day, evaporate 2700 tons of water, and require 6000 tons of air to support the combustion. It is expected that the Atlantic will be crossed in six days in good weather.

Artificial Fuel.—A manufactory has been established which utilizes coal-dust by mixing it with pitch and coal-tar. It is passed between moulding rolls which deliver it in egg-shaped masses. It is said to be a valuable fuel, and doubtless is so, if the cost of manufactory can be kept within proper limits.

Talking to Dogs, &c.—J. G. Wood, in his work entitled “Man and Beast,” gives the following illustrations of the power of talking to lower animals to understand the meaning of what is said in their hearing.

“Ben,” a very fine collie, belongs to an acquaintance of mine, a farmer. One day, Ben’s master was preparing to go to a village at some miles distance, his wife asked whether he meant to take Ben with him. He answered that he should not do so, and told her to lock up the dog until he came back. Being hearing this, slipped out of the house unperceived; and when his master reached the village, he found Ben waiting for him.”

“A Scotch gentleman has kindly forwarded to me the accompanying story:

“A son-in-law of mine, an extensive sheep-farmer in Berwickshire, had a collie dog named ‘Sweep,’ one of the very best of his kind. When, on account of old age, he became unsuited for his ordinary work, he was used for taking out and bringing in the cattle from the park. He generally lay before the kitchen fire, and when milking time came, all that was required was to say, ‘Sweep, go for the cows,’ where he would at once get up and go for them, bringing them up without any assistance whatever.”

“Not many years ago there lived in Edinburgh a drunken, shiftless mole-catcher, the name of Hastie. Like most of his trade he was very fond of dogs, especially terriers, and he had one which he loved above all others.

“She often used to act the part popularly attributed to the jackal, and provide her master with food. When, as often happened, Hastie was in straits for food, and had no money, he would go past a butcher’s shop, point to a piece of meat, and say quietly, ‘Susie, I want that.’ He then went on his way, and in a few minutes the meat was sent to be in his possession.

“Time wore on, and, as every thing mortal must have an end, poor Susie became sick unto death. The last I heard of the poor waif was, that he was seen with the dying object of his affection in his arms, hugging her and pressing her to his heart. The man was weeping like a child, and dreading the swiftly coming moment when he and his beloved Susie were to be parted.”

“I give the following story in the words of the gentleman who kindly sent it to me.

My grandfather, in Lanarkshire, possessed a watch-dog of the name of "Help," who was usually kept chained up. For some time repeated losses had taken place among the sheep, none of which were found torn and mangled, but only partially, if at all, devoured. Every effort to trace the secret enemy proved in vain. At last, while walking one day on the banks of a little river which flowed at the foot of a pasture hill, his attention was attracted by seeing his dog, whom he supposed to be safely chained near the house, running up the hill.

As the dog drew near, it was seen that its mouth and fangs were covered with blood. My grandfather concealed himself so that he might watch unobserved what would follow. The dog walked into the river, dipped his head in the water, and shook his head backwards and forwards, until he thought that all traces of his guilt were removed. He then came out at the side next the house, towards which he proceeded, his master following at a little distance. The dog went to his kennel, and, with the help of his paws, put on his collar, which was lying with the chain on the ground.

My grandfather walked up to him and said, "Help, my poor fellow, there is no help for you." He then went away, and gave the necessary orders for the dog's execution. But when the servant came to lead him to his gallows, the collar was once more empty, and "Help" was never more heard of in the county."

THE FRIEND.

SEVENTH MONTH 21, 1883.

LONDON YEARLY MEETING.

The Yearly Meeting of the "Meeting of Ministry and Oversight" commenced 5th month. During its sitting several Friends told of their labors in the past year. A fear was expressed least so many members engaging in Mission work should have a tendency to lower the standard of true Gospel ministry held by Friends.

A caution was also held out as to the effect of placing the young members in educational establishments under the control of other religious denominations, the danger being great of loosening their attachment to the principles of the Society of Friends.

The Yearly Meeting at large met 5th month. The reading the Epistles from abroad was the first business, and the subject of lowering them gave rise to some discussion; the members wishing to send a general letter to all bodies in America calling themselves Friends, as many of these meetings, in correspondence with London Yearly Meeting, were composed of solid Friends.

On reading the Queries much attention was given to the benefits to be derived from careful attendance of midweek meetings; and the members were pressed to be more helpful in this particular.

A report from one Quarterly Meeting that it had introduced reading the Bible into its meetings for worship brought a concern in the minds of some Friends lest formality would thus take the place of true religious sentiment in those gatherings.

The situation of those under our name on the Continent was brought before the meet-

ing, and some interesting remarks were made about the burdens brought on them by the military training required of the young men, and much sympathy was expressed for them.

In considering the proceedings of the Meeting for Sufferings much interest was elicited in regard to the opium trade to China, and the exportation of rum to Madagascar, and Friends were called on to keep their interest alive in furtherance of efforts which might be made to relieve those countries from the baneful effects of these pernicious articles of trade.

The sittings of the Yearly Meeting from Second-day to Fifth-day—three full days—were taken up in considering a revision of the Book of Discipline, brought in by a large committee, appointed last year through the different Quarterly Meetings.

In discussing the revised discipline much diversity of opinion prevailed, and a decided feeling like laying aside the older rules as too strict for the advance of the age, was evinced.

The attendance of other places of worship than our own was advocated by some, and finally the wording of the discipline was altered so as to only place censure on "frequently attending other places of worship."

The proposition to allow of the intermarriage of first cousins came before the meeting, and after much discussion it was decided to so change the rule on the subject as to allow of these marriages, but to pointedly discourage them.

The paragraphs against using the heathen names for the days and months, and against teaching music, were omitted from the new rules of discipline.

The Home Mission Committee's Report led to a discussion as to the manner in which the services of the Missions were conducted. Reading the Scriptures and singing were stated to be, at times, part of the mode adopted. To a close question by one Friend as to how the funds were supplied to these "laborers," it was answered that the mode of paying their expenses varied: one case was named where the salary was a fixed one. There appeared much uneasiness in the minds of some with this new phase of Yearly Meeting work. After much opposition the clerk decided that it was the judgment of the meeting that the committee should be reappointed.

It was stated that the Mission work, as carried on at Norwich, "did not strengthen the Society, but evidently led away from it. None of the converts attended meeting, and a large portion of the Friends there had their attention so engaged by it, that they appeared to have lost their interest in the Society." Similar statements as to the character of the "Mission meetings" in other places were made; and the wide difference between them and the regular meetings of Friends was openly declared. One speaker, who stated that he was a worker in the Missions, said—"Their work was conducted more after the manner of the Church [of England] or of Wesleyans in their missions and Sunday Schools. In this important question, all should be straightforward, and acknowledge that the style of work was pretty much that of the Wesleyans or Congregationalists. The Society set up, that it did not believe in paid ministry, but he came there to say that as far as the Mission meetings were concerned, they were determined to have a paid ministry."

Epistles to the Yearly Meetings in Dublin,

New York, Baltimore, North Carolina, Ohio, Indiana, Iowa, Canada, Kansas, and the Western Yearly Meeting, were read and passed. The draft of an epistle to Friends in Australia and the Southern Hemisphere was read, and after some discussion was signed.

In reading the proceedings of the Yearly Meeting, and of the Mission Association and other organized bodies connected with it, it has been evident that the prevailing tendency in London Yearly Meeting is to lower its standard of doctrine and discipline so as to conform to the altered practice of many of its members. This is a source of sorrow to those who believe in and love the original principles of our Society; for it opens the way for further departures, and gradually leads to that alienation in feeling, and the disruptions which naturally follow from it, of which we have had such bitter experience on this side of the Atlantic. Those members of London Yearly Meeting whose eyes have been opened to see these dangers, and who have been made willing to bear that testimony for the Truth which the Lord has required of them, are entitled to the unity and sympathy of their brethren in other places. May their hands be strengthened, and they enabled to abide faithful to the end, so as finally to adopt the language of the apostle—"I have fought a good fight, I have kept the faith, henceforth there is laid up for me a crown of righteousness."

Dublin Yearly Meeting of Ministers and Elders met 5th mo. 1st and the General Meeting on the 2nd. Epistles were received from New York, New England, Baltimore, Indiana, Ohio, North Carolina, Western, Canada, Kansas and Iowa.

The Missionary exertions of the Western American Friends elicited considerable commendation from some of the members.

Much time was given to the unsettled state of Ireland and the effect these troubles were having on Friends. The judicial trials for taking human lives placed some Friends in a trying position, because of their conscientious objections to serving on juries in such cases; they feeling that their true position in this matter was not appreciated by the public.

The subject of Home Mission work called out a lively discussion and much diversity of sentiment. Some thought much good had resulted from these meetings; others regarded them in a very different light.

The use and sale of intoxicating liquor engaged the weighty attention of the meeting, and Friends were encouraged to be more on their guard as to the influence their habits might have. The length the American Yearly Meetings had gone in their care over their members in respect to temperance was favorably alluded to.

A letter from Friends in Madagascar, and two from Monthly Meetings in India and Brumana, were read.

During the recesses of the Yearly Meeting, meetings of Friends' Peace Society, Friends' Foreign Mission Association and Friends' Temperance Association were held.

The Yearly Meeting closed on Fourth-day, 5th mo. 9th.

Owing to an absence from home for several weeks—some of the letters and communications received from our correspondents have not received as prompt attention as the writers

might reasonably expect. We make this explanation, so that none may feel that they have been improperly neglected.

SUMMARY OF EVENTS.

UNITED STATES.—The steamship *Niagara*, of the New York and Cuba Mail Steamship Company, which sailed from New York for Havana on the 7th instant, was destroyed by fire on the 12th, off the coast of Florida. Her passengers and crew were saved. The *Niagara* was an iron vessel of 2265 tons, built by John Roach, in 1877, at a cost of \$350,000. She carried a general cargo, mostly provisions.

The first permanent iron bridge on the Rio Grande, uniting the United States and Mexico, was finished by the National Mexican Railway Company, at Eagle Pass, on Fifth-day last week.

Reports from a great number of points in the West and Northwest, state that a general change for the better in all the crop prospects has taken place during the past two weeks, owing to the cessation of rains and the advent of hot weather. The spring wheat and oat crops are unusually promising, and are both now nearly assured. It is believed that the corn crop is rapidly coming up to its condition in 1882.

A telegram from Little Rock says: "Advices from the cattle centres indicate that the drive this year will reach 600,000 head against 350,000 last year."

The Secretary of State, of Michigan, has issued his crop report for that State for 7th month. He estimates the probable yield of wheat this year at 24,194,000 bushels. Other crops, compared with 1882, show percentages as follows: Corn, acreage, 90, condition 72. Oats, condition 97. Barley, condition 94. Wheat was slightly injured by insects. Twenty-six per cent. of the corn planted failed to grow. Apples promise an average of 61, peaches 52.

The *Wilmington Evening* publishes despatches from all points of the Peninsula, reporting that the peach crop "has felt the effect of the 6th month fall of young fruit with more than usual severity, but as well as can be summarized the reports indicate that there will be from two-thirds to three-fourths of a full crop, and that the fruit will average better in quality than usual." Another estimate makes the crop about 80 per cent. of that of 1882, or about 4,000,000 baskets. Calculating with the old time basket, the predecessor of the present, this would make the crop one of, say 2,500,000 baskets.

The *Chicago Railway Age* publishes statistics of railway building during the first half of the present year, showing that 2500 miles of main track were constructed, not including switches or sidings, on 114 lines, in 35 States and Territories. During the corresponding period of last year 4990 miles were built.

It is said that to the five groups of sun spots which have exhibited intense action during last week, two more have been added by the sun's rotation. "The sun storm, which is just coming into view, covers a great area, showing very rapid changes. The violent storms that occurred last week are thought to have been a result of this condition of the sun."

The New York Bureau of Vital Statistics reports the number of deaths during last week as 742, of which 660 were of children under 5 years of age. The marriages numbered 254.

The deaths in this city last week numbered 563, which was 59 more than during the previous week, and 142 more than during the corresponding period last year. Of the whole number, 285 were males; 278 females, and 302 under five years of age; 142 died of cholera infantum; 57 of consumption; 29 of convulsions; 25 of marasmus; 23 of sunstroke; 14 of typhoid fever, and 13 of diphtheria.

Markets, &c.—U. S. 3½'s, 101; 4½'s, 112½; 4's, 119; 3's, 103½; currency 6's, 128 a 132.

Cotton continues dull, but prices were unchanged. Sales of middlings are reported at 10½ a 10¾ cts. per pound for nplands and New Orleans.

Petroleum.—Standard white, 7½ cts. for export, and 8½ a 8¾ cts. per gallon for home use.

Flour is inactive and weak. Sales of 1700 barrels, including Minnesota extras, at \$5 a \$6; Pennsylvania family at \$4.87½ a \$5; western do. at \$5.40 a \$6, and patents at \$5.75 a \$7.25. Rye flour is dull at \$3.50 per barrel.

Grain.—Wheat is in light request, but firmer. Sales of 4400 bushels of red in car lots at \$1.06 a \$1.15½. Rye is neglected. Corn is quiet, but stronger. Sales of 8500 bushels in lots at 54 a 62 cts. Oats are quiet, but steady. Sales of 9500 bushels in car lots at 41½ a 47 cts.

Hay and Straw Market, for week ending 7th mo.

14th, 1883.—Loads of hay, 191; loads of straw, 34. Average price during the week—Prime timothy, \$1 a \$1.10 per 100 pounds; mixed, 90 cts. a \$1 per 100 pounds; straw, 70 a 80 cts. per 100 pounds. New hay 20 cents below the above prices.

Beef cattle were a fraction higher: 3000 head sold at the different yards at 4¾ a 7 cts. per lb., as to quality.

Sheep were rather firmer: 10,000 head arrived and sold at the different yards at 2½ a 5½ cts., and lambs at 4 a 8 cts. per lb., as to quality.

Hogs were lower: 4100 head arrived and sold at the different yards at 8 a 8½ cts. per lb.

FOREIGN.—A number of pauper emigrants have been returned to Ireland by order of the American authorities. All accounts agree in describing them as a wretched class of people.

The Joint Committee of the House of Lords and House of Commons, which has had the English Channel tunnel scheme under consideration, has rejected it by a vote of 6 nays to 4 yeas. The majority of the Committee differed so much relative to their reasons for voting against it that they refrained from presenting any collective statement of their views to Parliament.

An agreement has been arrived at between De Lesseps and the English Government, which provides for a new Suez Canal, parallel to the one now in existence; for a reduction of the canal dues and for the appointment of an English Surveyor of Traffic. The new canal is to be completed at the end of the year 1888. England, he said, would lend the Canal Company £8,000,000, at 3½ per cent. interest, the loan to be redeemable in fifty years. The Government would endeavor to obtain a fresh concession of land from Egypt, and an extension of the original concession for ninety-nine years. The London Chamber of Commerce has unanimously decided that the agreement between the British Government and De Lesseps, for the construction of another Suez Canal, is inadequate and unsatisfactory. Meetings of ship owners at Sunderland and West Hartlepool have voted that the arrangement is detrimental to British commercial interests. Numerous other similar bodies throughout the country have passed resolutions of the same character, independently of politics. De Lesseps has informed the Paris correspondent of the *Telegraph* that in the event of the rejection of his agreement with the British Government regarding a parallel Suez Canal, which he thought improbable, he would appeal to the opinion of the whole world, and would ask for the support of the French Government in resisting English demands.

A report of the British Directors of the Suez Canal Company says that they have power to require a satisfactory width and depth of the new canal. By an arrangement for a reduction of dues British shipping, at the end of seven years, will probably be relieved to the extent of one million pounds. An agreement for the appointment of a British Vice President and an inspector of navigation secures British interest better than anything would short of a complete British management. The choice is to secure this valuable advantage or leave the Company to the full possession of the monopoly.

The revenue of France for the first half of the present year was 23,000,000 francs below the sum estimated in the Budget. It was anticipated that there would be an increase of the estimate. The imports into France during the 6th month increased 64,000,000 francs as compared with those for 6th mo. 1882. The exports for that month decreased 21,000,000 francs as compared with the exports for 6th mo., last year.

The French Government have informed England that they await official advices from Tamatave before replying to Lord Granville's demand for explanations of the occurrences there.

A despatch from Durban, dated 7th mo. 9th, says a great battle has been fought between the forces of Cetewayo and those of Oham. The latter chief was captured.

Over 900 deaths from cholera are reported to have taken place in Egypt during the week ending with First-day the 15th inst. The disease has appeared in Cairo.

Louis Pasteur, the well-known French chemist, has offered to organize a mission with the object of investigating the nature and origin of cholera in Egypt. The Hygiene Commission has approved the scheme, and Pasteur has applied to Lord Granville, the British Foreign Secretary, to furnish him with facilities for carrying out his mission.

The Spanish Cabinet have considered favorably the project of France for the construction of a tunnel under the Strait of Gibraltar.

A despatch from Hong Kong, dated 7th mo. 12th, reports that Tonquin is in a state of anarchy. The French have captured and hanged many marauders,

bands of whom hovered about and fired upon the posts. Nevertheless the latter are still fired on nightly. A despatch from Beckenried, Switzerland, says nearly all the cultivated land in that district has been ruined by storms and a landslip.

Affairs in Crete, owing to the resistance of the people to the payment of taxes, are very grave. Committees are being formed throughout the island to resist the measures of the Porte. An outbreak is expected.

Two books formed with sheet-iron leaves, have been sent to the Amsterdam exhibition by an English firm as an illustration of the perfection to which the process of rolling sheets of iron has been brought. The leaves are said to be no thicker than "good-toned paper."

Nearly one-quarter of the town of Rostov, Russia, has been burned despite the exertions of the populace, a brigade and troops. Several persons were injured. Rostov has a population of about 45,000. It is well built, and defended by a strong fortress. It has depots of provisions for the army, and is a principal entrepot for the trade of the country along the river Don. annual fair is very large.

A telegram from the City of Mexico reports that the surveys for Captain Eads' ship railway canal across the Isthmus of Tehuantepec are progressing rapidly. "Eighty kilometres surveyed the greatest gradient is 1:101 kilometres."

The message of the President of Chili on the subject of peace with General Iglesias, has fallen like a thunderbolt in Bolivia. The conduct of the Peruvians is bitterly commented on.

Heavy floods are reported at various points in the Canadian province of Ontario, causing great destruction of property and loss of life. In the city of London bridges and dwellings were carried away, and 17 persons are reported to have been drowned.

FRIENDS' SELECT SCHOOLS.

A woman Friend, an experienced teacher, is wanted to have charge of the Northern Primary School for boys and girls; to enter upon her duties in the first month. Application may be made to either of the undersigned:

Edward Maris, M. D., 1106 Pine St.,
Edward Bettle, Jr., No. 8 North Front St.,
Elizabeth C. Lowry, 1114 Pine St.,
Anna W. Lippincott, 460 North Seventh St.

WESTTOWN BOARDING SCHOOL.

Until further notice the Stage will be at Westtown Station on the arrival of the 7.09 and 9.05 A. M. train from Philadelphia, to convey passengers to the school.

BOARDING SCHOOL FOR INDIAN CHILDREN AT TUNESASSA.

Wanted, a woman Friend to assist the Matron in household duties. Apply to

Joseph S. Elkinton, 325 Pine street,
John Sharpless, Chester, Penna.,
Ephraim Smith, 1110 Pine street.

FRIENDS' ASYLUM FOR THE INSANE, Near Frankford, (Twenty third Ward,) Philadelphia. Physician and Superintendent—JOHN C. HALL, M. D. Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

DIED, 3d mo. 23d, 1883, JORDAN BALLARD, a member of Wilmington Monthly Meeting, Ohio, in the 70 year of his age.

—, on the 17th of 3rd mo. 1883, at his residence Athens county, Ohio, ELLWOOD BURGESS, in the 65 year of his age, a member of Southland Preparative and Plymouth Monthly Meeting of Friends. The dear Friend ever held the doctrines of Friends as pressed by our ancient worthies. His family and friends mourn not as those without hope.

—, at her residence in Washington county, Ohio on the 25th of 3rd mo. 1883, ABIGAIL, wife of Benjamin Way, in the 86th year of her age, a member of Southland Particular and Plymouth Monthly Meeting of Friends.

—, 6th mo. 8th, at her residence in Burlington N. J., MARY M., wife of William Bishop, aged 80 years a member of Burlington Monthly Meeting of Friends.

—, 6th mo. 11th, at her residence in Philadelphia MARGARET PLOWMAN, aged 94 years, a member of the Monthly Meeting of Friends of Philadelphia for the Western District.

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For "The Friend."

Letters and Memoranda of William Scattergood.

(Continued from page 394.)

To ———.

"Millville, ———.

* * The prospect of going to Yearly Meeting is attended at times with misgivings of heart, which I believe would keep me at home, were there not inducements to be present there which overbalance these feelings of discouragement, and seem to point out something like duty in submitting to the trial. Our spirits are rightly engaged about the business and proceedings of so important a meeting, I believe we shall be in measure satisfied into suffering for the Body's sake; and this, if rightly abode under, however obscure our position, will yet tend to promote some measure those gracious ends for which the Head of the Church unites his people together in a visible communion. Truly we have abundant occasion in the present time to recur to the principles and practices of our early Friends, and to seek to carry them out in every branch of our conduct. And the more we do so, the more we shall be knit together as the heart of one man; the more we shall shine as individuals in the work of true religion; and the brighter will our light shine before men as a city which cannot be hid.

This morning as I rode to meeting, under the sense of my own weakness and incapacity to do every thing good, I had brought to mind the language which George Fox says was spoken to him under distress and mourning at his own condition, and when he had unavailingly sought many outward teachers, viz: 'Then, O Lord, I heard a voice which said: There is no man, even Christ Jesus, that can speak to thy condition.' This, my dear ———, is the precious and heavenly teaching to which we all need to come; to which if we do come, we know Him to be effectually raised in us, we shall know a being new creatures; old things shall have passed away, and all things shall have become new, and all of God. We will receive capacity to try words as the truth tasteth meat. Our ears will be enabled to discriminate between the voice of the flatterer and that of the true Shepherd. We will not be carried about with every wind of

doctrine, but being established upon a rock, shall patiently wait upon the Lord who giveth to all men liberally and upbraideth not.

So long as we are looking to grow up upon what is furnished by or through instrumental means, we may be very sure of remaining in a halting condition. We must have bread in our own houses and water in our own cisterns. We must learn for ourselves to draw water out of the wells of salvation, instead of depending upon others to do it for us. We may have many good desires, and may oft bemoan ourselves for our backslidings and short-comings; but if we are all the time to be in this condition, where is the growing up to a perfect man in Christ Jesus? When are those blessed attainments to be realized which are set forth in the New Testament as being within the reach of the Christian believer? True it is, our lot whilst here is to be subjected to temptation; to find Satan besetting our path, sometimes it may seem at every step; but shall we be always yielding to his devices? Shall we not rather seek with earnest entreaty for victory? and is not the Captain of our salvation, who was made perfect through suffering, able to make us perfect, to establish, strengthen, settle us? May we seek this blessed experience; then I believe we shall not often speak of our besetments, except to Him who seeth in secret, and who hears the cry of the poor, and the sighing of the needy. We shall indeed find his ear open to our cry, and as a kind and tender parent who pitieth his children, and knoweth that we are dust, He would hear and answer us out of his holy habitation."

"5th mo. 12th, 1839.—Since my mouth was afresh opened in the name of the Lord, I have been occasionally engaged to utter a few words in our meetings in much fear; in which I have felt the reward of peace; and a belief that my movements were not in my own will. To-day, my mind was exercised in silent, fervent prayer, that a qualification might be experienced to yield to the discoveries of duty, which may be merely vouchsafed, however much in the cross to my natural inclination; that I may be engaged under His care, without whom not a sparrow falleth to the ground, faithfully to follow my Heavenly Leader in whatsoever He may call to, whether spiritually or temporally. * * * *

The path of dedication is one to which my natural temper and disposition seem much averse; and I am ready to think it doubtful whether I ever shall attain to that simplicity of resignation, wherein the fervent desire is begotten, to walk in entire conformity to the will of my Divine Master. O! for more complete redemption from the lust of the flesh, and the lust of the eye; for more of heavenly-mindedness; for fervent inward prayer; for a willingness to walk, in my little measure, as Christ our holy Pattern walked. May I daily pray for help from the sanctuary; may

I look to the Captain of salvation, and be engaged to press forward."

Sarah Hillman to Wm. Scattergood.

"Philada., 5th mo. 27th, 1839.

Dear William, * * * My mind is deeply oppressed under weights and burdens, known only to our Almighty Helper; 'who weigheth the mountains in scales,' and in his own way and time bringeth from under the mountains, removeth the weeds from about the head, and is afresh felt to be our 'Wisdom, Righteousness, and Sanctification.'

Ah! there are none, I believe, fully made sensible of what the poor messengers, who are sometimes called upon to blow the trumpet in Zion and sound an alarm in the Lord's holy mountain, have to pass through while eating the roll of prophecy; but they who are baptized into the same death. Nevertheless, these have the sure consolation of knowing, that He that is in them is greater than he that is in the world; and that He will keep that which we have, through mercy been enabled to commit unto Him, unto the great day. Then in seasons of great conflict, let us retire into this strong tower, and spread our cause before Him whose we are, who knoweth us altogether, and whom we desire to serve in the Gospel of his dear Son. Surely there is nothing in this world, worthy to be compared with the joys of his salvation; not any thing worthy the energies of an immortal mind, short of the pursuit of those durable riches and righteousness which are at his right hand.

I can truly tell thee, my dear friend, that since I saw thee, very little relief has been afforded my poor mind; from meeting to meeting treading in deep waters without any ability to cast off the burden or any part of it: but retiring last eve under much oppression, I was awakened, after a little sleep, with this gracious promise: 'I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.' Thinking it might prove a little encouragement to thee also, I freely pen it. Thou knowest that thy correspondent has long known of baptisms, and conflicts, and deaths many; and yet has made slow progress towards the promised land. Nevertheless, to the praise of his grace who has thus far sustained, I can say He has, forever blessed be his Holy Name, always shown himself strong, when my heart has been thoroughly reduced into submission. When his chastening has thus brought into passiveness, how has He burst the bars of iron in sunder! How has He said to the prisoner, 'Go forth!' yea, and even out of darkness has brought into light. Peter's situation when sleeping between two soldiers, bound with two chains, has been much before me. When the angel of the Divine presence appeared, a light shined in the prison, and the command was given: 'Go stand and speak in the temple to the people

all the words of this life.' Chains could not bind him then. The prison doors opened of their own accord; and we find that after the angel had conducted him through the gate and one street, he departed. Peter was to feel what he was; he was to go in the strength of Him who had called him, as must we also.

— came yesterday to our meeting, and spake long; then prayed. 'To me, there was the savor of death. * * * The spirit that is gone forth cries words, words; help, help; chiefly to the servants not to the Master. 'It is splendidly delusive,' as S. Fothergill* said; and those who follow it cannot distinguish between that which serveth God and that which serveth Him not.

In love to thy dear E. C. S. and the little ones with thy own self, in which my dear mother and sisters unite, I am thy attached sympathising friend S. HILLMAN."

(To be continued.)

For "The Friend."

Society.

Editorial strictures, in a late number of "The Friend," upon modes recommended by the *Christian Worker*, for renewing the depleting ranks in our Society, calls to mind language used by the editor of a weekly paper published in New York, for whose general sentiments I hold a high regard. After referring to the "discussion" upon this subject, which took place in the Yearly Meeting recently held in Philadelphia (Hicksite), he says:

"Very few of the young people, rich or poor, are following in the ways of their parents. The only way in which these young people can be saved to Quakerism, is for the older ones to relax their old rules as to costume and amusements. These good old people have forbidden so many things that are not sinful, that the younger ones feel cramped, and are asking for more liberty. If they cannot have within the bounds of Quakerism the liberty they want, they will seek it elsewhere, notably in the Protestant Episcopal Church, whither a great many of them are going." The *Christian Worker* seems to embrace about the same idea.

In the first place, these papers, and "the good old people," may differ in their conviction as to what is sinful. As to "costume," we may esteem it inconsistent with the Christian character to "adorn" the body "with gold, or pearls, or costly array," whereas they may have no testimony to bear against ministers and elders' wives being leaders in the fashions.

We may feel a testimony against all kinds of "amusements" which distract, or divert the mind from a due consideration of our obligations to the "Man of sorrows, who was acquainted with grief;" whilst they may think it right to be "all things unto all men, that by all means they may save some." Has Christ changed, or his Gospel been amended? Many in his day (and in all ages since) wanted more "liberty" than the "strait and narrow way which leadeth unto life" allowed of. Doubtless, had he widened the way, there would not so "many have gone back and

walked no more with Him." But with the "broad gate and the wide way," so as to admit the world as it is, and was then, where was the influence for good, or the need of "repentance," so imperatively called for? Where was the need of telling his disciples, they need not marvel if the world should hate them; but to remember, "it hated me before it hated you. If they have heard me, they will also hear you; but if they have persecuted me, they will also persecute you." Nay, my brethren, "having begun in the spirit, are we now to be perfected by the flesh?" Under the restraining and constraining influence of the Cross of Christ, the profane man relinquishes his profanity; the devotee of fashion denies his vain desires; the theatre-goer denounces his dissipating follies, and the immoral man his immoralities. Then, we conclude, "it is good for a man that he bear the yoke in his youth."

Marshalltown, Pa.

For "The Friend."

Marriage of Roger Haydock and Eleanor Lowe.

The marriage certificate drawn up by John Woolman, and published in No. 47 of "The Friend," has suggested the printing of the expressions used by Roger Haydock and Eleanor Lowe on the occasion of their marriage.

Sewel, the historian, speaks of Roger Haydock as a learned and intelligent man of Lancashire, who about the year 1667 "came to enter into society with those called Quakers, whose doctrines his eldest brother John Haydock had received before him. But it so happened, that Roger coming once to his father's house, was by his mother put on to discourse with his brother John, in hopes that thereby he might have been drawn off from the way of the Quakers. But John gave such weighty reasons for what he asserted to be truth, that he quickly put Roger to silence, which so displeased his mother, who was inclined to the Presbyterian way, that she blamed him for not having held it out longer against his brother; but he told her, 'It is truth, and I dare not say against it.' Being thus convinced, he also became a public professor of the doctrine of the Quakers, and in time a zealous preacher of it too. And he being a man of great parts, well read and full of matter, many times engaged in disputes with the priests, sometimes making use of his pen also to that end; for he was an unwearied laborer, and suffered the spoiling of his goods, and several imprisonments; and though he was attended with bodily weaknesses, yet he did not use to spare himself, but travelled much to visit the churches in England, Scotland, Ireland, Holland, &c. And he continued steadfast to the end of his days."

He died in 1696 at the age of 53.

The Form of Expressions used by Roger Haydock and Eleanor Lowe, his wife, at their marriage.

Roger first said:—Friends, the girdings of the Truth of God having compassed my spirit about, and the power of the Almighty resting upon my soul, it lives with me in the Spirit of his Son to say amongst you, that in his holy dread, pure fear and Divine counsel, God being present, and in the presence of you all, that as God's appointment for me to be a meet-help to me, I take this my beloved friend, Eleanor Lowe, to wife, whereof you are my

witnesses: having hope in Christ, and faith in the power of God, that according to the full purpose, and result of my heart and mind, I shall be to her a loving, constant, loyal, and faithful husband whilst we live, and until one of us be dissolved and be with the Lord.

Then Eleanor said:—In the Holy fear, authority, power, presence and dread of the Almighty God, and in the presence of you that are here gathered who are my witnesses this day, I take this my friend, Roger Haydock, to be my husband, and have hope of life, through the assistance of the Grace and Spirit of God, to be to him a faithful, constant, loving and true wife, so long as we both live and until the day of dissolution separates us.

After they had taken each other, Leona Fell said the mighty power of the great Almighty God, hath joined these two together and nothing short of the mighty power of the great and mighty God, could have brought this thing to pass.

The remarkable form of expression used by Roger Haydock—"that as God's appointment for me to be a helpmeet to me, I take this my beloved friend, Eleanor Lowe, to wife," brings very clearly and prominently to view the belief which the Society of Friends have ever maintained, that those who are looking towards marriage, should enter upon such an engagement in the Divine fear, and in the Divine ordering and appointment.

That the married life so reverently entered on, was abundantly blessed, is shown by the wife's testimony concerning him, quoted by Sewel:

"I was made a blessing to him, more comfortable every day than other: he would often express it; and truly so was he to me every day, every way, and in every respect. No tongue nor pen can relate the full of the comfort and joy we had in God and one another."

The Baby's Victory.

I was waiting in a railway station a few weeks ago for my train to come along, and was thinking my occupation a very tedious one, when suddenly I became so interested watching a small conflict going on near me that I forgot the tedium altogether. A pretty fairy-like little girl, of two or three years of age, was playing and dancing back and forth between the door of the waiting-room, outside of which her father walked up and down with an older child, and her young mother, who sat next to me. Every one's eyes were attracted by the laughing, loving, dainty little creature, who would run up every few minutes to kiss her mother, or say something to her in her pretty baby talk, and who seemed happy as a child could be. At last she climbed into her mother's lap, and began to make business of kissing and caressing her.

A lady, sitting directly behind them, could not resist this sight, and began to ask the mother her little one's age, &c. Then she produced out of her bag a little cake and offered it to the child, who instantly took after the manner of children. Her mother told her to thank the lady, but she only gazed steadfastly into the face of her new friend and said nothing. The mother then took hold of the cake, the baby's fingers still grasping and said, "Thank the lady," in a very persuasive voice, over and over again, but to

* Samuel Fothergill, a minister from England, paid a religious visit to this country, arriving in the autumn of 1754; and leaving, as he records, "with peace and holy quiet," in the summer of 1756. He died 6th mo. 15th, 1772, in the 57th year of his age, and the 36th of his ministry.

urpose. Still the blue eyes looked obstinately and with silent lips at the giver of the cake. Then the mother said, "If you don't say, 'Thank you,' I shall give the cake back to the lady." Not a word came from the tiny, mute mouth. The lady began to protest that it was no matter; she knew the little one thanked her, &c.; but the mother reiterated her endeavors to coax or threaten the child, to beguile her by intimations that she *could* say it, that she had lost her tongue, &c., so saying the two little words required.

All this time baby and mother both had their fingers on the cake, and a faint movement was made by the latter occasionally to take it away and return it to the giver. I sat down and watched with real interest to see how the thing would end, for my old eyes cannot behold such a battle without the thought how it will tell on the future of the young creature just entering on life.

I suppose the mother's effort to make the child obey her continued for some ten minutes, during all of which time the little one knelt in her mother's lap, looking over her shoulder at the lady behind, steadily keeping her lips closed, while the whispered entreaties and threats were uttered in her ear. Then, at last, with the declaration that "baby was a naughty little girl," the mother took her fingers away from the cake, and ceased her persuasions; the child ate the cake forthwith, and immediately began to prattle to her mother of other things.

What would I have had that mother do? Take the cake away from the dimpled fingers that held it so tightly, after the child once fully understood that such a result would follow refusal to obey. But the child would not, and that would be a nuisance in such a case! Better a nuisance for a moment than a lesson taught of disobedience and self-will. Next time that the baby is told to do something, which she does not want to do, will she be likely to obey the command? I trow not. Why should she? She has found that by holding out long enough she will get her own way, and that is much pleasanter to her than to take the way of others. She learned a great deal, I think, in the waiting-room that day, although, I dare say, this was not the best lesson of the kind which she had had. This may seem like making much of little, but I may have the critical habit of advancing age in so judging of what I saw. Nevertheless, I wish the mother, and not the baby, had gained the victory that day.—*The Presbyterian*.

Whilst engaged in feeling for and laboring among suffering humanity, my concern towards the members of our own Society did not abate; but I attended all our meetings in and about London. The more I have mixed with persons of other religious denominations, the stronger has become my attachment to our own Society, and the Christian principles which we maintain. I rejoice greatly indeed in having met with individuals, yea many in several nations where I have travelled, who are very near and dear to me in spirit, and who I believe love the Lord Jesus in sincerity; but I met with no people who, as a religious body, maintain doctrines and testimonies, so scriptural and agreeable to vital Christianity, as does the religious Society of Friends; and my concern and frequent labor for this people are, that they may not only

believe in these principles and Divine truths, but also walk uprightly and with faithfulness in accordance therewith.—*Stephen Grellet*.

Margaret Trembath.

(Continued from page 397.)

I went on for some time pretty comfortably, generally attending my class and other meetings, often wishing my leader, who I believe was a pious woman, would pass me by unnoticed; and after some private conversation on the subject she was not anxious to draw words from me. The objectionable parts for singing, also, were avoided; my respected leader chose such lines as she thought might generally be united with. As I had been fond of singing, and understood a little of music, I was too easily drawn into parties at the invitation of friends to whom I felt strongly attached. Adored for ever be the hand Divine that showed me I must desist from this practice, as it might lead me very far from the true fold of rest and peace. I believe that the charms of music have a tendency to bewitch and steal the heart away from its Creator; and his command to me was to 'come out from them and be separate.' This was a smarting stroke, but there was honey at the end.

In language like this I petitioned the Most High for his great deliverance: 'Oh! Thou who hast taught me from my youth, be pleased in mercy to direct my steppings. Thou knowest my foolishness, and none of my sins are hid from thee. Be pleased also to turn away my eyes from beholding vanity, and quicken thou me in thy way. What am I, oh, thou glorious Being! that thou shouldst so often condescend to rescue me? Oh! may I through every period of my life, pursue thy goodness.'

For nearly three years I rejoiced in the blessing of knowing my transgressions forgiven, and my sins covered. The happiness I enjoyed can but feebly be described. I seemed at times overwhelmed with the power of saving grace, and often was I favored with a measure of the speechless awe that dares not move, and a flow of heavenly love.

About this time, Third month, 1818, it pleased the Giver of all good to remove by death my beloved sister, after a few weeks' illness. Her end was peace, she having witnessed a good confession.

In this year I was appointed to another class. This change was trying to my feelings, for my new leader was a wordy, active man, pleased with a detail of experience. For some time he formed a favorable opinion of me, and thought me a sincere inquirer after truth; but finding I was not so forward as many others, he complained of me, at which I desired an explanation. After I had simply stated to him some of my religious views, he replied, 'You are like the Quakers.' I told him I did not know what sort of a people they were; but I was induced to walk miles that I might have an opportunity of looking into a bookseller's shop or window, in hopes of seeing something to gratify my curiosity respecting this people. I was satisfied, however, at not succeeding. Shortly after this, there was a meeting appointed by some Friends, near my own dwelling, and child-like, loving all the good, I went.

Soon after I entered the house an elderly woman addressed the assembly from the words, 'Except the Lord build the house,

they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain.' What this dear Friend and her companion said was like bread cast on the waters, to be found after many days. I thought how I should enjoy such meetings, and how blest were those who were thus privileged. At this time I had not the most distant idea of approaching Friends further than when opportunity offered to be found waiting with them at their Master's table, if but for a single crumb that might fall to my lot. In one of my ever-memorable times of retirement I was shown in an indescribable manner that I must cease to look for instruction from man, and that I was not to lean on earth, for at best it was but a broken reed, and that everything I held dear must be parted with, for the Lord alone would teach me, and if obedient, great would be my peace. In my astonishment I cried, 'What shall I do?' The answer was, 'I will bring the blind by a way that they know not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight; these things will I do unto them and not forsake them.' So wondrously were my views changed that I could not conceal my feelings from my most intimate friend. For awhile he seemed to have sympathy with me in my sharp exercises, but afterwards he thought to turn me quite from my strange notions. Here again I was met in 'love Divine, all love excelling,' with, 'He that loveth father or mother more than me, is not worthy of me; he that taketh not up his cross and followeth after me, cannot be my disciple.'

As yet I had known but little of the buffetings of the enemy, but now I was taunted with having lost all the good I had ever known, by yielding as I imagined to better counsel than that of my esteemed friends in profession. This involved me in sore trials and great perplexity. I could not attend my class with peace of mind, nor was I free to say much on the subject, for I felt myself a very babe. In my distress I cried—'Oh! Lord, I am oppressed, undertake thou for me.' Shortly after this I had put into my hands the 'Life of Thomas Ellwood,' the perusal of which caused my heart within me to leap for joy, in the belief that there were those whose views and feelings were similar to my own. This for a season proved a stimulus to seek strength from Him who had hitherto been my light and my defence. My soul delighted in the thought of being taught by Israel's Shepherd.

After much inward conflict, early in the year 1824, I discontinued meeting with my endeared mistaken friends, from motives of a purer kind than they were willing to allow. Hearing of a Friends' meeting appointed at a place some miles distant, I attended it to my great satisfaction. The dear Friend rose with—'He giveth power to the faint, and to them that have no might He increaseth strength.' My drooping soul was refreshed, and an idea crossed my mind that some day I should become one of these people.

The latter end of the year, very unexpectedly, I had the offer of living with two Friends at Marazion—Eleanor and Joanna Richards. Thus through a kind Providence I was released from a train of painful circumstances.

I was nearly twelve months in this family

before I attended meetings, during which time, through great opposition and incessant reasonings, the enemy of all good seemed to dispute all the ground that I hoped I had gained. Oh! the mountain of opposition that was raised against going to meeting! I well remember the time when I first yielded a little to this long required duty. As I entered the house it seemed given me for my confirmation, 'This is the way, walk ye in it;' and a little after, 'Oh! thou afflicted, tossed with tempest, and not comforted; behold, I will lay thy stones with fair colors, for the Lord hath called thee as a woman forsaken and grieved in spirit.' Some stranger Friends were now visiting the meeting, and I was invited to attend. After it was over a Friend followed me out, and, putting his hand upon my shoulder, said, 'Young woman, I wish to speak with thee.' I would gladly have been excused; but when I turned towards him, he imparted some weighty counsel, and bade me be faithful.

I had but little alteration to make in my dress, but this was an offensive stumbling for years, until I was quite in despair through my rebellion. My distress was so great that I wished I had never been born! My worthy friends were deeply interested for me, and greatly desired my encouragement; but my soul refused to be comforted.

Again I concluded that the mercy of the Lord was clean gone, and that He would be favorable no more! In the midnight of my grief, the merciful long-suffering Jehovah was pleased to cheer me with the language, 'Pay thy vows unto the Most High, and call upon me in the day of trouble; I will deliver thee.' Through best help I was enabled to give up to this requiring as to my dress, and not to fear the reproach of man; I truly felt that I had 'escaped as a bird out of the snare of the fowler.'"

(To be concluded.)

12th mo. 23rd, 1807.—"R. S. Harford and his son attended our little meeting [Trosnant]. I thought it an unspeakable privilege, which I would not barter for all the world, to have the opportunity of thus meeting in companies, though small, to retire from all, even lawful concerns, and with the best ability that we have, to wait upon God, the eternal, inexhaustible Source of all good. O! how refreshing, to the drooping mind, to experience from time to time, that the Rock of our salvation remains unshaken, though the floods, the winds and the rain may beat upon the poor tabernacle. I do afresh believe, that if through faithful dedication we grow in spiritual experience, we shall acknowledge that there is no joy like unto the joy of God's salvation."

—*Mary Capper.*

The outward testimony to the truth of the Gospel, is a very strong one; but yet it is found to be insufficient without the inward testimony. The best understandings have remained unconvinced by the outward testimony; while the meanest have been fully persuaded by the co-operation of the inward; the divine irradiation of the Holy Ghost shining upon the heart, and giving lustre to the letter of revelation.—*Christian Philosophy.*

Christianity, like the sun, discovers itself by its own lustre. It shines with unborrowed light on the devout heart. It wants little external proof, but carries its own evidence to

him that is regenerate and born of the Spirit.—*Christian Philosophy.*

THE BORDER-LAND.

BY RAY PALMER.

When the soft twilight o'er the empurpled hills
Its mellow radiance spreads,
And brooding silence dyes the rude clamor stills,
And peace her influence sheds—
All nature seems in kindness to smile,
As of its chafing cares it would the heart beguile.

And nightly, e'en from childhood's dreamy days,
My joy has been to stand,
While lingered yet the golden light, and gaze
As on a border-land
All loveliness, dividing day and night,
Whose scenes woke in my soul an ever-new delight.

Nor has it been—this border-land—to me
A dream alone, a name;
But lingering oft entranced its charms to see,
All substance it became;
A type—through which, the while I gazed, unsought,
Truths born of heaven swept through my quickened thought.

E'en thus, where slowly sinks life's setting sun,
And fall the evening shades
That stilly gather, ere his course be done,
And death's hushed night invades;
A border-land there lies whose twilight glows
With hues diviner far than aught that nature knows.

O border-land, dividing life and death,
Of beauty strange and rare!
Whose airs are gentle as the evening's breath;
Whose skies serenely fair;
E'en as 'twixt day and night the twilight lies,
So between earth and heaven thy chastened glories rise.

No sombrous mists enshroud thee, like a pall
In gloom funeral hung;
But evening's draperies, such as round her fall,
Her grateful curtains flung;
Clouds tinged with crimson, amber, purple, gold;
In the still, musing hour, e'en such I thee behold.

And I have loved to greet thee, when the noise—
The soul-disturbing din—
Away hath died, and left me to the joys
That thought and silence win;
When o'er my spirit stole a soothing power
That bade me give to thee the meditative hour.

Ah! lingering thus, what tender memories woke
Of hours too swiftly past!
Of scenes 'mid which life's radiant morning broke
In bliss too sweet to last!
Of those to me most dear at early dawn
Who now in heaven abide, long since from earth withdrawn.

Nor think I sadly now of manhood's years,
Its hopes, its wrestling stern,
Successes glad, or failures wet with tears,
Gone never to return!
Nor that, at length, life's latest hour at hand,
'Tis mine to tread thy path, O pleasant border-land!

What though beyond thee lies the silent night?
'Tis lit with glorious stars!
Its shadows do but veil the eternal light
Whose gateway death unbars,
And to the pure in heart bring peaceful sleep,
From which oft-sorrowing eyes no more shall wake to weep.

Well pleased, I watch thy floating clouds that glow
Suffused with lustrous beams,
Which from the uncreated sun do flow
In unexhausted streams;
Thou art a Beulah, whither angels come
And with the good do walk, anon to lead them home!

The night shall pass, and on these waking eyes,
Enraptured at the sight,
The glad resplendent morning shall arise
In full effulgent light;
The throne, in unveiled splendor, I shall see,
And Him with glory crowned, once crowned with thorns for me!

—*Congregationalist.*

Selected.

ANGELS' WINGS.

When the summer days were warm, and sweet
With clover-bloom and ripening wheat,
We used to lie upon the grass,
Within the flickering shadows spread
By leafy branches overhead,
And watch the bright clouds slowly pass.

They were so white against the blue,
With such a glory streaming through
Their silver fleeces, we were sure
They must, at least, be angels' wings;
And the mere fancy of such things
Kept childish speech and conduct pure.

We dared not quarrel, when the skies,
For all we knew, were full of eyes
That watched to see if we were good;
And sometimes, just the sight of one
White cloud illumined by the sun,
Availed to check an angry mood.

Now we are women grown, and men,
That were but careless children then;
Wise in our realistic lore,
The shining mystery we explain—
Only a vapor born of rain!—
And dream of angels' wings no more.

But are we wiser, after all?
Haply the world-worn hearts recall,
With something like a thrill of dread,
What time the Master undefiled
"Set in their midst a little child,"
And what the words were that He said.

It might—we silently infer—
It might perhaps be easier
The kingdom of the Lord to win,
If still in far, blue summer skies
We felt the watching angel eyes
That kept our childish hearts from sin.
—*Mary Bradley, in Century.*

Among the good things that take long time to get into print is the revenge of the Bonjean Brothers, in Paris, for their father's murder. President Bonjean was shot, as a hostage, by the Commune. His last message to his three sons was to avenge his death, not by bringing its perpetrators to punishment, but by working for the poor and ignorant of Paris, that such horrors as those of 1870 should be prevented. So far as their efforts could go, he asked them to cut at the root of neglect of the ignorant and poor in Paris that makes "Commune" atrocities. They have all three carried out this request by reclaiming juvenile vagrants and criminals who would be the future mob-makers, thieves and incendiaries of Paris, unless turned to better ways. A prison-home in the Department of the Eure is one of the branches of their work; it is a technical school, and in it are also trained professional overseers of juvenile penitentiaries. The system of this one school is intended to be spread by means of these practised superintendents over many such institutions. To show the devotion of the eldest son to his duty, he for a long time filled the position of magistrate, sparing himself no drudgery and hearing six thousand cases yearly. As "judge of instruction" he attempted, as he said, "to get into the skin of each accused" person brought before him, to judge how much society was to blame for making this particular criminal, and to test what responsiveness yet remained to better opportunities. He claims, in his reformatory, to have turned out excellent young men from boys who had gone astray. How much better is this legacy of a murdered father being fulfilled, against the disorder of Paris, than if his sons had devoted themselves to the "satisfaction" of revenge.

—*Ledger.*

For "The Friend."

low fittingly and encouragingly for every one, has John Barclay conveyed the importance of avoiding "an approach to unwatchfulness" in every thing that would unfit for a sweet retirement of mind in which heavenly communion is experienced, and which is much the element and atmosphere of the true Friend!

"Isle of Wight, 6th mo. 1818.

I have felt so much dissipation of mind since I arrived here, as to unfit me for a calm enjoyment of the beauties of nature, so properly mingled as they are here. The cares revolving upon me, not a little tend to lead away the mind from that 'retired, strict, and cheerful frame,' (as I think W. Penn calls it) which seems to be the safest and most profitable state for me as an individual, and the most conducive to my present growth. I may truly say, that though I desire not to subscribe for any, otherwise than seems to be a special duty; yet, I believe that few, if any, are, to whom an *approach to watchfulness or levity is not dangerous—not ensnaring*. How often have I been in different degrees unfitted thereby for that sweet retirement of mind, which seems to be, it were, the element and atmosphere of the true Friend."

In 1866, certain railroad companies got charters for railroads, which pass through Indian Territory. These charters, beside granting permission to build said roads, also gave the companies large bodies of public land on the lines of said roads. Congress has power to give the lands of Indian Territory to railroad companies, hence a provision was introduced into the bills chartering the roads, to the effect that the railroad companies should be entitled to ten sections of land on each side of said roads in any State, and twenty sections on each side in any territory of the United States through which the roads could be built. Since that time to the present, a railroad lobby has been kept at Washington, for the purpose of securing the passage of an act to make Indian Territory a territory of the United States. If such a bill should become a law, the Kansas and Neosho Valley Railroad would get 3,712,000 acres of land from the Indians without paying a dollar for it to the Indians. The southern branch of the Pacific would get 800,000 acres; the Atlantic and Pacific, 17,920,000 acres; the North Parallel Railroad, 1,244,000 acres. The whole amount thus provisionally granted, amounts up 23,676,000 acres. The Indian Territory contains 45,440,000 acres, hence these provisional grants give the railroad companies considerably more than one-half of the fire country, and the most valuable portion. The 21,770,000 acres left, 15,000,000 is mountain and desert land. The population is 100,000. If the railroads should succeed in obtaining actual possession, there would be but about seventy-five acres *per capita* of tillable lands left for the Indians. These facts and figures are from public records, and are reliable. These railroad companies are determined to get possession of these immense tracts of land, worth at present more than one hundred millions of dollars, and they are confident of ultimate success.

They concoct the most cunningly-worded Oklahoma bills each session of congress, which are offered, and advocated by members and

senators who are in the employ of the companies. But so far they have failed. The Indians and their friends have been able to expose and defeat all such bills. In the meantime, the railroad men have been executing a flank movement under the leadership of one Captain Paine. The plan is to colonize Indian Territory by white men, who will demand admission of the Territory to the Union. This having so far failed, another flank movement has been started. This is conducted by wealthy cattle men, and the plan is to secure leases to large bodies of the lands of the Indian Territory, which they would at once colonize with herders, and cover with cattle. These leases would prove immensely profitable to the cattle men, even though the ultimate object of permanent possession should fail. But it is not likely to fail, if the leasing scheme should succeed on the grand scale proposed. We have opposed this scheme from the start, and shall continue to oppose it.—*Council Fire*.

And some may say that man must have the superiority over the woman; because God says, that man must rule over his wife, and that man is not of the woman, but woman of the man, &c. Indeed, after man fell, that command was, but before man fell there was no such command, for they were both meet helps, and therefore both to have dominion over all that God had made; and so as man and woman are restored again by Christ up into the image of God, they both have dominion again in righteousness and holiness, and are helpmates as before they fell. So that the man is not without the woman, neither the woman without the man, in the Lord.—*George Fox*.

The Bank of England.—In the course of five years the paid notes amount to 77,745,000 in number, and they fill 13,400 boxes, which if placed side by side would reach two and one-third miles. If the notes were placed in a pile they would reach to a height of five and two-third miles, or if joined end to end they would form a ribbon 12,445 miles long. Their superficial extent is said to be rather less than that of Hyde Park. They weigh over ninety and two-thirds tons, and their original value was over £1,750,626,600. The greatest of rogues might be inclined to find some comfort in the extent and intricacy of such a store of old paper. Of course, however, they are most systematically arranged, and any note of the seventy-seven millions may be pounced upon with the utmost celerity and precision. At the end of five years these old notes are thrown into a furnace specially constructed for the purpose and burned. It is a curious fact, however, that so firm in texture is the paper of a genuine Bank of England note that burning alone can hardly destroy it. The authorities have in a little glazed frame the remnants of a note which was in the great fire of Chicago. Though completely charred and black, the paper still holds together, and the printing of the note is said to be sufficiently legible to establish its genuineness and to warrant its being cashed.

There are some other notes here which were cashed after having gone down with the Eurydice a few years ago, and reduced to a little better than pulp. Indeed, the scraps and fragments which sometimes come into the bank to be cashed have a really ridiculous appearance. On the occasion of a recent

visit, for instance, the officials had under examination a number of fragments of discolored paper, none much bigger than a sixpence; and when put together presenting to the unskilled eye not the slightest resemblance to a note. And yet it was pretty confidently asserted that the paper would be cashed. It is beneath the dignity of the Bank of England to take, or even to appear to take, advantage of accidents to their notes, and if there is any possibility of establishing the identity of any one of them, it is sure to be duly honored.

How much of toil, trouble, sorrow, and disappointment is suggested by a late auction in Washington. It was the sale of rejected models at the United States Patent Office. They numbered 17,000, and have accumulated in eleven years. A dispatch says that they embraced articles of every description, from a coffin to devices for perpetual motion. It also states that "the sale represented the blighted hopes of thousands of ingenious and industrious men, who, after years of trial and study, finally completed their models, only to have them sold for old junk." The whole collection brought only \$762. If the lives of the inventors could be traced, many of them could be found in asylums, many have died broken-hearted, others have impoverished themselves and their families.—*Chr. Adv.*

Early Christian Epitaphs.

BY PROFESSOR PHILIP SCHAFF.

To perpetuate, by means of sepulchral inscriptions, the memory of relatives and friends, and to record the sentiments of love and esteem, of grief and hope, in the face of death and eternity, is a custom common to all civilized ages and nations. These epitaphs are limited by space, and often provoke, rather than satisfy, curiosity; but contain, nevertheless, in poetry or prose, a vast amount of biographical and historical information. Many a graveyard is a broken record of the church to which it belongs.

The catacombs abound in such monumental inscriptions, Greek and Latin, or strangely mixed (Latin words in Greek characters), often rudely written, badly spelled, mutilated, and almost illegible, with and without symbolical figures. The classical languages were then in a process of decay, like classical eloquence and art, and the great majority of Christians were poor and illiterate people. One name only is given in the earlier epitaphs, sometimes the age, and the day of burial, but not the date of birth.

"Homely phrases, but each letter
Full of hope, and yet of heart-break;
Full of all the tender pathos
Of the Here and the Hereafter."

More than fifteen thousand epitaphs have been collected, classified, and explained, by Cavalier De Rossi, from the first six centuries in Rome alone, and their number is constantly increasing. Benedict XIV. founded, in 1750, a Christian museum, and devoted a hall in the Vatican to the collection of ancient sarcophagi. Gregory XVI. and Pious IX. patronized it. In this Lapidarian gallery the costly pagan and the simple Christian inscriptions and sarcophagi confront each other on opposite walls, and present a striking contrast. Another important collection is in the Kircherian Museum in the Roman College, another

in the Christian Museum of the University of Berlin.

Hence, while the heathen epitaphs rarely express a belief in immortality, but often describe death as an eternal sleep, the grave as a final home, and are pervaded by a tone of sadness, the Christian epitaphs are hopeful and cheerful. The farewell on earth is followed by a welcome from heaven. The symbol of Christ (*Ichthys*, the fish) is often placed at the beginning or end to show the ground of his hope. Again and again we find the brief but significant words: "in peace;" "he" or "she sleeps in peace;" "live in God;" or "in Christ;" "live forever." "He rests well." "God quicken thy spirit." "Weep not, my child; death is not eternal." "Alexander is not dead, but lives above the stars, and his body rests in this tomb." "Here Gordian, the courier from Gaul, strangled for the faith, with his whole family, rests in peace. The maid-servant Theophila erected this."

At the same time, stereotyped heathen epitaphs continued to be used (but, of course, not in a polytheistic sense) as "sacred to the funeral gods," or to the departed spirits.

The laudatory epithets of heathen epitaphs are rare, but simple terms of natural affection very frequent, as "My sweetest child;" "Innocent little lamb;" "My dearest husband;" "My dearest wife;" "My innocent dove;" "My well-deserving father," or "mother;" "A and B 'lived together' (for 15, 20, 30, 50 or even 60 years) 'without any complaint or quarrel, without taking or giving offence.'" Such commemoration of conjugal happiness, and commendations of female virtues, as modesty, chastity, prudence, diligence, frequently occur also on pagan monuments, and prove that there were many exceptions to the corruption of Roman society as painted by Juvenal and the satirists.

Some epitaphs contain a request to the dead to pray for the living. From these requests there was but one step to requests for intercession in behalf of the departed when once, chiefly through the influence of Pope Gregory I., purgatory became an article of general belief in the Western Church. But such requests are not found in the first four or five centuries, the overwhelming testimony of the oldest Christian epitaphs is that the pious dead are already in the enjoyment of peace, and this accords with the Saviour's promise to the penitent thief, and with St. Paul's desire to depart and be with Christ, which is far better. Take but this example: "Prima, thou livest in the glory of God, and in the peace of our Lord Jesus Christ."—*S. S. Times*.

A Work of Faith.—Some people are very anxious to undertake some kind of "faith work," such as they have seen or read of in books. Perhaps they may find faith work all around them.

One of the most intelligent women I have ever known, the Christian mother of a large family of children, used to say that the education of children was eminently a work of faith. She never heard the tramping of her boys' feet as they came home from school, or listened to their noisy shouting in their play, or watched their unconscious slumbers, without an inward earnest prayer to God for wisdom to train them, and for the Holy Spirit to guide them. She mingled praying with counsel and restraint; and the counsel was

the wiser, and the restraint the stronger, for this alliance of the human and Divine elements in her instructions and discipline. At length, when her children became men and women, accustomed to the hard strife of the world, her name was the dearest one they could speak; and she who had taught their feet to walk, and their tongues to speak and pray, held their reverence and love, increased a thousand-fold by the remembrance of an early education that had its inspiration in faith in God, and its fruit in the humble lives of upright and faithful men.—*Baptist Weekly*.

For "The Friend."

Religious Items, &c.

Military Conscription.—The Vienna correspondent of the *Daily Telegraph* says that 100,000 Mohammedans have emigrated this year from Bulgaria and Eastern Roumelia, to avoid military conscription; and that many more are preparing to follow their example.—*Arbitrator*.

Prohibition in Kansas.—H. A. Tucker states in the *Christian Advocate*, that there is one place in Kansas, whose business has been injured, and population diminished by the law prohibiting the sale of spirituous liquors, and that is, the State Penitentiary. The number of inmates in that institution decreased over one hundred the past year.

Music among the Presbyterians.—The General Assembly of the United Presbyterians, which met in Pittsburg, Pa., some weeks ago, decided to permit the introduction of organs into their places of worship. About sixty of the members of the Assembly filed a strongly-worded protest against the change.

In the Free Church of Scotland, the signatures of 50,000 members and adherents of the Free Church have been appended to a petition craving the General Assembly to withhold its sanction from the proposal to allow instrumental music in public worship. The petition quotes the "Westminster Confession" to the effect that God "may not be worshipped according to the imaginations and devices of men," that the craving for instrumental music "implies a low and declining state of religious life."

Temperance.—The Siamese government has undertaken to prohibit the importation into Siam, or the manufacture or sale, within the country, of all "spirits which may be deleterious to the public health." The question now to be decided is what kind of spirits is not deleterious to the public health.

Tobacco-using.—Eliphalet Clark left \$50,000 to a Methodist Seminary in eastern New England; and inserted the following provision in his will: "If at any time a member of the faculty or one of the teachers connected with the institution shall use tobacco in any form, and shall refuse to abandon the habit, and the case is not attended to by the faculty, then for that year the interest shall be added to the principal."

For "The Friend."

Natural History, Science, &c.

Intelligence in Fishes.—Dr. C. C. Abbott mentions in *Science*, that having removed a brood of catfish from their mother, he put them in a glass globe. The parent fish at once recognized that her young were not in the creek, although they were swimming in water. At last it left the creek and made its way as best it could, to the base of the globe

containing her young, a distance of about ten feet. The young fish being liberated, they immediately clustered about their parent, and followed her into deep water.

Sunken Timber.—Immense tracts of what are now bog lands in Ireland, were once covered with forests of oak and pine; and, in cutting peat, immense trees are found imbedded in the earth at depths of ten, twenty, a thirty feet; in some cases, whole groves being found as they grew. The timber, when brought to the surface, is perfectly sound and the oak, which is as black as ebony, is used for ornaments and fancy cabinet work. A visitor to the wild moor and mountain region of Donegal, describes the way in which the seekers after these buried forests operate. Men armed with steel rods about thirty feet long traverse the bog, and by running the rods into the ground, are able to ascertain where the trees are to be found.

Fatal Effect of Imagination.—In a case reported in the *Med. Press*, 4th month 25th, the patient, awakened from sleep by something creeping over his naked limbs, jumped to the conclusion that it was a cobra, went into a state of collapse and died, though it was discovered, even before death, that the supposed cobra was a harmless lizard.

Tobacco-juice Vapor as an Insecticide.—The vapor of tobacco-juice has been tested in France as a means of destroying plant lice and other insects. An extract of the tobacco is made by soaking or boiling, and the liquid thus obtained is evaporated over a fire lamp. It leaves no offensive atmosphere, and is done by the smoke.

White Mountain Avalanches.—The bursting of a heavy rain cloud on the 30th of 6th month, caused a tremendous avalanche on Mount Liberty. Huge trees and great boulders went plunging down the mountain in a frightful manner.

The track of the slide on the side of Mount Liberty is 500 feet wide and a mile in length. There it entered the ravine leading to the flume. The mountain was covered with heavy growth of spruce, all of which was torn up by the roots and hurled down, carrying everything before it. The ravine below for two miles was swept clean, and only here and there a fallen tree remains. The uprooted trees were carried below and broken in pieces or buried from sight.

Where the flume formerly terminated, the avalanche loosened the rocks and cut a channel 25 feet wide, 40 feet deep, and nearly 50 feet long, almost equal to the original length of the flume. The brook which came in at the upper end now flows over the north side of the new part, and makes a fall of 40 feet one of the prettiest in the mountains, for which the name of Avalanche Fall is proposed. The new part of the flume bears a little to the left, so that its entire length is higher when standing below the former location of the boulder. Looking from above the new chasm, and upon the great change which was so quickly wrought, the visitor for the first time will comprehend the mighty power of the avalanche that came thundering down from Mount Liberty, leveling everything in its path. It seems almost beyond belief that so much could pass through the narrow channel without being stopped in its course. The scarred trees above the flume show that the mass of broken rocks and gravel must have been at times from 50 to 60 feet deep.

Two other slides occurred during the storm, one from the southern slope of Mount Liberty and the other from Flume Mountain, still farther south. The latter was the largest, the mountain being denuded of more than 100 acres of timber. Altogether these slides are the largest and most destructive that have occurred in the mountain region of New Hampshire since the great Willy slide of 1826.

Fresh-Water Sponges.—All fresh-water sponges which have been described at the present date, are of a silicious character: that is, their skeleton structure or framework does not consist, as in the familiar marine sponges of commerce, of an elastic network of tough fibres, but of lines of fasciated flint-needles, about the $\frac{1}{100}$ of an inch in length, so arranged as to form a loose intertexture, penetrated by canals, and supporting the sponge-flesh. When crushed, therefore, this texture is permanently destroyed, and will not resume its original shape. The sponge-flesh, so called, is a thin membrane covering the spicules and lining the canals of the living organism; having a peculiar and not unpleasant odor when fresh, but betraying its animal nature by an extremity of foulness when the dead sponge has been kept a few days in water.

Many of the species, native in this country, appear as mere incrustations of varying size and shape, and from less than a line to an inch or more in thickness. Their surface, smooth, or more or less tuberculated, is, in some species, supplemented by a higher growth of branches or finger-like processes, frequently several inches in length. In color they vary from nearly white to the most vivid green, in an almost exact ratio to the degree of light received. The slimy growth of confervæ occasionally seen upon the bottom of pools and streams, or dense masses of water-moss, may momentarily mislead the collector; but a pocket lens will reveal to him at a glance the minute leaves of the moss, or the delicate green threads of the algæ; while the true sponge he will hardly fail to see by its characteristic pores penetrating its surface, and to detect the fine points of numerous projecting spicules.

These sponges are found growing upon any supporting substance except mud, and at every depth beneath the surface of the water; but they affect chiefly the under and upper surface of stones and timbers, the sides of piling, and submerged stumps and branches. The stems and roots of water plants are often matted and matted together by them. As the coating of earthy matter into their pores would suffocate them, we find in standing pools the most flourishing specimens attached to the under side of stones or water-logged timbers, which shield them from the intrusion of the heavier silicious particles; whilst in clear lakes and rapidly flowing streams they plant themselves boldly upon the upper surface of stones in the full sunlight.

A further hint as to the bodies of water which favor their growth, may be found in the fact that three species, one of them the most peculiar of American forms, were found in a stream a child could step over; five were gathered at one time in the submerged cellar of a burnt mill; while the timber-work of the dams upon some of our largest rivers has furnished rich collections; so that there is scarcely a situation where water stands or runs, excepting upon the muddy bottoms of shallow

streams or mill-ponds, where sponges may not be hopefully sought for and frequently discovered.—*Friends' Intelligencer.*

THE FRIEND.

SEVENTH MONTH 28, 1883.

We have received a copy of the printed minutes of the Yearly Meeting held in New York City, commencing 5th mo. 25th.

Among the matters claiming attention were the Reports of several Boards or Committees.

The Bible School and Missionary Board had extended help to a school in Mexico, to the Indians near Shawneetown, and to 29 schools in the South, nearly all of which were in North Carolina. They had also made grants of maps, blackboards, libraries and other appliances to Bible Schools in their own Yearly Meeting; and had employed a person for eight months as a "Bible Reader" among the sick and poor of New York City. The total expenditure had been about \$3500, of which the Yearly Meeting had appropriated \$750—the balance being derived from voluntary contributions and other sources.

The Report on Statistics gave the whole number of members as 3,672. The usual attendance at the meetings on First-day is stated to be 2,569; and on week-days, 706. There are 11 places where no week-day meeting appears to be held.

The Committee on Evangelistic Work speaking of the need for "pastoral service" in many parts of the Yearly Meeting; says that the continued existence of some of the meetings seems dependent on it, and that they have sought to aid such meetings where way has opened for it. In pursuance of this object they published a notice, "inviting ministers who felt called of the Lord to this service to correspond with us." They state as the result, that "two are already in the field, and others are awaiting instructions from us." The total expense had been about \$1400.

It was concluded to meet next year at Glens Falls.

Whatever effect may appear to be produced for a time by this plan of locating ministers among weak meetings, to exercise a "pastoral" care over them, we have no confidence in the ultimate success of such measures in promoting the spread of our principles, or in building up meetings of true "Friends." We believe it is practically impossible for ministers located and paid by a committee, to exercise their gifts simply as servants of the Head of the Church. If (as often happens to the true minister) there should be for a time no call to public service, such an one would feel that he was not earning the compensation allowed him, in thus performing *silent* worship, where vocal labor was looked for. He would therefore be subjected to a strong temptation to speak unbidden—thus departing from the ground of spiritual worship as held by our Society. So also, that private religious influence which a devoted Christian exercises in the circle in which he moves, would be greatly marred, if not totally destroyed, if his fellow-members had reason to regard his counsels as merely official duties, and not as proceeding from the springing up of Divine life in his own heart.

From a Friend who attended the late Yearly

Meeting in Canada, of the Smaller Body, we learn that it met at Pickering on Sixth-day, 6th mo. 22nd. Of the three Quarterly Meetings, but two—West Lake and Pelham—were represented. The disunity caused by the change of discipline and other innovations, though very manifest in Yonge Street, the central Quarterly Meeting, had not caused a formal separation there as it had in the others.

The meeting closed on Third-day, 6th mo. 26th, a public meeting for worship being held in the afternoon, after the business meetings were finished.

Epistles were received from corresponding bodies in Western, Iowa and Kansas Yearly Meetings, and replies sent to them, as was done last year.

Naomi Peacock and Eunice Beesley, from Iowa, were present with certificates as ministers, and were furnished with returning minutes of their acceptable attendance. No other minutes of the kind were issued, as the Yearly Meeting decided a year ago to grant such returning minutes to none but members of meetings with which it was in official correspondence.

Among the strangers in attendance were some members of a Committee appointed by Ohio Yearly Meeting to consider the situation of the scattered remnants of the Society. This committee had been authorized to visit, as way might open, the different bodies of such Friends, in order to ascertain their situation and condition.

There are in this small body of Friends quite a number of young and middle-aged persons who appear at times in these meetings in the line of the ministry. A concern for their preservation and growth in the Truth arose in one of the meetings of the Select body, which led to the appointment of a meeting for members only, on Second-day evening. At this, much weighty and appropriate counsel was communicated.

SUMMARY OF EVENTS.

UNITED STATES.—It is estimated in Washington that about \$300,000,000 of our national debt—or less than 20 per cent.—is held in Europe.

The Japanese Legation at Washington has received a telegram announcing the death at Kioto, on the 21st inst., at Iwa kura, the Second Prime Minister of Japan, and one of the originators of the new policy of that Empire.

The strike of the Brotherhood of Telegraphers throughout the United States and Canada, was begun on the 19th inst. There has been great embarrassment at nearly all points in consequence of the great reduction in the working force of operators, but the places of many of them have been filled in several of the principal cities. Both the companies and the strikers appear to be confident of being ultimately successful. The lock-out of cigar makers in fifteen large shops in New York, employing nearly 10,000 persons, began on the same date.

General E. O. C. Ord, of the United States army, who took passage on the City of Washington at Vera Cruz for New York, and was taken with yellow fever, compelling his removal to the shore while the vessel was at Havana, died from the disease at that place on the 23d instant.

The Chief of the Secret Service Division of the Treasury, under the advice of the law officers of the Government, has issued orders to his agents looking to the suppression of the manufacture of bangles in imitation of gold and silver coins, which is represented to be increasing to a great extent in the West.

The portraits of the new postage stamps that come in use 10th mo. 1st are: 1-cent, Franklin; 2-cent, Jackson; 3-cent, Washington; 5-cent, Garfield; 6-cent, Lincoln; 7-cent, Stanton; 10-cent, Jefferson; 12-cent, Clay; 15-cent, Scott; 30-cent, Hamilton; 90-cent, Perry.

On First-day last a number of Cubans held a meeting

in New York, at which addresses were made by General Bonachea and others, urging that every means be taken to assist in freeing Cuba from the Spanish yoke. Spanish promises, it was urged, should be disregarded, because it was claimed they were never fulfilled. One speaker advised the organization of Cuban exiles and the freeing of the colored race held in bondage by the Spaniards. A large contribution was taken up in aid of the cause.

The new high license laws in the West differ widely. In Illinois all licenses hereafter for the sale of spirits and wines, are to be granted upon the payment of \$500 a year, and for beer at \$150. The Nebraska law puts the fees in cities of a certain grade at \$1000, and at \$500 for all other places. The law of Iowa permits towns to fix the amount, and there is no uniform rule on the subject. In some places it is as low as \$75, and in others as high as \$1000, while there has been a large increase in the average amount throughout the State, and a considerable reduction in the number of liquor sellers.

The deaths in this city last week numbered 479, which was 84 less than during the previous week, and 16 less than during the corresponding period last year. Of the whole number, 250 were males and 229 females; 207 were two years of age or younger; 94 died of cholera infantum; 54 of consumption; 28 of marasmus; 20 of meningitis; 21 of convulsions; 19 of old age; 12 of diphtheria, and 10 of typhoid fever.

Markets, &c.—U. S. 3½'s, 103; 4½'s, 112½; 4's, 119; 3's, 103½; currency 6's, 128 a 132.

Cotton.—There was very little doing, but prices were unchanged. Sales of middlings were reported at 10½ a 10¾ cts. per pound for uplands and New Orleans.

Petroleum.—Standard white, 6½ a 7 cts. for export, and 7½ a 8 cts. per gallon for home use.

Flour is in fair request and firm. Sales of 2700 barrels, including Minnesota extras, at \$5 a \$6; Pennsylvania family at \$4.90 a \$5.12½; western do. at \$5.50 a \$6, and patents at \$6 a \$7.25. Rye flour is dull at \$3.25 a \$3.50 per barrel.

Grain.—Wheat was in better demand and one cent per bushel higher; sale of 4700 bushels red in ear lots, at \$1.10 a \$1.18. Rye is nominal. Corn is in light request, but a shade firmer. Sales of 10,000 bushels in ear lots at 55 a 66 cts. for rejected and yellow. Oats are dull but steady; sales of 9000 bushels in ear lots at 40 a 45 cts.

Hay and Straw Market, for week ending 7th mo. 21st, 1883.—Loads of hay, 268; loads of straw, 52. Average price during the week—Prime timothy, 95 cts. a \$1.05 per 100 lbs.; mixed, 85 a 95 cts. per 100 pounds; straw, 60 a 70 cts. per 100 pounds. New hay 50 a 70 cts. per 100 pounds.

Beef cattle were a fraction lower this week: 3700 head arrived and sold at the different yards at 4½ a 6½ cts. per lb., as to condition.

Sheep.—Good grades were in fair demand and firmly held: 9000 head arrived and sold at the different yards at 3 a 5½ cts., and lambs at 3½ a 8 cts. per pound, as to quality.

Hogs continue dull: 3800 head arrived and sold at the different yards at 8 a 8½ cts. per lb., according to quality.

FOREIGN.—The *Times*, in its crop report, says the area of wheat planted in the United Kingdom is from 10 to 15 per cent. below that of last year, and the yield will be below the average. Reports from the continent are very similar in their conclusions.

The Executive Council of Queensland has forwarded a memorial to the Earl of Derby, the Secretary of the Colonies, urging the Government to reconsider their decision to forbid the annexation of New Guinea to Queensland, and inviting them to take steps to provide for a federal government for Australia.

A despatch from Earl Derby, the Colonial Secretary to the Government of Queensland, in regard to the proposed annexation of New Guinea, has since been published. Lord Derby states that official inquiry at Paris and Berlin shows that the fears of foreign annexation of New Guinea are groundless, and he emphasized the objections of the Home Government to the annexation of that island by Queensland, whose Parliament, he says, represents the interests of whites, who are suspected of desiring to acquire a supply of colored labor for the sugar industry.

After a meeting of the Managing Committee of the Suez Canal Company on the 20th inst., De Lesseps telegraphed to the Chief Engineer of the Canal in Egypt as follows: "Come to Paris immediately. Bring the plans for the second canal. Funds are assured either by execution of the British agreement or otherwise."

On the 23d inst., W. E. Gladstone announced in the House of Commons that he would not ask Parliament

at this session to sanction the agreement in regard to the Suez Canal, made with De Lesseps. Gladstone also said that the consideration of the agreement was dropped owing to the general objection to the scheme, and because more time had been asked for by some of the members. He also expressed his opinion that the canal should ultimately be placed under the control of an international committee. In the House of Lords, Earl Granville, Foreign Secretary, said that the agreement would be referred to a special committee.

Waddington has been appointed Ambassador to England, from France, in place of Tissot, who has resigned on account of ill health, and has presented his credentials.

A report made by De Lesseps at the meeting in Paris on the 17th inst., of the Panama shareholders says, that the co-operation of American contractors had dissipated the prejudices existing in certain centres of the United States against his company constructing the canal. The sentiment of equity prevailing among the Americans caused them to recognize that those who have undertaken the great work of building the canal across the Isthmus of Panama have no object in view but the removal of a material obstacle to beneficial intercourse.

The number of deaths from cholera in Egypt for the week ending on the 22d, varies, but is probably more than 2550. Nearly one-half of these occurred in Cairo. The *Standard's* correspondent at Cairo says that unless the English authorities promptly take the direction of affairs, the checking of the spread of cholera will be hopeless. Even the simplest sanitary arrangements are neglected. The funeral system is most obnoxious. The corpses, encased in very slight coffins, are carried through the crowded streets on men's shoulders. The clothes of persons dying in the hospital are often stripped off and taken for wearing purposes by relatives. A great quantity of tar is burned in Cairo every night. The number of poor and infirm persons who are being maintained at Damietta at the expense of the State is rapidly increasing. Relief Committees are being formed. Advice from Egypt assert that in addition to an outbreak of cholera at the town of Fareskur, eight miles southwest of Damietta, the leprosy has appeared there, and is spreading rapidly. There are neither doctors nor medicines at Fareskur.

A serious outbreak of cholera is expected at Bombay, as there were thirty-seven sporadic cases of the disease there during last week.

A member of the Commission of Inquiry of St. Petersburg has been sent to Germany, France and England for the purpose of obtaining an exact report concerning the civil rights of the Jews in those countries.

Much attention has of late years been given by physicians in Berlin to the defects of vision among school children. Thousands of them have been examined, and many changes and improvements made in consequence in the arrangements of school-houses, class-rooms, &c. Of late years an aurist has conceived the practical idea of examining the ears of the children, and has arrived at the fact that of 5905 children examined no less than 1392 were affected with diseases of the ear.

The harvest in Prussia promises well, especially in the Northeastern provinces. It will be less in Pomerania and Brandenburg. Wheat in the former is below the average. In Schleswig-Holstein, Westphalia and Rhenish Prussia, drought has done much damage. Fruit, beet-root and potatoes are everywhere good.

The proposed ship canal through the Isthmus of Kraw, in India, has been decided to be impracticable. The *Times*, of India, says it would cost, it is said, more than the Suez Canal. The rough and hilly nature of the district would make a very circuitous route necessary, some of the cuttings involving very acute angles. According to a Strait's paper, the following is the opinion of an engineer employed by the French exploring party: "It would take the superfluous capital of France for the next hundred years to cut the canal, and when the work was done it would simply be a triumph of engineering, for there would be no profit, in fact there would be additional expense for maintenance." The French expedition also admits that Campon Bay, which would be the eastern outlet of the canal, is half filled with mud and is exposed to the full fury of the northeast monsoon. The locality of the proposed western entrance appears to be equally inaccessible, the sea being thickly studded with shoals and sunken rocks and exposed to the southwest monsoon. All this will be a great disappointment to the French, who hoped that the canal would bring Saigon directly in the track of China-going vessels and enable that place to assume the importance of Singapore, greatly to the advantage of the French Cochinchina settlements.

The Toronto *Globe* publishes crop reports from all parts of Ontario and Quebec, showing that, with 100 as

a basis, the per centages of the average crops are as follows: Fall wheat, 78; spring wheat, 90; barley, 90; oats, 90; peas, 89; rye, 93; hay, 122; potatoes, 80; corn, 74; roots, 93; apples, 64; other fruit, 80.

The Mexican Government has undertaken to rehabilitate the extensive forests of the valley of Mexico. A contract has been let for the planting of 4,000,000 trees in that locality within four years, beginning from next 3rd mo., the contractor receiving \$200,000. The principal varieties to be planted are ash, willow, poplar, eucalyptus, truenosajones, mountain eypress, acacias, the contractor being bound to maintain the in good condition for two years after planting. Provision is also made for the study of the science of forestry by agricultural school graduates, the free distribution of fruit trees and other useful plants adapted to the climate, and the translation of works on arboriculture and the German forestry laws.

The Bolivian Government declares it will not make peace without a union with Peru. According to the news published in El Pueblo, General Caceres is at Suano, with 1200 badly armed men. The same authority states that an engagement took place at P. de Agucar, resulting in the loss of Colonel Recabarro and Secado, of General Caceres' forces.

RECEIPTS.

Received from George P. Stokes, N. J., \$2.10, vol. 57, and for Ann Jess, City, \$2, vol. 57; from Ann Borton, N. J., \$2.10, vol. 57, and for Ezra H. Brown and Clayton H. Haines, \$2.10 each, vol. 57; from Lydia T. King, P. \$2.10, vol. 57, and for Thomas Evans, Md., and Joseph E. Mickle, Pa., \$2.10 each, vol. 57; from Giles Satterthwaite, Pa., \$2.10, vol. 57, and for Henry W. Satterthwaite, \$2.10, vol. 57; from Robert Knowles, Ager N. Y., \$2.10, vol. 57, and for James R. Boss, Dav. Peekham and Dorcas Collins, \$2.10 each, vol. 57; from Samuel Woolman, N. J., \$2.10, vol. 57; from Joseph H. Roberts, N. J., \$2.10, vol. 57; from Deborah Satterthwaite, N. J., \$2.10, vol. 57; from Elizabeth Marriott, N. Y., \$2.10, vol. 57; from Mary Hall, Englan 10s., vol. 57, and for William Hall, John H. Walke and John Little, 10s. each, vol. 57.

Remittances received after Fourth-day morning will not appear in the Receipts until the following week.

FRIENDS' SELECT SCHOOLS.

A woman Friend, an experienced teacher, is wanted to have charge of the Northern Primary School for boys and girls; to enter upon her duties in the Ninth month. Application may be made to either of the undersigned:

Edward Maris, M. D., 1106 Pine St.,
Edward Bettie, Jr., No. 8 North Front St.,
Elizabeth C. Lowry, 1114 Pine St.,
Anna W. Lippincott, 460 North Seventh St.

WESTTOWN BOARDING SCHOOL.

Until further notice the Stage will be at Westtown Station on the arrival of the 7.09 and 9.05 A. M. train from Philadelphia, to convey passengers to the school.

BOARDING SCHOOL FOR INDIAN CHILDREN AT TUNESASSA.

Wanted, a woman Friend to assist the Matron in household duties. Apply to

Joseph S. Elkinton, 325 Pine street,
John Sharpless, Chester, Penna.,
Ephraim Smith, 1110 Pine street.

FRIENDS' ASYLUM FOR THE INSANE,
Near Frankford, (Twenty third Ward,) Philadelphia.
Physician and Superintendent—JOHN C. HALL, M.D.
Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

DIED, at her residence, London Grove, Chester Co Pa., the 23rd of 6th mo. 1883, MARIA PUSEY, (widow of the late Joshua B. Pusey,) aged about seventy-seven years. She was a member and elder of London Grove Monthly and Particular Meeting. After enduring protracted season of physical suffering, her close was calm and peaceful, leaving with her family and friend the comforting belief, that the work was done in this day time.

WILLIAM H. PILE, PRINTER,
No. 422 Walnut Street.

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JOHN S. STOKES,

AT NO. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

For "The Friend."

Letters and Memoranda of William Scattergood.

(Continued from page 402.)

"10th mo. 31st, 1839.—We have returned this day from a visit to our friends in Bucks County; and in a little sense of gratitude and knowledge, that we have been favored to proceed without accident, and with our minds refreshed at times with the belief that Divine mercy has been near. My own mind has been favored to feel strengthened by the company of my beloved friends, and fresh desires are awakened that I may be enabled to walk conformably to that holy Christian profession, which I am making to the world; and, also, that I may be engaged humbly to watch for the openings of the Heavenly Leader, and faithful in the pursuit of that He may be enabled to call for at my hands. May the renewed evidences of Divine favor experienced in the past two or three weeks be remembered with gratitude; and if it be my allotment again to sit as it were at the King's gate in humiliating conflict, may I be helped to hold fast my confidence steadfast unto the end, believing that He is faithful who has promised."

"11th mo. 4th.—After a time of fair weather and some clouds and storms; so after favor comes conflict; that we may be reminded where our dependence is. In a little of this experience have I had to dwell; and sincerely do I desire to be preserved with a single eye to the unflinching Helper; and may I in future be careful to mind my calling and therein abide. A want of faithfulness to a little opening of duty in a family adds to my present feeling of mourning."

"11th mo. 17th. First-day.—How precious is to be enabled at seasons to commemorate the goodness of the Most High! to experience something like the language begotten in our hearts: 'Draw us, we will run after thee. The king hath brought me into his chambers: we will be glad and rejoice in thee.' Was engaged in meeting this morning to revive the gracious promise of our Saviour to his disciples: 'Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.' Fervent desires were felt, that the youth might be engaged to 'ask' in the way of visitation of Him who giveth liberally and upbraideth not."

"11th mo. 30th.—Shame hath in some mea-

sure covered me this day, in the sense of how short I am of that attainment which qualifies for the application of the promise left for 'the pure in heart':—'they shall see God.' May I be more and more engaged to pray for it, even that I may have a clean heart and a right spirit created within me."

To M. M. Sheppard.

"Millville, 2d mo. 7th, 1840.

When our hearts are afresh opened towards one another, through the influence of that precious uniting love which flows from the Father and the Son, and in which we feel an engagement to commune with one another either in the line of consolation, instruction, or reproof, I believe it is our duty as it is our privilege, to extend reciprocally a hand of help; thus fulfilling the apostolic injunction, to 'Bear one another's burdens and thus fulfil the law of Christ.' When our hearts are thus touched with heavenly virtue, and an intimation attends to impart our feelings to a fellow pilgrim, if given way to, I believe it has often been attended with happy effects in cheering and enlivening such in their journey heavenward. Shall I tell thee, that such has been the effect of the little note thou hast ventured to send me; and although its contents may seem to thee of little account, the effect upon my feelings has been to cheer and strengthen me in the tribulated path in which all the children of our Heavenly Father must walk if they are finally favored to attain 'that city which hath foundations, whose builder and maker God is.' Oh! it is a precious thing to be brought low; to be made sensible of our own weakness; to be made to see that we are nothing; and to know our sufficiency to be in Him, who bore our griefs and carried our sorrows, and who, as we are attentive to the voice of instruction, sometimes conveyed through deeply trying dispensations, will arise in due season with healing in his wings. He will enable us to say, 'The Lord is my strength and song, and is become my salvation.' He prepares us, through these seasons of suffering, for his service; and I am more and more persuaded they are essential to a preparation for usefulness in his militant church, as well as for the fruition of joy in the church triumphant in heaven.

Dwell not, my dear friend, too much on the sense of thy own weakness; but remember that the Lord our Helper is mighty; and that He is inexpressibly nearer to us in our seasons of conflict and trial than we can have any idea of.

As I rode from meeting last First-day week, my feelings were touched in remembering that passage in which our Saviour speaks of the care that is taken of the fowls of the air: 'Are not five sparrows sold for two farthings? and not one of them is forgotten before God. Ah! if our confidence were, by even so small a grain of living faith, kept in this ever-watchful and almighty Caretaker, then however

tossed upon the waves, or however our enemy be suffered to come against us as an overwhelming flood, his eye is none the less over us, his sustaining Arm none the less near; and as we keep our eye single to Him, the victorious Captain of salvation, He will work for us by rebuking the devourer, and will bring up his humble dependent children to stand as upon Mount Zion, and will put a new song into their mouth, even praises to our God.

I cannot well express the feelings of tender sympathy and fellowship which I feel towards thee, and which for some months past I have desired to communicate to thee. I have thought many times we were drinking of one cup; and fervent are my desires that we may be more and more united together in that bond of Christian unity which our blessed Redeemer set forth as the badge and evidence of discipleship with Him. * * *

With sincere and tender desires that we may both be preserved in the best sense, I remain truly thy affectionate friend

W. S."

"2d mo. 10th, 1840.—A beautiful day in the outward; and my soul has been made to experience for some days past, a little of the fresh inshining of the Sun of righteousness, after a season of winter and conflict. Herein there seemed a prostration of hope to a great degree; yet being mercifully favored patiently to wait for the Lord's time, He has been pleased to arise with healing in his wings, and has enabled me again to open my mouth in the assemblies of his people, which for two or three months has been pretty much closed. May I know a renewed engagement to seek a closer acquaintance with Him, the glorious Captain of salvation; and under every conflicting season, bow low in the sense that I need much correction, and thus be permitted to entertain the hope, that these dispensations may be the means of breaking up those corruptions of my fallen nature, which remain to hinder and perplex me in the way everlasting."

"5th mo. 25th, 1840.—My mind this morning has been affected with feelings of awfulness in reflecting upon the work I have undertaken; which seems ready to overwhelm me at times in the sense of my weakness and utter incapacity of myself to do any thing to the honor of the Great Name. May I continue deeply sensible of my entire dependence upon Him, the great Shepherd, who putteth forth and goeth before. Since about the date of the last note, until within a week past, my mouth has been again closed as to any public communication in our own meeting, and but few times elsewhere; in which season my mind has been closely exercised on several accounts. I have been dipped into sympathy with a state similar to that I passed through during a time of backsliding in years past; and my soul has had afresh to participate in

feelings which the pen cannot record. Wherein, nevertheless, through the goodness of the Heavenly Shepherd, I have been enabled to experience sustaining help; and I trust a little qualification to minister to that struggling seed, which is pressed down in the hearts of the children of men; and which, as it is suffered to arise will, in its own blessed power, reign over all.*

Many are the causes for trial and even discouragement in the present day among us as a religious Society; and those who can feel, have need deeply to ponder their responsibilities and duty; and according to their respective measures, seek a qualification to fill up that which remains of the afflictions of Christ for his body's sake which is the Church; and be willing to come up in a faithful performance of those things which He calls for at our hands. From the extreme that led many to deny the Divine character and offices of our Holy Redeemer, and carried off many into separation and contention, we have now to contend with the opposite, of endeavoring to persuade that the work of justification is wholly performed by Him in his own body and offering; and that a mere belief in his outward advent, suffices to make us holy in the Divine sight; and also to make us ready to deny that precious doctrine of Holy Scripture respecting the immediate manifestation of Christ in Spirit to his disciples and children in this day. My mind has been often affected in a sense of these defections among us; and under a sense of the weakness prevailing in these as well as in other respects, I was engaged in our Yearly Meeting last month to express myself in these words: 'I feel an earnest desire that we as a religious body, may be more and more engaged to recur to first principles—to the principles of our forefathers—which are those of unchanging truth; and while we are very diligent as we ought to be in the perusal of the Holy Scriptures, let us remember that they recommended the people in their day to a higher and certain standard, even the light, grace, and good Spirit of our Lord Jesus Christ inwardly revealed to the soul. As we are diligently attentive to the voice of this Heavenly guide and teacher, we shall know a qualification wrought in us to draw water for ourselves out of the wells of salvation; and from living experience to speak of the Lord's wonderful works.'

It is very possible for us to read the Holy Scriptures from day to day, and from month to month, and from year to year; and after all we may find by and by that we have not gained one crumb of substantial bread or one

* William Penn, in allusion to the early days in the Society of Friends, conveys: "We were in travail for one another's preservation;" "treating one another as those who believed and felt God present," &c. Were there more of this religious exercise and concern for each other's welfare in the present day,—bearing one another's burdens and so fulfilling the law of Christ—we believe it would be better with us,—with them that sow and them that reap. The weak hands would be strengthened in the ever-blessed Truth, the feeble knees confirmed in that which is everlasting; while at the same time the Scripture would be realized in our experience: "He that watereth, shall be watered himself."

This "travail" for the preservation and help of individuals, as well as for the whole Body, might cause the members more to rejoice in the Lord, and to set up Ebenezers to his praise; whereby also, through the condescension of Him who regardeth the dust of Zion, Sharon might abundantly blossom, Carmel be revived, and the Eternal Name be exalted over all.

drop of living water. May we then be earnestly engaged to seek to have bread in our own houses, and water in our own cisterns: then shall we realize for ourselves the dawning of that glorious gospel day, wherein every man is not to teach his neighbor, or say to his brother "know the Lord, for they shall all know me from the least of them to the greatest of them." Then shall we know a walking in that highway of holiness, of which it is declared, that the wayfaring men though fools shall not err therein."

(To be continued.)

Celestial Photography.

Within a few years, celestial photography has made such rapid advances that it bids fair shortly to be, not only as a means of record, but also as a means of discovery, one of the prominent astronomical instruments of the immediate future. The science may be said to have originated in 1845, when Fizeau and Foucault took a daguerreotype image of the sun.

The camera is an artificial eye. There is the same lens in front,—the same sensitive plate or membrane on which the image falls. It possesses some advantages and some disadvantages over its prototype. As its use will not disable our natural eyes, the disadvantages may be left out of account. The advantages represent so much power gained to be used in wresting from nature its secrets. They may be considered under four heads:

1. The photographic eye can take a quicker look than the natural one. We do not receive a full impression of any object until we have looked at it for about one-tenth of a second. During this time, the image gets stronger and stronger; but short of this we cannot see to advantage. Now in certain objects, notably the sun, the changes occupy a much less time than this; hence with all the magnifying power of a telescope we can never hope to see distinctly the forms of the elements which make up the photosphere. In times of calm, these elements may be granular and spherical; but when their fluid masses, floating in a more fluid medium, are acted on by any of the countless currents and storms that sweep over the solar surface they readily assume such shapes and changes as the exterior forces impress upon them. At Mendon, in France, a photograph of a portion of the solar surface has been obtained with an exposure of only one hundred-thousandth of a second. This gives the shapes and location of the granules in a way they have never before been seen.

2. Another advantage of the photographic eye is that it can take a very long look. After one-tenth of a second, the impression on our retina becomes no stronger. As the new rays impinge, making new images, the images formed by the former rays fade away. Indeed, the tiring of the eyes is such that they see less well after continued looking at a faint object. Could this one-tenth of a second be lengthened out to a second, we could see ten times as brightly, the glare of the sun would be insupportable, night would be as bright as day, and hosts of faint objects would be brought into view. So it is with the sensitive plate in the camera. An impression formed lasts forever; a new one on top merely strengthens it; and if practical difficulties did not stand in the way there would seem to be no limit to the length of exposure and conse-

quent piling up of the impressions. As it the nebula of Orion and all the features of tail of our latest bright comet have been brought out by exposures lasting between two and three hours.

3. Another gain we make by the use of the photographic plate is that we are able to photograph objects which the human eye is not constructed to see. If a ray from the sun passed through a prism, it is stretched out into a spectrum, the different parts of which differ in the rapidity of their vibrations. The eye can take in vibrations of certain rapidity and not others; it cannot see more than one quarter of the whole. There is a number of rays beyond the violet of the visible spectrum and a very large number outside the red which it never recognizes. The ultra-violet rays are noted for their power of affecting salts of silver and impressing themselves on a sensitive plate. The infra-red rays are principally rays of obscure heat; but they also to some degree can act on a photographic plate and make images of the objects from which they come. Captain Abney, in England, has succeeded in taking a photograph of a teakettle of hot water in a room perfectly dark by means of the obscure heat-rays which radiated from it. When we read this, it does not seem impossible that some day, not only the suns of space, but also their dark worlds will throw their images on our silver film and thus render themselves visible. To supplement the eye, photography then has a especial value, and if we can find some substance still more or differently sensitive than silver salts—which is not improbable,—there does not seem to be any object which throws out rays of any kind which is beyond the reach of our cameras. All our senses are very imperfect. They are constructed so as to be limited in their powers. When the vibrations are of certain quality, they impress the ear and sounds are heard; when they change a little, all is silence. The trouble is in the ear that is not attuned to the new wave-lengths. So with the eye; given a certain rate of motion of the rays which proceed from objects and all the variety of the external world is in the limits of our gaze. Change the rate, and utter darkness follows, notwithstanding the fact that emanations are still entering the pupil; the retina does not respond and no image goes to the brain. The camera gives us, as it were, a new sense. Its retina does respond to these invisible rays. The image is stamped upon it, and it becomes a source of visible rays, and we see the likeness of the dark object, even though we do not see the object itself. It must not be supposed that much has actually been done in the way of photographing dark objects; it is only one of the achievements of the future which seems to be within grasp.

4. But the main use of photography which will suggest itself to everyone is to obtain from the heavenly bodies and their phenomena images that will be lasting. Observers have had to preserve in their memory the appearances and make a description or drawing. Memory is deceptive, and the hand unskilful. But these permanent records can be examined and studied at leisure. There is a certain kind of accuracy about them which cannot be impeached, and comparisons of the different pictures of the same object or group can after the lapse of many years or centuries be readily made. We must remem-

er the vast distances that separate the stars from us and from each other, and that they are all in rapid motion and most of them changing their relative positions. It is at least seven thousand times as far to the nearest star as the extremest planet is from the sun. It is more than two hundred thousand times as far as is the great expanse between the earth and the sun. There is no reason to suppose that nebulae are any less distant. Any motions that take place among them will not be detected in a few years. Micrometers and transit circles will do something to locate the larger stars with a sufficient degree of precision to compare, perhaps, with other positions obtained after the lapse of a thousand years. But the great mass of small stars—tens of thousands that are thrown together in clusters,—cannot be thus located without immense labor. But they can, when photography becomes perfect enough, so impress themselves on a plate that a perfect map of them is obtained for the use of all future ages. The nebulae—cloudlike forms which may be drifting about in all possible configurations,—will give us their outline and structure when their light left them, some years before it reached us; and if the astronomers of the next century will compare our work with theirs they may have a fund to draw from which is denied us.

Though the method is in its infancy as a means of research, there is already something going. Daily through many telescopes the maps on the solar surface are imprisoning their images within our reach. The one thousand plates of the late transit of Venus are probably the most valuable outcome of all the expeditions. Harvard Observatory has begun a grand sweep of the heavens, to embrace all the larger stars; Dr. Gould, in South America, has good negatives of some forty or fifty of the most noted clusters to be seen in the Southern sky, and he thinks he can photograph through a telescope, stars that the same telescope will not reveal to the eye directly; M. Jansen has gone to the South Pacific, to observe the solar eclipse, and expects to photograph the whole neighborhood of the sun, to make sure of catching the disputed intra-mercurial planet, should there be such a thing of any considerable size; and, not least wonderful, Dr. Higgins has in full glare of sun-light caught the image of the faint solar corona on his silver plate. Draper, Jansen and Common have photographed the nebula of Orion, and what is still more striking its spectrum, and a number of cameras have been turned successfully on the bright comets of recent times. This record in the dawn of the science promises much for the future.—*Isaac Sharpless, in The American.*

Margaret Trembath.

(Concluded from page 404.)

"It was not until the year 1835 that it was required of me to make a further change. This was in language, and was sharper than any former exercise. Before this was effected I had much to contend with, and it was given me to understand that if my eye offended, it must be plucked out, and if my hand it must be cut off. Strength was again afforded me to lift my heart unto Him who had deeply wounded, that I might be enabled to endure the sharpness of his two-edged sword, and that He would be pleased in mercy to con-

tinne to strive until I yielded him my heart; for I was really afraid at this time that by my disobedience and repeated falls the mercy of my God was clean gone forever. In my anguish a desperate act was looked at; but He that willeth not the death of a sinner was pleased to say—

'Give to the winds thy fears,
Hope and be undismayed;
God hears thy sighs, He counts thy tears,
He shall lift up thy head.'

This was like life from the dead, and I promised, through his assistance, never more to resist his grace. In one of our meetings at this time a messenger from the Most High, agreeably to my secret request, came to proclaim liberty to the captives, and to bind up the broken hearted. This of all meetings was most memorable to me, when I was met in a narrow place, the undivided waters before me, and the host behind! Help came to me in this language, 'The Eternal God is thy refuge, and underneath are the Everlasting Arms. He shall thrust out the enemy from before thee, and shall say, Destroy them, destroy them.' And on the banks of deliverance I was enabled to say—

'Hence, my doubts!—away, my fears!
Jesus is become my peace.'

Never did the agitated face of the great deep at its worst, succeeded by a perfect calm, more resemble my feelings.

One of the enemy's last darts which I wrote to a Friend on the morning on which I wrote to a Friend on the subject of membership, was that Friends were a declining people, and in a few years would be extinct. This I met by saying that I believed it was the Truth I sought, if so, it would stand firm as a rock; if I felt it should be on this ground. This was in the Eighth month, 1836, and on the same day I was visited by several Friends, some of whom expressed their gratitude unto Him who had thus far helped me; and the following month I was invited to attend their meeting for discipline!

Oh! what a wilderness of snares and temptations have I been brought through! Let none despair of the mercy of God, since I, even I, have been thus favored; truly the Lord has done great things for me whereof I am glad; and if I may by any means stimulate one poor way-worn traveller to come, taste, and see how good the Lord is, unto the Lord on high who is mighty be all the praise."

In the winter of 1840-41 Elizabeth Richardson, of Sunderland, and her daughters Sarah and Elizabeth, were lodging in Penzance, and an intimacy and close friendship with Margaret Trembath commenced, which ended only with life; and that intimacy was marked by some facts of no common character.

In some of their rambles M. T.'s sister Elizabeth joined them, and they distributed tracts among the fishermen of Mousehole with remarkable results, and Elizabeth Richardson, Jr., called Mousehole her 'favorite village.'

One day, when engaged in this work, they handed a tract to Honor Jago, an aged woman. She lived only a few weeks after this interview, chiefly confined to her bed. She kept the tract ('Salvation by Christ') on the bed by her side, and rejoiced in the sense of pardon through the 'Sinner's Friend.'

Another case was that of Martin Wright, who was regarded as a very wicked man, and opposed to religion, although he was the son

of a missionary. The narrative is thus given by Elizabeth Richardson in her diary:—

"Twelfth month 29th, 1840.—Sarah, Edward and I took an excursion to Mousehole; the horse was put up, and Sarah and I went to Elizabeth Trembath's, who inquired if we wished to see the village. One circumstance occurred which impressed us considerably. I had a large bundle of tracts, which we either gave to those we met or left at cottages. I handed one to a man, which he received civilly. After we had passed, E. T. remarked, 'I am glad you gave that man a tract, he is such an infidel.' 'Well,' I replied, somewhat surprised, 'the tract I gave him was "The Christian and Infidel in the hour of danger."' E. T. was surprised at his receiving the tract in the way he did, for she said he refused everything of the kind, and was a sad swearer; he had a wife and children, who were very different from him.'

"Second month 12th, 1841.—Elizabeth Trembath called; much interested in hearing something further respecting the tract, which in our last visit to Mousehole was handed—may I not say providentially?—to a man said to be 'a sad infidel, swearer,' &c. A little time ago, E. T. and this man's wife were walking together and talking over the affairs of their Church; she expressed regret at her husband having so long neglected the 'means of grace,' but said she hoped that some time it might be different, for the other day he came into the house with a tract in his hand, which he said a Quaker lady had given to him; he sat down and read it awhile, then slipped it into the Bible, and gave the child orders not to move it from the place in which he had put it. When he came back he finished reading the tract, and read his Bible, and since then he had, so his wife said, continued reading his Bible more or less every day." This man made a happy end, and was as a brand plucked from the burning.

The friendship formed with Sarah and Elizabeth Richardson, Jr., led M. Trembath to dispose of her business at Marazion in 1847, and to take up her residence at Shotley Bridge.

It was in the meeting at Shotley Bridge that M. T. first spoke in the ministry. Her communications as a minister were brief but weighty, and calculated to point the believer to Jesus as the Redeemer, and the Sanctifier. She was recorded as a minister by the Monthly Meeting of West Cornwall in 1878. A testimony respecting her was issued by that Monthly Meeting, from which the following is extracted:—

"M. Trembath was naturally of a strong understanding and possessed much originality of mind, so that the few advantages of education presented by a remote fishing village at the early part of the century, were turned to good account, and her acute observation of character and ready sympathy with the feelings of others, made her company and conversation appreciated by those far beyond her station and opportunities, while her deep religious insight, and the gift of imparting the word in season to individuals, caused her to be especially valued by the spiritually-minded of all denominations; and wherever her lot was cast, the influence of her spirit, continually looking for Heavenly guidance in her daily concerns, as well as in weightier matters, was felt by those around her."

The last few days of her life were passed in

much weakness and almost unconsciousness, in consequence of an accident while travelling; but the day preceding her death she responded to a friend who asked her how she did, "Thy rod and thy staff they comfort me."

She died at Mousehole, the 10th of First month, 1882, and was buried at Friends' burial-ground, Marazion, on the 14th.

Sea Side.

For "The Friend."

Sojourning for a short time at one of the many sea-side resorts, now so numerous along the Atlantic coast, for the renewal of health and strength, we have found much to interest, instruct and impress the mind. It is a pleasant occupation, when the state of the atmosphere permits, to sit upon the beach and watch the ever-changing and ceaseless swelling, heaving and curving of wave after wave as they approach and break upon the shore.

"The ocean looketh up to heaven,
And mirrors every star,
Its waves are kneeling on the strand,
As kneels the human knee,
Their white locks bowing to the sand,
The priesthood of the sea."

We note with interest the frequent passing and re-passing of sail and steam vessels, which by the aid of a moderate sized glass can be brought quite near to sight, so as to see men moving about on their decks; and we follow the movements of the numerous little steam-tugs, engaged, it is said, in fishing with nets and boats, the fish being removed from the nets by means of a scoop, attached to an arm projecting from the mast, carried on board the vessel, and there pressed into oil as far as practicable, the residuum being sold for fertilizing purposes; as many as 10 or 12 of these little craft being in sight at a time, particularly of a clear day after a storm.

How long the fish will continue to supply such a wholesale demand made upon it, is a problem which time only can solve. We know that the sea is vast in its proportions beyond the comprehension of finite man to fathom its depths and mysterious contents. The more we look upon it, watch its varied appearances, meditate upon its grandeur, yet see that the mandate uttered in the beginning is still obeyed: "Thus far shalt thou go and no further," &c., we are led to exclaim, with David, "Oh! Lord, how manifold are thy works! in wisdom hast thou made them all; the earth is full of thy riches. So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts. These wait all upon thee, that thou mayest give them their meat in due season."

The frequent mention that is made of the sea in the Old as well as the New Testament, the miracles and other striking events that are narrated in the latter as occurring near to and upon it, give it, to the mind of the Christian, an impressive interest. He remembers that it was the Lord who "Gave to the sea his decree, that the waters should not pass his commandment"—"that it was He which alone spreadeth out the heavens and treadeth upon the waves of the sea,"—who "Gathereth the sea together as an heap; He layeth up the depth in storehouses"—that of Him it is declared, "Thou rulest the raging of the sea; when the waves thereof arise, thou stillest them,"—and that He refers to its obedience to his laws as an evidence of his power, "Fear ye not me? saith the Lord; will ye not trem-

ble at my presence, which have placed the sand for the bound of the sea, by a perpetual decree, that it cannot pass it; and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it."

It is well to remember when at the sea side, as at other places of public resort, that watchfulness over our conduct and conversation is just as essential as when pursuing our daily avocation at home, and will, it is believed, be productive of more solid happiness in the end.

In conclusion, the descriptive lines of Lydia H. Sigourney, on the sea, are suggested:

THE SEA.

Emblem of everlasting power, I come
Into thy presence, as an awe-struck child
Before its teacher. Spread thy boundless page,
And I will ponder o'er its characters,
As erst the pleased disciple sought the lore
Of Socrates or Plato. Yon old rock
Hath heard thy voice for ages, and grown grey
Beneath thy smittings, and thy wrathful tide
Even now is thundering 'neath its caverned base.
Methinks it trembleth at thy stern rebuke—
Is it not so?

Speak gently mighty sea!
I would not know the terrors of thine ire
That vex the gasping mariner; and bid
The wrecking argosy to leave no trace
Or bubble where it perished. Man's weak voice,
Tho' wildly lifted in its proudest strength
With all its compass—all its volumed sound—
Is mockery to thee. Earth speaks of man—
Her levelled mountains and her cultured vales,
Town, tower, and temple, and triumphal arch,
All speak of him and moulder while they speak.
But of whose architecture and design
Tell thine eternal fountains, when they rise
To combat with the cloud, and when they fall!
Of whose strong culture tell thy sunless plants,
And groves and gardens, which no mortal eye
Hath seen, and lived?

What chisel'd art hath wrought
Those coral monuments, and tombs of pearl,
Where sleeps the sea boy 'mid a pomp that earth
Ne'er showed her buried kings?

Whose science stretched
That simplest line to curb thy monstrous tide,
And graving "Hitherto" upon the sand,
Bade thy mad surge respect it?

From whose loom
Came forth thy drapery, that ne'er waxeth old,
Nor blancheth 'neath stern winter's direst frost?

Who hath thy keys, thou deep? Who taketh note
Of all thy wealth? Who numbereth the host
That find their rest with thee? What eye doth scan
Thy secret annals, from creation locked,
Close in those dark, unfathomable cells—
Which he who visiteth, hath ne'er returned
Among the living?

Still but one reply?
Do all thine echoing depths and crested waves
Make the same answer? Of that *One Dread Name*
Which he, who deepest plants within his heart,
Is wisest, tho' the world may call him fool.

Therefore, I come a listener to thy lore
And bow me at thy side, and lave my brow
In thy cool billows, if, perchance, my soul,
That fleeting wanderer on the shore of time,
May, by thy voice instructed, learn of God.

Selected.

WHAT THE TRAVELLER SAID AT SUNSET.

BY JOHN G. WHITTIER.

The shadows grow and deepen round me,
I feel the dew-fall in the air,
The muezzin of the dark'ning thicket
I hear the night-thrush call to prayer.

The evening wind is sad with farewells,
And loving hands unclasp from mine,
Alone I go to meet the darkness
Across an awful boundary-line.

As from the lighted hearths behind me
I pass with slow, reluctant feet,
What waits me in the land of strangeness?
What face shall smile, what voice shall greet?

What space shall awe, what brightness blind me?
What thunder-roll of music stun?
What vast processions sweep before me
Of shapes unknown beneath the sun?

I shrink from unaccustomed glory,
I dread the myriad-voiced strain;
Give me the unforgotten faces,
And let my lost ones speak again.

He will not chide my mortal yearning,
Who is our Brother and our Friend,
In whose full life Divine and human,
The heavenly and the earthly blend.

Mine be the joy of soul-communion,
The sense of spiritual strength renewed,
The reverence for the pure and holy,
The clear delight of doing good.

No fitting ear is mine to listen,
An endless anthem's rise and fall;
No curious eye is mine to measure
The pearl gate and the jasper wall.

For love must needs be more than knowledge;
What matter if I never know
Why Aldebaran's star is ruddy,
Or colder Sirius white as snow!

Forgive my human words. Oh! Father!
I go thy larger truth to prove,
Thy mercy shall transcend my longing;
I seek but love, and thou art Love!

I go to find my lost and mourned for,
Safe in thy sheltering goodness still,
And all that hope and faith foreshadow
Made perfect in thy holy will!

The Education of Character.

A friend has sent us the following thoughtful and suggestive article on "The Education of Character," taken from the *Public Ledger*, of this city. That a good moral character is more valuable than merely intellectual culture, is so evident a truth, that, probably, few right-minded persons will deny it.

One of the difficulties in the moral training so forcibly advocated in the *Ledger's* article is, that the only solid and reliable foundation of morality is religion, which cannot be communicated by any human culture. Yet much may be done by conscientious parents and caretakers in keeping the young from evil, in early turning their attention to the voice of the Saviour speaking in their hearts, and in encouraging them to reverence and obey it—as well as in familiarizing them with the precepts and promises contained in the Scriptures.

We hope the article may awaken profitable trains of thought in the minds of many, and lead to an increased estimate of the greater importance of character than culture, and to more watchful care and greater efforts to "train up the children in the way they should go."

"We are all ready to declare, with emphasis, our belief that character is far more necessary to the welfare of the individual and the good of society than any amount of learning or information. Yet this belief must be rather one of the head than of the heart, for unfortunately it does not effectively influence our practice. The mental discipline gained by intellectual studies is eagerly craved by the parent for his child, and by every lover of human nature for her people, and being thus eagerly craved, it is, of course, secured; continual accessions are being made to it in improved methods—teachers and text-books, and the best thought of competent persons is constantly being brought to bear upon it. Now if we really believed in our own hearts what we profess to hold—that important as this may be, the possession of a good character

truth, honesty, fidelity and industry, is justly more important, should we not see suits of such a belief exhibited in at least equal efforts to promote it?

It is true every parent hopes that his child will have it, and many a faithful mother inculcates moral principle so earnestly and presents so high an example of it in her own life, that her children grow up well fortified against temptation. This, however, is by no means universal, and to neglect it is not considered near so disgraceful as to neglect having a child taught to read and write. Conscientious teachers, too, strive hard to train the moral faculties of their pupils, but they labor at a disadvantage. Their efforts are necessarily desultory; they have neither time nor experience, nor preparation for the task; provision for it has not been made in the system, and they have to contend with difficulties which discourage and dishearten them.

The truth is that moral training has yet to be organized and systematized before it can be carried on with efficiency on a large scale, and this will not be done until its importance is more fully felt than at present. It is taken for granted, in a loose kind of way, that a good character will come of itself to most people. No one supposes that knowledge comes of itself; that mental power can be gained without trouble; that a trade or profession can be successfully pursued without previous systematic preparation. Yet all or any of these are more possible than that a character, worthy of respect and admiration, should spring up without being built, or without either care or knowledge on the part of the builder of the materials he uses, or the way in which to combine them.

To any one who patiently and thoughtfully considers the relative value to the world, to the nation, to the family, to the individual, of character and of what is popularly called education, it will be a matter of profound astonishment that so much time, thought and resources should be expended on the one and so little on the other. Take the workman who is industrious, sober, honest and truthful, but who has barely learned to read, and place him side by side with another who has enjoyed years of mental training, but who is lazy or intemperate, or unfaithful. No one would hesitate in pronouncing the former a far more valuable member of society, a better husband and father, a better citizen, a better and happier man. So the college-bred man who may have taken honors and begun a brilliant career, but who is a spendthrift or a gambler, or dishonorable in business, or self-indulgent, is vastly inferior, considered in any point of view, to the man who, with but few advantages of culture, has firm principle, provides for his family, and lives honorably before the world.

So in every case where moral character and intellectual acquirements are compared—it must be to the superiority of the former. Whether the parent is providing for the honor and happiness of his child, or the Government planning for the social value of its citizens, the work of character-building must take precedence of mental culture, both in time and importance.

The extreme delicacy and difficulty of this part of education afford one reason, doubtless, why it is so largely put aside. This, however, when admitted, should give an addi-

tional incentive for bringing all our powers to bear upon a subject at once so important to human welfare, and so little understood. Character is formed by habits, habits by repeated actions, and actions result from awakened feelings. If we would, then, successfully build up character worthy of esteem, we must present motives to right action, and strengthen the tendencies to such action by securing continuous repetition. Not by perpetually reiterating rules of conduct, insisting on one thing and denouncing another; not mainly by reasoning or explaining, or holding up consequences to view; but by so operating upon the emotions and desires as to strengthen the higher and weaken the lower, and by thus developing the germs of moral principle, which exist in every heart, are good habits formed and good character established.

For "The Friend."

Apt and instructive truly, is the following selection from the "Memoir of Mary Capper," when about 72 years of age: "Shall I be presumptuous if I record, with feelings of great seriousness, that my prevailing exercise in this my latter day, is secret, wrestling prayer, oft on the bended knee, in my quiet, secluded chamber. My spirit craves for *more evident marks of godly simplicity* among the Quakers, so called. I am one of those who mark the boasted 'March of intellect' with a jealous fear. The refinements of our day seem, in my view, to draw the mind from under the cross of Christ. According to my observation, we are not the plain, unfashionable people that, *if faithful*, we should be; we are too generally intermingled with the manners and maxims of the times. Everlasting Mercy can yet turn and overturn, and settle a faithful people."

To which, also from the pen of the same, showing her appreciation of fervent, reverential prayer, may be added the subjoined: "If the true light in the soul become darkness, how great is that darkness! Watch and pray that the day-spring from on high may again arise upon us as a religious Society, somewhat scattered and shaken. Oh! had we been a rightly praying people, surely so much declension had not spread among us. May there be, through a rising generation, a revival of true spiritual mindedness. The overshadowing of Mercy is to be experienced everywhere. Oh! how it would flow did every heart watch and pray. I am as weak, of myself, as the least babe; by watching unto prayer is my faith renewed, my hope of entire sanctification and salvation."

Giving his Life for his Friend.

A few years ago a sailing ship left Australia for England. One of the passengers was a gentleman who had recently gone to Australia for his health, but the place had not suited him; his bad health became worse. So he immediately took his passage back, and was now returning. The ship had made more than half her homeward voyage when she was caught in a storm, which lasted day after day and night after night in greatest fury. Winds fell upon her, tore her sails away, and snapped off and blew overboard her masts. Waves leaped upon the deck, tore coverings from over the stairways and ladders leading into the hold and cabins, and poured themselves down in tons of water, until the cook's fires were put out, the berths and cabins were

flooded, and all the miserable passengers were driven up to the deck, which, you may imagine, was a scene of danger and confusion.

The ship was now sailless and mastless, and full of water, and rolling helplessly. All hands worked the pumps, but the water gained on them, and the ship sunk deeper and deeper into the sea, and long before the storm had abated it became quite clear that it must be abandoned if a single life was to be saved. So the captain gave orders to launch the boats which had not yet been swept overboard by the sea. These were only two, not half enough for the number of souls on board. The brave sailors obeyed as best they could, and while the boats were being got ready, the captain ordered that lots be cast as to who should go in the boats.

The people gathered under the shelter of some of the ruins of the masts. It was a deeply solemn time. Only one-half at most could be saved, the rest in a few hours, perhaps moments, must be drowned in the swirl of the ship going down; they all stood in the presence of death. Each name was written on a separate slip of paper, then the papers were mixed up in a box; the captain inserted his hand, drew out a name, and read it aloud. It was a dreadful moment to many of them as one by one they heard the names read, yet still theirs had not come, and now the last is being drawn. The captain lifts it to the flickering light of his lantern and reads. The very storm seems silent. The name is read, the suspense is over, and all know their fate. "Range yourselves in line," cried the captain to the fortunate ones, "and move one by one to the boats." And they filed off as ordered, while the doomed ones gathered in lines on either side to watch them go.

The dark day had settled into darker night; the air was black. The vessel rolled terribly, and the little boats, now lowered to the water, leaped and plunged in the blackness below. A lantern swung at the point where the men were to leave the ship to light them down. One by one the procession disappeared over the gunwale, hung on to the ship's side till the boat was thrown near, and then leaped into it.

The young man I have named was one of the procession, for his name had been among the names drawn. At length he was the next man to go. As he waited till the man before him had leaped, suddenly his eyes fell upon a pale, wan face close to him. He remembered it, and its story flashed upon him. He had talked with that young man in sunny days, and learned from him that three years ago, with but a small chance of life, he had left behind him in England his wife, a child, and a child since born, and now full of health, he was on his way home again. Three years had they been parted, and there he stood among the doomed. He thought of the wife's hopes, the children's bright talk about him, and after all he was to be lost! He could not bear it. In an instant, and without a word, he seized the man forced him over the gunwale and stepped aside into the man's place. It was the work of a second; there was no chance to demur. In a few moments more all was over. The ship had gone down, carrying with it a heart lost to itself, even to the value of life, in the thought of the miseries of others.

Some glorious deeds move us to clap our hands and shout. This moves us to tears

and silence. It was the act of the utmost tenderness and beauty; and such a heart is like Christ's.

All lovely deeds and lovely hearts are precious in themselves, but most of all are they precious as they help us to understand the solemn, yes, the sad glory of redemption and the simple cause of it, the infinite tenderness of the heart of Christ.—*Sunday Magazine*.

Annual Meeting of the Society for the Suppression of the Opium Trade.

EXTRACTS FROM ADDRESS BY J. HUDSON TAYLOR.

It is a dangerous thing to a community, as well as to an individual, to continue in the face of heaven to do that which we know to be evil. Allow me to read the emphatic words of Henry Richard before the House of Commons: "I am not ashamed to say that I am one of those who believe that there is a God who ruleth in the kingdoms of men; and it is not safe for a community, any more than for an individual, recklessly and habitually to affront those great principles of truth, and justice, and humanity, on which I believe God governs the world; and we may be quite sure of this—that in spite of our pride of place and power, in spite of our vast possessions and enormous resources, in spite of our boasted forces by land and sea, if we come in conflict with that Great Power, we shall be crushed like the egg-shell against the granite rock." I will not say, if we are friends of China, let us put this evil down. If we are friends of *England*, let us put it down. As sure as justice does prevail, unless we give up this evil we must suffer for it. I wish I could take you into a company of Chinamen, as I have often been, and see the indignant Chinaman referring to England's opium traffic, and raising his finger in mute appeal to heaven, and uttering the significant words, "There is heaven above." Need I interpret those words? "We are powerless to resist the evil; we are powerless to defend ourselves from the wrong; but there is a Power above beholding the evil and the good, and his vengeance, though tardy, slumbers not." Oh, let us not call this vengeance upon us! Let us rather at once, and at any cost, do the thing that is right, and set China free to deal as she thinks best with this enormous evil.

Not six months ago, a friend of mine was travelling in the province of Nganhwui. He came to a market town which had never before been visited by a foreigner. He was led by his companions into the largest shop in the town, and he saw before him a Chinese inscription in large Chinese characters. He read that inscription. It was as follows: "In obedience to the will (or decree) of the Heavenly Father, I vow henceforth never to touch opium in public or in private." And the date was written against it. My friend said, "What does this mean?" The owner of the shop came forward, and soon gave a reply. He had been a victim to opium smoking for many, many years. Though well-to-do, and consequently able to bear the effect on his constitution and his purse better than most, he found himself in body and in circumstances seriously injured by it, and he tried to diminish the dose and to give it up. He could not do it. He got native medicines and tried to cure himself. He could not do it. He bought the foreign medicines that were advertised in

Shanghai. He could not do it. But by-and-by a Chinese soldier, who had heard the Gospel from a missionary farther inland, came to that town, and preached to him of Jesus; and the shopkeeper received the Lord Jesus Christ into his heart. And with a renewed heart there came a renewed power to resist evil—a power to do right. One day the soldier came in to read some portion of the Scriptures with him, and saw him smoking his opium. He said, "Do not you know that you cannot be a Christian and smoke opium?" The shopkeeper had never thought of that. "Is it so?" he said. He was soon convinced that it was a sin, and he was exhorted by his friend to attempt to give it up gradually. "Ah," he said, "I have tried that, and failed." "Yes," said the soldier, "but you had not God on your side then. What you cannot do, God can help you to do. God is able to strengthen you to give up all that is sinful." "Do you really believe that it is really sinful to smoke—say three drachms of opium?" "It is, indeed." "Then it seems to me," said the man, "that if it is sinful to smoke three drachms, God cannot be pleased to see me smoke two drachms and nine-tenths. God cannot be pleased to see me smoking two or three times a day for two or three months, while I am giving it up. If the thing is wrong, it must be stopped at any cost at once." The soldier was terrified. He believed that the man would die. I have seen men die who have given up opium, and who had not smoked as much as that man smoked. The soldier was terrified, and yet he knew not what to say. He could not exhort him to do what he himself had said was wrong, and he said, "Let us pray." The two men knelt down and prayed. And as they prayed for help to the great God to help this man to give up the evil, his faith was strengthened. He rose from his knees. "Not a word," said he; but he took his pen and wrote that paper, and posted it up in his shop there and then, and he never touched opium afterwards. I do not need to tell this Christian audience that God helped that man! When did a man resolve to do right in the strength of God, and God forsake him or put him to shame?—*London Friend*.

For "The Friend."

Religious Items, &c.

War Expenses.—Out of every twenty shillings of British taxation and local rates, six shillings are devoted to paying the interest of the national debt, incurred for past wars. Five shillings and nine pence are devoted to the existing army and navy. So that about twelve shillings out of every pound are poured forth as a national offering, upon the bloody altar of Mars, even in these Christian days.—*Herald of Peace*.

Reaction from Militarism.—At the annual meeting of the French Peace Society, the president spoke of the reactionary influence of the militarism of the European governments upon their discontented subjects, oppressed and burdened by taxation for armaments and conscription. This reaction has taken the dangerous forms of Nihilism and anarchy. War, instead of elevating and refining humanity, as Marshal Moltke declared two years ago, has, on the contrary, degraded and brutalized the peoples. It has produced the spirit which uses for its arms the dagger of the assassin, and the dynamite of the conspirator.—*Herald of Peace*.

New Temperance Movement within the Roman Catholic Church.—The Chicago correspondent of the *Presbyterian* writes: "The Romanists in this section are evidently waking up to the necessity for a radical temperance reform. That more than three-fourths of our saloon-keepers in Chicago are Roman Catholics, is not a fact which any church can in these days, very well afford to wear as an ornament; and the Roman Catholic Church in this section seems to be waking up to the idea. Fifty-six delegates, representing 18 total abstinence societies, 36 priests, and many influential Catholic gentlemen not heretofore identified with the total abstinence idea, recently assembled in the Cathedral of the Holy Name, and after the celebration of a 'solemn high mass,' listened to a very eloquent and powerful temperance sermon from Father Hodnett. Archbishop Feehan was also present, and concluded the religious services with a pontifical benediction. Then a Diocesan Total Abstinence Society was organized, the adoption of a constitution and the election of officers. The archbishop identified himself with the movement very heartily by signing the constitution and by becoming the spiritual director of the Society. Many prominent and influential Irishmen in Chicago are identified with this new movement, which has connected with it an Employment Bureau whose object is to furnish employment to men of good moral character and temperate habits."

Methodist Itinerancy.—The Methodist press is discussing the question of removing all limit from the itinerancy. Their Discipline at present provides that a preacher shall not remain in the same station more than three years successively, or more than three years in six. If these rules are stricken from their Discipline, many of their ministers would no longer circulate as heretofore, but probably would settle in one place, as in most other Protestant denominations. The question involved in the discussion is a very important one, and the change is not likely to be effected without much opposition, if at all.

For "The Friend."

Natural History, Science, &c.

Sheet Lightning.—There has been some discussion in successive numbers of *Nature*, of the source of the sheet lightning so often observed on hot summer nights without any perceptible thunder accompanying. It is stated that the illuminations of an ordinary thunderstorm are visible a distance of forty miles, while the sound of thunder is rarely heard when the flash of lightning is fifteen miles away. This favors the supposition that these silent and beautiful displays are part of the phenomena attending storms too distant for the sound to reach the ear. That this is the case is rendered more probable by the fact that they are often the precursor of a thunderstorm, or the heralds of its approach. A communication from Jno. Tyndall confirms this. He says: "Looking to the south and south-east from the Bel Alp, the play of silent lightning among the clouds and mountains is sometimes very wonderful. It may be seen palpitating for hours, with a barely appreciable interval between the thrills. The Monte Generoso, overlooking the Lake of Lugano, is about fifty miles from the Bel Alp as the crow flies. The two points are connected by telegraph, and frequently when the [silent lightning] as seen from the Bel Alp, was in full

y, I have telegraphed to the proprietor of the Monte Generoso hotel, and learnt in every instance that our silent lightning co-existed with a thunderstorm in Upper Italy." It is probable that in some instances these exhibitions are produced by the escape of the electricity of the clouds in flashes too feeble to produce an audible sound.

Bees.—The bees of the Cape of Good Hope are more vicious than those of Europe. A writer in *Nature*, who has an apiary at that place, thinks they recognize persons more by smell than by sight; and refers to the case of a person who allowed a species of wasp, native to Natal, to build in the door posts of his house. Although he often interfered with the nest, he was only once stung, and that by a young wasp; but no one of the Kafirs, who have a peculiarly disagreeable odor, could venture to approach the door, much less enter. The Cape bees dislike the smell of carrot— a Hottentot child who mischievously threw a piece of carrot and spat it into the entrance of a hive, was so severely stung that his life was only saved by a gardener who heard his screams thrusting him into a trench and quickly covering him with earth.

Incombustible Paper.—G. Meyer, at a recent meeting of the Société d'Encouragement, exhibited a new paste combination designed for the manufacture of incombustible cardboard paper of all sorts and shades. Asbestos is the principal thing employed in its manufacture. He presented specimens of writing, printing, engraving, &c., made with his inks of different colors, and also showed a water-color drawing that had been submitted to the fiery ordeal of the potter's furnace. The printing had preserved all its brilliancy and the paper all its flexibility. A lithograph, seven by sixteen centimeters, was placed between two layers of glass in a state of fusion. After removal the paper was found to have completely resisted the action of the heat, and engraving to have preserved all its sharpness.

Turning the Sahara into a Sea.—The project of turning the Sahara, or a part of it, into a great inland sea connected with the Mediterranean, promises to be both practicable and profitable. Soundings in various parts have shown the existence of nothing but sand to a depth of over 200 feet. With the aid of excavators, representing the work of 10,000 men, the sea might easily be made. Lesseps met with the best reception from the Arab soldiery and population, and made a complete survey of the country between the Red Sea and the Marsh Lakes. He declared that the soil will allow of the excavations necessary to connect the lakes with the Mediterranean; that the works will present no extraordinary difficulty, and that the concessions asked for with regard to the forest and mining lands will make the scheme remunerative and wholly independent of State subvention, or guarantee.

Asteroids.—The number of asteroids discovered has reached 220, but only a few of them possess a diameter of twenty-five geographical miles. In most cases the diameter is to range from five to fifteen miles.

Transport of Live Fish.—The Indian live fish sent to the Fisheries Exhibition in London were transported with the utmost care and economy. Bombay sent ten glass vases filled with aquatic plants, and containing two species of climbing perch. These vases were

arranged to swing from a boom on the deck of the vessel, and food for the voyage was provided in the shape of pans of live earth-worms, under the care of the ship's butcher, who was to feed the precious freight. Similar vases were sent from Calcutta, but owing to defective arrangements several of the fish had died by the time they reached Bombay, where accordingly the vases were refilled and replanted.

Amber Deposits of Europe.—In a work that has just been published on the flora of the famous amber deposits of Northern Germany, the great amber-supplying region of the globe, Professor R. Goepfert gives some very interesting data relative to the origin, nature and probable extent of this highly-prized fossil gum. The amber flora represents about twenty species of fungi, twelve lichens, and about an equal number of mosses, and in addition no less than forty-two species of conifers, oaks, birches and willows, besides twenty-seven *Monopetale* and twelve *Polypetale*. The amber-bearing formation extends from the confines of the White Sea into Holland. The richest deposits lie along a strip of coast-land stretching from Memel to Dantzic, and appear to attain their greatest development in the province of Samland, where they are known as the "blue earth," and where they occupy a belt or zone depressed from eighty to one hundred feet beneath the surface. This Samland blue earth extends along the coast for a distance of sixty miles, and possesses a breadth of about twelve miles, with an average thickness estimated at about ten feet. Each cubic foot of earth is calculated by Runge to contain no less than one-twelfth of a pound of the resin. The actual yield at the present time is in the neighborhood of two or three hundred thousand pounds per annum (stated to be about five times the quantity annually thrown up by the waves on the shores of the Baltic.)

Wine Vaults.—The wine vaults of London were recently inspected by a correspondent who was given unusual facilities for sight-seeing, and he avers that in a tour of the St. Katherine and London Dock vaults, he saw over five million packages of port and sherry, over one million of claret, and five hundred thousand of spirits. They were in vast tuns, hogsheads, casks and barrels, and the total amount in storage was two hundred and sixty million gallons. There were six and a half gallons for every man, woman and child of the population of Great Britain. Some of it had been in store for years. The owners had forgotten about it, and the old and mouldy casks had rotted away at their chimes and had been several times replaced. One lot of one thousand gallons of sherry had been in the vaults for nearly fifty years. It was brought from the South of Spain by its owner, who had fallen dead in the vaults. The wine along with his other property, had passed into chancery, and the litigation, which has continued for nearly half a century, is as far from being ended, apparently, as when it began. But the wine has been growing old and valuable, and if sold now would probably bring five guineas a gallon. These vaults are simply great cellars under the dock-houses. In area they aggregate some thirty-five acres. They extend under the Thames on one side and well under Tower Hill on the other. They are about sixteen feet from floor to roof, and are by no means regular in form, but reach out in

strange passages and alleys in all directions. They are bonded by the Government, and owners can have their property in them as long as they like without paying customs duties.

THE FRIEND.

EIGHTH MONTH 4, 1883.

Isaac Penington, in one of his letters, in enforcing the importance of being obedient and subject to the Lord in the least thing that He makes manifest, says to his correspondent: "If the Lord would show thee but this one thing,—that, to use 'thee' and 'thou' to a particular person, is proper language, and Scripture language; and that, to say 'you' is improper, and arose from pride, and nourisheth pride, and so is of the world, and not of the Father; and thou should bow thy spirit to Him in this one thing, thou little thinkest what a work it would make within thee, and how strongly the spirit of darkness would fight against thy subjection thereto."

We believe there is at this day in the minds of many, too much of a disposition to shrink from that full submission of heart to the Divine will, which would lead to an unreserved obedience to all the Lord's requirements—however trivial and unimportant they may seem to our natural wisdom. But it remains to be true, that to enter the Kingdom of Heaven, we must become as little children, humble, obedient, and unquestioning; content to be led and guided by Him who still hides his mysteries from the wise and prudent and reveals them unto babes.

We fear that some of our members, who are attached to our Society, and who rejoice in the prosperity of the Church of Christ, are suffering loss from want of greater faithfulness in what they may consider little things. This want of faithfulness weakens the force of their testimony to the truth, lessens their influence for good in the world, and is a hindrance to their own spiritual progress. To such an one it may be said: "If thou should bow thy spirit to the Lord in these things, thou little thinkest what a work it would make within thee," or how much of increased blessing would follow from bringing all the tithes into the Lord's storehouse.

A correspondent has kindly called our attention to the anecdote of the canal captain and the sick traveller, related in "Incidents and Reflections," on p. 395 of this journal. If the passengers were coming from the West, as therein stated, the place where they were transferred to the canal boat must have been on the east side of the mountains, not west, as stated in the narrative.

We have no means of determining how the mistake occurred, nor is it important for the purpose for which the story is told. The noble conduct of the captain, and the reproof administered to the inconsiderate fellow-passengers of the sick man, are unaffected by the question whether it occurred on the east or the west of the Alleghanies. Yet we love accuracy, and would not willingly have a misstatement on our pages, even on so immaterial a point.

The charge of 10 cents annually for postage, heretofore made to our subscribers, will

be discontinued in the future; and the terms for "The Friend" will be \$2 per annum, payable in advance. The few subscribers who have already paid the postage on vol. 57, can receive it back by calling at the publication office.

After the present number, our city subscribers will receive their papers through the mail, instead of having them delivered by a carrier.

SUMMARY OF EVENTS.

UNITED STATES.—The 121st call for the redemption of bonds has been issued by the Secretary of the Treasury. It embraces, as anticipated, all the outstanding 3½ per cents not offered for exchange.

The acting Director of the Mint has ordered that no melting charge be imposed on trade dollars deposited at the Mints on account of sales of silver bullion.

The Treasury Department has received from the British authorities a remonstrance against "the return to England of the alleged pauper emigrants who were going to friends in this country who had promised to take care of them, and which emigrants had shown letters to that effect on their arrival in the United States." The matter will be inquired into.

A compromise between the American Rapid Telegraph Co. and its striking employees having been effected, the latter have returned to work. With this exception, the situation of affairs in the telegraphers' strike has not materially changed, both sides seeming to regard the matter as a question of endurance. The strikers express the belief that the sentiment of the business public will force the Western Union Company to yield, while the company reiterates its ability to supply the public wants indefinitely, and declares that the strikers will be forced to come in when their funds are exhausted, if not before.

Montgomery Blair died on the 27th ult., at his residence at Silver Springs, near Washington, in the 71st year of his age.

Another salt vein, said to be the purest crystal yet discovered, has been struck at Genesee, New York, at the depth of 990 feet.

By the railroad collision on the Rome, Watertown and Ogdensburg Railroad, at Carleton Station, on Saturday evening, the 27th ult., 16 persons were killed and 14 injured.

On Second-day morning, the 30th ult., 236 warrants were issued against violators of the new "Sunday" law, which went into effect the day before. Among those reported as having violated the law were keepers of livery stables, breweries, cigar stores, barbers, hackmen, theatres, newspaper men from the proprietors down, street railway and express companies, the Union Depot Company for sending out trains, and various other persons. The Prosecuting Attorney decided to drop cases against liverymen on the ground that their business was "a work of necessity." Test cases are to be advanced on the dockets against the street car companies and the newspapers. The beer saloons in the central portion of the city closed on First-day before noon, but it is estimated that the entire sales of liquor in St. Louis on that day reached \$60,000.

Polk, the ex-treasurer of Tennessee, has been convicted of embezzling the money in his hands belonging to the State. At Nashville, on Seventh-day the 28th, Judge Allen overruled the motion for a new trial, and sentenced the prisoner to twenty years' imprisonment at hard labor in the penitentiary, and to pay a fine of \$366,000. An appeal was taken to the Supreme Court and a bond of \$45,000 given.

The army worm is reported to be doing much damage in the neighborhood of Belvidere, New Jersey.

The deaths in Philadelphia for the week ending 7th mo. 28th, numbered 441, of which 235 were of children under five years of age. Of this number, 232 were males, and 209 females: 97 died of cholera infantum; 43 of consumption; 33 of marasmus; 21 of inflammation of the stomach and bowels; 13 of diphtheria; 12 of typhoid fever; 8 of scarlet fever, and 7 of Bright's disease.

Markets, &c.—U. S. 4½'s, 113; 4's, 119½; 3's, 103½; currency 6's, 128 a 132.

Cotton.—Prices remain about the same as last quoted. Sales of middlings are reported at 10½ a 10¾ cts. per pound for uplands and New Orleans.

Petroleum.—Standard white, 7½ a 7¾ cts. for export, and 8½ a 8¾ cts. per gallon for home use.

Flour is firm and in fair demand. Sales of 2700 barrels, including Minnesota extras, at \$5 a \$6; Penn-

sylvania family at \$5; western do. at \$5.50 a \$6, and patents at \$6.25 a \$7.25. Rye flour is firm at \$3.50 per barrel.

Grain.—Wheat is dull and lower. Sale of 3000 bushels red in car lots, at \$1.12 a \$1.18. Rye is dull at 63 a 65 cts. Corn is quiet and lower for options. Sales of 9000 bushels in lots at 50 a 66 cts. Oats are dull and weak. Sales of 8500 bushels in car lots at 40 a 46 cts.

Hay and Straw Market, for week ending 7th mo. 28th, 1883.—Loads of hay, 268; loads of straw, 67. Average price during the week—Prime timothy, 85 a 95 cts. per 100 lbs.; mixed, 75 a 85 cts. per 100 lbs.; straw, 50 a 60 cts. per 100 pounds. New hay 50 a 70 cts. per 100 pounds.

Beef cattle were in fair demand this week and prices were a fraction higher: 3500 head arrived and sold at the different yards at 4¼ a 6¼ cts. per lb., the latter rate for a few extra.

Sheep were in better demand and a fraction higher: 11,000 head arrived and sold at the different yards at 2½ a 5½ cts., and lambs at 3¼ a 8 cts. per pound, as to quality.

Hogs were in demand and a fraction higher: 4200 head arrived and sold at the different yards at 8 a 8½ cts. per lb., as to condition.

FOREIGN.—Chamberlain, President of the Board of Trade, has announced in the House of Commons that the Government had abandoned for this session the English Channel Tunnel bill.

Gladstone has written to De Lesseps, thanking him for so freely and amicably stating that the British Government was not bound to press the provisional canal agreement upon Parliament, and for similarly announcing the independent action which he proposes to take in regard to the construction of another canal. The French press generally consider the withdrawal by the English Government from their agreement with De Lesseps as favorable to the Suez Canal Company.

Intelligence has been received that James Carey, the informer in the Phoenix Park murder cases, was shot dead on the 29th ultimo, on the steamer Melrose while she was between Cape Town and Port Elizabeth. The deed was committed by a fellow passenger named O'Donnell.

A man named Terry left Dover, England, at 9 o'clock on the morning of the 28th, on a floating tricycle, and arrived safely at Calais, in France, at 5 o'clock the same afternoon.

A Parliamentary pamphlet has been published giving the results of the census of 1881 in the Isle of Man and the Channel Islands. It appears that in the Isle of Man the population had increased from 54,042, in 1871, to 54,089 in 1881. In Jersey it had decreased from 56,627 to 52,445, and in Guernsey and adjacent islands it had increased from 33,969 to 35,257.

Advices from Durban, relative to the death of King Cetewayo at the hands of the insurgents, assert that all his wives, many of his chiefs and a great number of his men were also killed.

Melbourne, 7th mo. 24th.—The opinion of the people with reference to the annexation of New Guinea and the New Hebrides is much excited. The Frenchmen at Noumea, New Caledonia, are in a ferment, owing to rumors that Great Britain will annex the New Hebrides. An agitation has commenced in favor of the annexation of the Islands by the French, and a deputation has waited upon the Governor of New Caledonia and urged their annexation, on the ground that the New Hebrides are a dependency of the colony. The Governor promised to take measures to counteract the designs of Australia.

An explosion has occurred in a mine at Caltanissetta, Sicily, by which 35 miners out of a total of 70 lost their lives.

A despatch to the London *Daily Telegraph* from Berne says: A convention between Switzerland and the United States, according to which any differences between the two republics are to be settled by arbitration, is about to be submitted to the Swiss Federal Assembly. The convention has been accepted by the United States.

Eighth mo. 16th has been fixed as the date for the opening of the International Electrical Exhibition at Vienna.

One hundred and eighty houses have been destroyed by fire in the town of Semenov, in the Government of Nizhnee-Novgorod, Russia.

General Wallace, the American Minister, has sent a fresh note to the Porte demanding a prolongation of the treaty of commerce between Turkey and the United States, but refusing to a revision of the tariff.

Over 5000 persons from Seltzer occurred in Egypt for the week ending 11th mo. 28th, 2683 of the number being in Cairo.

An analysis has been made of the water of the Nile which shows that it is infected with putrid matter above the cataracts.

The town of Cassamicciola, on the Island of Ischia near Naples, was almost entirely destroyed on the night of 7th mo. 28th. The neighboring towns of Forio and Laccameo were greatly damaged. Prof. Palmieri, Director of the Meteorological Observatory on Mount Vesuvius, states that the disaster was occasioned by subsidence of the ground. Four thousand lives are believed to have been lost.

RECEIPTS.

Received from Beulah Garrigues, Pa., \$2.10, vol. 57; from Mary P. Gibbons, City, \$2, vol. 57; from Ann V. Fry, City, \$2, vol. 57, and for Mary A. Wright, City \$2, vol. 57, Elizabeth Woolman, City, \$1.05, to No. 2, vol. 57, Susanna R. Leeds, N. J., \$2.10, vol. 57, and William B. Hartz, Pa., \$2.10, vol. 57; from Reube Battin, Agent, Pa., \$2.10, to No. 10, vol. 58, and to Joseph McCarty, Abel McCarty, George Schill, Theodore Hess, and John S. Brown, \$2.10 each, vol. 57; from James J. Lord, N. J., per George P. Stokes, \$2.10, vol. 57; from George McNichols, Io., \$2.10, vol. 57; from Rebecca Horner, City, \$2, vol. 57, and for Jan P. Cox, N. J., and Lydia M. Tucker, Pa., \$2.10 each, vol. 57; from Sidney Garrigues, Pa., \$2.10, vol. 57; from Martha R. Comfort and Henrietta Haines, N. J. \$2.10 each, vol. 57; from Francis Bartley, Mich., \$2.10, to No. 22, vol. 58; from William J. Evans, N. J., \$2.10, vol. 57; from Samuel P. Leeds, N. J., \$2.10, vol. 57; from Joseph Waring, Canada, \$2.10, to No. 23, vol. 58; and for George Pollard, John Moore, Henry Sutton, Jesse Stover, Henry S. Moore and David C. Hendersot \$2.10 each, vol. 57; from Benjamin Gilbert, Agent, Pa. \$2.10, vol. 57, and for Dillon Gibbons, Albert M. Cope, Mary M. Price, and Joshua Cope, \$2.10 each, vol. 57; from Rachel C. Bacon, Ill., \$2.10, vol. 57; from Emelin E. Hilyard, N. J., per J. Barclay Hilyard, \$2.10, vol. 57; from Charles T. Lukens, Pa., \$2.10, vol. 57; from Anna W. Hooton, N. J., \$2.10, vol. 57; from Mar. Ann Haines, N. J., \$2.10, vol. 57; from Charles Rhoads, N. J., \$2, vol. 57, and for Eliza A. Somers, N. J., and Benjamin Nicholson, Kans., \$2 each, vol. 57; from Mary Ann Bacon, Gtn., \$2, vol. 57; from Finley Hattor City, \$2, vol. 57, and for Mary H. Fritchman, O., \$2, vol. 57; from George Abbott, Jr., N. J., \$2, vol. 57; from Lydia Ann Hendrickson, N. J., \$2, vol. 57; from John M. Sheppard, Pa., \$2, vol. 57; from Joshua T. Ballinger, Agent, Pa., for Charles S. Carter, Elizabeth S. Thomas, and Sarah Pennell, \$2 each, vol. 57; from Mary B. Kirkbride, N. J., \$2.10, vol. 57; from George Brinker, Pa., \$2.10, vol. 57; from Emma A. Staples, Del., \$2.10, vol. 57; from Anna Pickering, City, \$2, vol. 57; from David J. Brown, Gtn., \$2, vol. 57; from J. E. Hancock, N. J., \$2.10, vol. 57; from Joseph N. Taylor, Ind., \$2.10, vol. 57.

Remittances received after Fourth-day morning will not appear in the Receipts until the following week.

NOTICE.

A teacher is wanted for West Grove Preparatory Meeting School, for the coming term. For further information, call on or address ZEBEDEE HAINES, West Grove, Chester Co., Penna.

NOTICE TO TEACHERS, PARENTS AND OTHERS.

The Yearly Meeting's Committee on Education have placed a book at *Friends' Book Store*, No. 304 Arch St. Philadelphia, where applications from teachers wishing situations, and committees who desire to employ teachers among Friends, may be recorded. Please give address, and full particulars.

ELLISTON P. MORRIS, Clerk.

WESTTOWN BOARDING SCHOOL.

Until further notice the Stage will be at Westtown Station on the arrival of the 7.09 and 9.05 A. M. train from Philadelphia, to convey passengers to the school.

DIED, at her residence in West Chester, Pa., on the 9th of 5th month, 1883, PHEBE TOMLINSON, in the 75th year of her age, an esteemed member of West Chester Particular and Birmingham Monthly Meeting of Friends. It having been the earnest endeavor of this dear Friend to walk in that Light which never deceives her friends are consoled with a confident belief that her lamp was trimmed and burning, and she waiting for the coming of her Lord.







